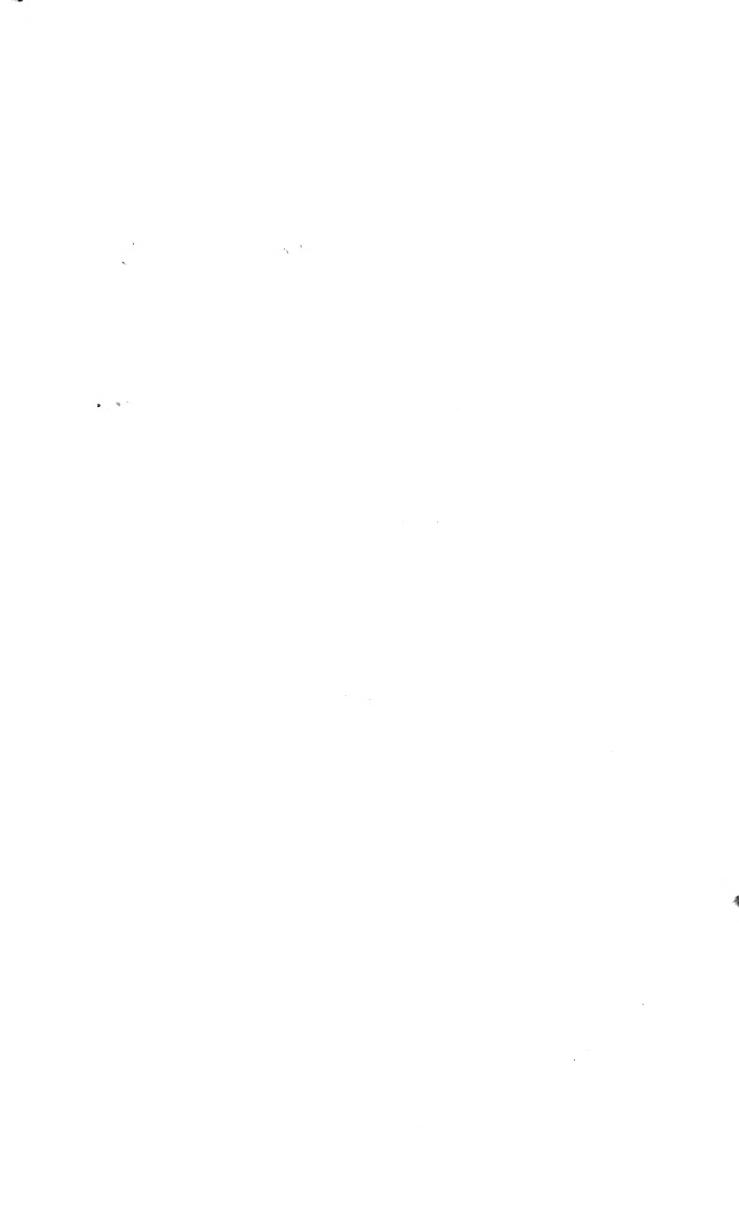


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TO THE
RIGHT HONOURABLE


and most truly Noble Lord,

CHRISTOPHER

LORD HATTON,

Baron HATTON of Kirby, &c.

MY LORD,

 *When interest divides the Church, and the calentures of men breath out in problemes and unactive discourses, each part in pursuance of its own portion followes that proposition which complies with, and bends in all the flexures of its temporall ends; and while all strive for truth, they hug their own opinions dressed up in her imagery, and they dispute for ever, and either the question is indeterminable, or which is worse, men will never be convinced: For such is the nature of disputings, that they begin commonly in mistakes, they proceed with zeal and fancy, and end not at all, but in schismes and uncharitable names, and too often dip their feet in blood; In the mean time, he that gets the better of his adversary, oftentimes gets no good to himself, because although he bath fast hold upon the right side of the probleme, he may be an ill man in the midst of his triumphant disputations. And therefore it was not here, that GOD would have mans felicity to grow: For our condition had been extremely miserable, if our small state had been placed upon*

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an uncertain hill, and the way to it had been upon the waters, upon which no spirit but that of contradiction and discord did ever move; for the man should have tended to an end of an uncertain dwelling, and walked to it by ways not discernible, and arrived thither by chance, which because it is irregular, would have discomposed the pleasures of a Christian hope, as the very disputing hath already destroyed charity, and disunited the continuity of Faith, and in the consequent there would be no virtue, and no felicity. But GOD who never loved, that man should be too ambitiously busie in imitating his wisdom, (and Man lost Paradise for it) is most desirous we should imitate his goodness, and transcribe copies of those excellent Emanations from his holiness, whereby as he communicates himself to us in mercies, so he propounds himself imitable by us in graces. And in order to this, GOD hath described our way plain, certain, and determined; and although he was pleased to leave us indetermined in the Questions of exterior communion, yet he put it past all question, that we are bound to be charitable. He hath placed the question of the state of separation in the dark, in hidden and undiscerned regions; but he hath opened the windows of heaven and given great light to us, teaching how we are to demean our selves in the state of conjunction. Concerning the salvation of Heathens he was not pleased to give us account, but he hath clearly described the duty of Christians, and tells upon what termes alone we shall be saved; And although the not inquiring into the ways of GOD: and the strict rules of practise hath been instrumental to the preserving them free from the serpentine enfoldings and labyrinths of dispute; yet GOD also with a great design of mercy hath writ his Commandements in so large characters, and

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engraved them in such tables, that no man can want the Records, nor yet skill to read the handwriting upon this wall, if he understands, what he understands, that is, what is placed in his own spirit. For G O D was therefore desirous that humane nature should be perfect with moral, not intellectual excellencies, because these onely are of use and compliance with our present state and conjunction. If G O D had given to Eagles an appetite to swim, or to the Elephant strong desires to fly, he would have ordered that an abode in the sea and the air respectively should have been proportionable to their manner of living; for so G O D hath done to man, fitting him with such excellencies which are useful to him in his ways and progresse to perfection. A man hath great use and need of justice; and all the instances of morality serve his natural and politicall ends, he cannot live without them, and be happy; but the filling the rooms of the understanding with aery and ineffectiue notions, is just such an excellency, as it is in a man to imitate the voice of birds; at his very best, the Nightingale shall excell him, and it is of no use to that end, which G O D designed him in the first intentions of creation.

In pursuance of this consideration, I have chosen to serve the purposes of religion by doing assistance to that part of Theology which is wholly practical, that which makes us wiser, therefore, because it makes us better. And truly (My Lord) it is enough to weary the spirit of a disputer, that he shall argue till he hath lost his voice, and his time, and sometimes the question too, and yet no man shall be of his mind more then was before. How few turn Lutherans, or Calvinists, or Roman Catholickes from the religion either of their Country or interest? Possibly two or three weak or interested, phantastick and easie, prejudicate
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and effeminate understandings pass from Church to Church upon grounds as weak as those for which formerly they did dissent, and the same arguments are good or bad as exterior accidents, or interior appetites shall determine. I deny not, but for great causes some opinions are to be quitted; but when I consider how few doe forsake any, and when any doe, oftentimes they choose the wrong side, and they that take the righter, doe it so by contingency, and the advantage also is so little, I believe, that the triumphant persons have but small reason to please themselves in gaining profelytes, since their purchase is so small, and as inconsiderable to their triumph, as it is unprofitable to them who change for the worse, or for the better upon unworthy motives. In all this there is nothing certain, nothing noble: But he that followes the work of GOD, that is, labours to gain souls, not to a Sect, and a subdivision, but to the Christian Religion, that is, to the Faith and obedience of the LORD JESUS, hath a promise to be assisted, and rewarded; and all those that goe to Heaven, are the purchase of such undertakings; the fruit of such culture and labours; for it is onely a holy life that lands us there.

*And now (My Lord) I have told you my reasons, I shall not be ashamed to say that I am weary and toyled with rowing up and down in the seas of questions, which the interests of Christendom have commenced; and in many propositions of which I am heartily perswaded, I am not certain that I am not deceived; and I find that men are most confident of those articles which they can so little prove, that they never made questions of them; But I am most certain that by living in the Religion and fear of God, in obedience to the King, in the charities and duties of communion with my Spiritual Guides, in
justice*

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justice and love with all the world in their severall proportions, I shall not fail of that end which is perfective of humane nature, and which will never be obtained by disputing.

Here therefore when I had fixed my thoughts, upon sad apprehensions that God was removing our Candlestick (for why should he not, when men themselves put the light out, and pull the stars from their orbs, so hastening the day of Gods judgment?) I was desirous to put a portion of the holy fire into a repository, which might help to re-enkindle the Incense, when it shall please God Religion shall return, and all his servants sing (In convertendo captivitatem Sion) with a voice of Eucharist.

But now (my Lord) although the results and issues of my retirements and study, do naturally run towards you, and carry no excuse for their forwardnesse, but the confidence that your goodnesse rejects no emanation of a great affection, yet in this addresse I am apt to promise to my self a fair interpretation, because I bring you an instrument, and auxiliaries to that devotion, whereby we believe you are dear to God, and know that you are, to good men. And if these little sparks of holy fire which I have heaped together do not give life to your prepared and already enkindled spirit, yet they will sometimes help to entertain a thought, to actuate a passion, to imploy and hallow a fancy, and put the body of your piety into fermentation, by presenting you with the circumstances and parts of such meditations, which are symbolical to those of your daily office, and which are the passe-temps of your severest hours. My Lord, I am not so vain, to think that in the matter of devotion, and the rules of justice and religion (which is the businesse of your life) I can adde any thing to your heap of excellent things; but

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I have known and felt comfort by reading, or hearing from other persons, what I knew myself; and it was unactive upon my spirit, till it was made vigorous and effective from without; and in this sense, I thought I might not be uselesse and impertinent.

My Lord, I designed to be instrumental to the salvation of all persons that shall read my book; but unlesse (because souls are equal in their substance, and equally redeemed) we are obliged to wish the salvation of all men, with the greatest, that is, with equal desires, I did intend in the highest manner I could to expresse how much I am to pay to you, by doing the offices of that duty, w^{ch} although you less need, yet I was most bound to pay, even the duties and charities of religion; having this design, that when posterity (for certainly they will learn to distinguish things and persons) shall see your honoured Name imployed to separate and rescue these papers from contempt, they may with the more confidence expect in them something fit to be offered to such a Personage. My Lord, I have my end, if I serve G O D, and you, and the needs and interests of souls; but shall think my return full of reward, if you shall give me pardon, and put me into your Letanies, and account me in the number of your relatives and servants; for indeed, My Lord, I am most heartily

Your Lordships most affectionate

and most

obliged Servant,

JER. TAYLOR.

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CHRISTIAN Religion hath so many exteriour advantages to its reputation and advancement, from the Authour, and from the Ministers, from the fountain of its Origination, and the channels of conveyance; (GOD being the Authour, the *Word incarnate* being the great

Doctor and Preacher of it, his life and death being its consignation, the holy Spirit being the great argument and demonstration of it, and the Apostles the Organs and Conduicts and of its dissemination) that it were glorious beyond all opposition and disparagement, though we should not consider the excellency of its matter, and the certainty of its probation, and the efficacy of its power, and the perfection and rare accomplishment of its design.

But I consider that Christianity is therefore very little understood, because it is reproached upon that pretence, which its *very being* and *design* does infinitely confute. It is esteemed to be a Religion contrary in its principles, or in its precepts to that wisdom,

* whereby the world is governed, and Commonwealths increase, and greatnesse is acquired, and Kings go to warre; and our ends of interest are served, and promoted, and that it is an institution so wholly in order to another world, that it does not at all communicate with *this*, neither in its end, nor in its discourses,

neither in the policy, nor in the Philosophy: and therefore as the doctrine of the *Crosse* was entertained at first in *scorn* by the Greeks, in *offence*, and *indignation* by the Jewes; so is the whole systeme and collective body of Christian Philosophy esteemed imprudent by the politicks of the world, and flat and irrational by some men of excellent wit and sublime discourse; who because the permissions and dictates of natural, true, and essential reason are at no hand to be contradicted by any superinduced Discipline, think, that
whatsoever

^a — *Fatis accede, Deisque,
Et cole filices, mseros fuge, sidera terra
Vt distant, & flamma mari, sic utile recto.
Sceptorum vis tota perit, si pendere iusta
Intrepit: eventusque avces respectus honesti.
Liberitas scelorum est, que regna in vna tuctu,
Sublatiisque modis gladius: facere omnia serè,
Non impune licet, nisi dum facis: exeat aula,
Qui volet esse pius, virtus & summa potestas
Non coeunt: Semper metuet quem scè a pudelit.*
Lucan, l. 8.

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whatsoever seems *contrary* to their *reason*, is also *violent* to our *nature*, and offers indeed a good to us, but by wayes unnatural and unreasonable. And I think they are very great strangers to the present affaires and perswasions of the world, who know not, that Christianity is very much undervalued upon this principle, men insensibly becoming unchristian, because they are perswaded, that much of the greatness of the world is contradicted by the Religion. But certainly no mistake can be greater. For the Holy J E S U S by his doctrine did instruct the understandings of men, made their appetites more obedient, their reason better principled, and argumentative with lesse deception, their wills apter for noble choyses, their governments more prudent, their present felicities greater, their hopes more excellent, and that duration which was intended to them by their Creator he made manifest to be a state of glory; and all this was to be done and obtained respectively, *by the wayes of reason and nature*, such as GOD gave to man, then when at first he designed him to a noble, and an immortal condition; the Christian Law being for the substance of it, nothing but the restitution and perfection of the Law of Nature*. And this I shall represent in all the parts of its naturall progresion, and I intend it not only as a preface to the following books, but for an *introduction* and *invitation* to the whole Religion.

ἂ' Οὐκ ἴδω-
 ἰσμεὶς ὅτι ἀρε-
 σὶς τις ἐστίν.
 (scilicet ἀ-
 λυτὸν) ἀλλ'
 οὐκ εἶπεν, ἢ
 οὐκ οἶσιν ἐμ-
 ποδιτεροῦν,
 ἐν τῇ ἀρτί ἀγία τῆ
 Θεοῦ καθολικῆ
 ἐκκλησίᾳ, ἀπ' ἀρχῆς
 ἔσται, καὶ ὕστερον
 πάλιν ἀποκαλυφθή-
 σαι.
 Epiphani. panar. l. 1. to. n. 1. num. 5. *Naturalium magis congruit cum hominis natura quam Christi Philosophia,
 quæ penè nihil aliud agit quàm ut naturam collatam sive restituat innocentie. Erasmi in 11. cap. Marti.*

2.
 Ratio Dei Deus
 est humanis re-
 bus consulens,
 quæ causa est
 hominibus bene
 beatæque vi-
 vendi, si non
 concessum sibi
 minus à summo
 Deo negligant.
 Chalcid. ad
 Timæ. 16.

For GOD, when he made the first emanations of his eternal being, and created man as the *end* of all his productions here below, designed him to an end such as himselfe was pleased to choose for him, and gave him abilities proportionable to attain that end. GOD gave a man a reasonable and an intelligent nature. And to this noble nature he designed as noble an end; He intended man should *live well and happily*, in proportion to his appetites, and in the reasonable doing and enjoying those good things which God made him naturally to desire. For since God gave him proper and peculiar appetites with proportion to their own objects, and gave him reason and abilities, not only to perceive the sapidness and relish of those objects, but also to make reflex acts upon such perceptions, and to perceive that they did perceive, which was a rare instrument of pleasure and pain respectively, it is but reasonable to think, that GOD who created him in mercy, did not only proportion a being to his nature, but did also

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also provide satisfaction for all those appetites and desires which himselfe had created and put into him. For if he had not, then the being of a man had been nothing but a state of perpetual affliction, and the creation of men had been the greatest unmercifullness in the world, disproportionate objects being meer instances of affliction, and those unsatisfied appetites nothing else but instruments of torment.

Therefore, that this intendment of GOD and Nature should be effected, that is, that man should become happy, it is naturally necessary, that all his regular appetites should have an object appointed them, in the fruition of which felicity must consist. Because nothing is felicity, but when what was reasonably or orderly desired is possessed: for the having what is not desired, or the wanting of what we desired, or the desiring what we should not, are the severall constituent parts of infelicity; and it can have no other constitution.

Now the first appetite man had in order to his great end was to be as perfect as he could, * that is, to be as like the best thing he knew, as his nature and condition would permit: and although by Adams fancie and affection to his wife, and by GODS appointing fruit for him, we see the lower appetites were first provided for; yet the first appetite which man had, as he distinguishes from lower creatures, was to be like God; (for by that the Devil tempted him) and in order to that he had naturally sufficient instruments and abilities. For although by being abused with the Devils sophistry he chose an incompetent instrument, yet because it is naturally certain, that love is the greatest assimilation of the object and the faculty, Adam by loving God might very well approach nearer him according as he could. And it was naturall to Adam to love GOD, who was his Father, his Creator, the fountain of all good to him, and of excellency in himselfe; and whatsoever is understood to be such, it is as naturall for us to love, and we doe it for the same reasons, for which we love any thing else, and we cannot love for any other reason, but for one or both these in their proportion apprehended.

But because God is not onely excellent and good, but by being *supreme Lord* hath power to give us what lawes he please, obedience to his lawes therefore becomes naturally, but consequently necessary, when GOD decrees them, because he does make himselfe an enemy to all rebels and disobedient sons by affixing penal-

3.

4.

* Εν τοις φύσει δέ το βέλ-
του, εαν εν δέ-
χεται υπεραν-
μαλλον, η ούτως
αει ποιει τω
ενδεχομένω
το βέλτισον.
Arist. 2. de cor.^o

5.

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ties to the transgressors: and therefore disobedience is naturally inconsistent, not onely with love to our selves, because it brings afflictions upon us, but with love to our supreme Law-giver; it is contrary to the natural love we bear to GOD so understood, because it makes him our enemy, whom naturally and reasonably we cannot but love; and therefore also opposite to the first appetite of man, which is to be like GOD, in order to which we have naturally no instrument but love, and the consequents of love.

6. And this is not at all to be contradicted by a pretence, that a man does not naturally know, there is a GOD. Because by the same instrument, by which we know, that the world began, or that there was a first man, by the same we know, that there is a GOD, and that he also knew it too, and conversed with that GOD, and received lawes from him. For if we discourse of man and the law of nature, and the first appetites, and the first reasons abstractedly, and in their own complexions, and without all their relations and provisions, we discourse jejunely, and falsely, and unprofitably. For as man did not come by chance, nor by himselfe, but from the universal cause, so we know, that this universal cause did doe all that was necessary for him in order to the end he appointed him. And therefore to begin the history of a mans reason, and the philosophy of his nature, it is not necessary for us to place him there, where without the consideration of a

GOD *, or society, or law, or order he is to be placed, that is, in the state of a *thing* rather than a *person*; but GOD by revelations and

* Οὐ γὰρ ὅταν εὐρεῖν τῆς δικαιοσύνης ἀλλοτρίαν ἀρχὴν. καὶ ἀλλοτρίαν γένεσιν, ἢ τὴν ἐκ τοῦ Θεοῦ, καὶ τῶν ἐκ τῆς κοινῆς φύσεως. ἐληύθηεν γὰρ δεῖ πάντων τὸ τοιοῦτον ἀρχὴν ἔχειν εἰ μὴ ἄλλοθεν πᾶσι εὐρεῖν περὶ ἀγαθῶν καὶ κακῶν. Chryl. de Div. 3.

Scriptures having helped us with propositions and parts of story relating mans first and real condition, from thence we can take the surest account, and make the most perfect derivation of propositions.

7. From this first appetite of man to be like GOD, and the first natural instrument of it, *Love*, descend all the first obligations of religion. In which there are some parts more immediately and *naturally* expressive, others by super-induction and positive command. *Natural religion* I call such actions, which either are proper to the nature of the thing we worship, (such as are giving praises to him, and speaking excellent things of him, and praying to him for such things as we need, and a readinesse to obey him in whatsoever he

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he commands) or else such as are expressions proportionate to our natures that make them: that is, giving to GOD the best things we have, and by which we can declare our esteem of his honour and excellency: assigning some portion of our time, of our estate, the labours of our persons, the increase of our store, first fruits*, sacrifices, oblations, and tithes; which therefore GOD rewards, because he hath allowed to our natures no other instruments of doing him honour, but by giving to him in some manner, which we believe honourable and apt, the best thing we have.

* Σπέρθειν καὶ θύειν, καὶ ἀπέχεσθαι καὶ τὰ πλείω, ἐχθρῶς ἀποποιεῖν καὶ θάλασσαν, καὶ μὴ ὀπίσσω κείνους, μηδὲ ἀμελῶς, μηδὲ γλιγοῦσας, μηδὲ καθ' ἑαυτῶν. Εἰδικ. c. 38.

The next appetite a man hath, is to beget one like himselfe, GOD having implanted that appetite into man for the propagation of mankind, and given it as his first blessing and permission: *It is not good for man to be alone*, and, *Increase and multiply*. And *Artemidorus* had something of this doctrine, when he reckons these two lawes of nature, *Deum colere*, *mulieribus vinci*, To worship GOD, and to be overcome by women, in proportion to his two first appetites of nature, *To be like GOD*, and *to have another like himselfe*. This appetite GOD only made regular by his first provisions of satisfaction. He gave to man a woman for a wife, for the companion of his sorrows, for the instrument of multiplication, and yet provided him but of one, and intimated he should have no more: which we do not only know by an after revelation, the holy JESUS having declared it to have been GODS purpose, but *Adam* himself understood it, as appears by his first discourses at the entertainment of his new bride. And although there were permissions after ward of Polygamy, yet there might have been a greater pretence of necessity at first, because of enlarging and multiplying fountains rather than channels; and three or four at first would have enlarged mankind by greater proportion then many more afterwards; little distances near the centre make greater and larger figures, then when they part near the fringes of the circle; and therefore those after permissions were to avoyd a greater evill, not a hallowing of the license, but a reproach of their infirmity. And certainly the multiplication of wives is contrariant to that designe of love and endearment, which GOD intended at first between man and wife.

8.
De somn. fig. 2.
Gen 2. 24.

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—Connubia mille :

*Non illis generis nexus, non pignora curæ,
Sed numero languet pietas.* —

Claudian, bell.
Gildon.
Salust. Jugurth.

• ἄλλοτε καὶ ἄλλοτε
δοῦναι ἑαυτοῦ
καὶ ἄλλοτε ἐν
ἑαυτῷ ἔχειν
ἄλλοτε εἰς ἑαυτὸν
βλαπτοῦσιν ἐν-
τάται ὡστε
στέρησιν,
ἔστι μὴ χαλῶς
εἶκαυθὲν ἑαυτῶν.
Eurp.

And amongst them that have many wives, *the relation and necessity is trifling and loose, and they are all equally contemptible, because the mind entertains no loves or union, where the object is multiplied, and the act unfixed and distracted.* So that this having a great commodity in order to mans great end, that is, of living well and happily, seems to be intended by GOD in the nature of things and instruments natural and reasonable towards mans end; and therefore to be a law, if not natural, yet at least positive and superinduced at first, in order to mans proper end. However, by the provision which God made for satisfaction of this appetite of nature, all those actions which deflect and erre from the order of this end, are unnatural and inordinate, and not permitted by the concession of GOD, nor the order of the thing; but such actions onely, which naturally produce the end of this provision and satisfaction, are natural, regular and good.

9. But by this means man grew into a society and a family, and having productions of his own kind, which he naturally desired and therefore loved, he was consequently obliged to assist them in order to their end, that they might become like him, that is, perfect men, and brought up to the same state; and they also by being at first impotent, and for ever after * beneficiaries and obliged persons, are for the present subject to their Parents, and for ever after bound to duty, because there is nothing which they can doe, that can directly produce so great a benefit to the Parents, as they have to the children. From hence naturally descend all those mutual obligations between Parents and children, which are instruments of protection and benefit on the one side, and duty and obedience on the other, and all these to be expressed according as either of their necessities shall require, or any stipulation or contract shall appoint, or shall be superinduced by any positive lawes of GOD or Man.

* Nihil enim est liberis proprium, quod non parentum sit prius, qui aut de suo decedant, aut acquirendi praebeant causam. Philo.

10. In natural descent of the generations of man this one first family was multiplied so much, that for conveniency they were forced to divide their dwellings, and this they did by families especially, the great Father being the *Major domo* to all his minors. And this division of dwellings, although it kept the same forme and power in the several families, which were in the original,

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original, yet it introduced some new necessities; which although they varied in the instance, yet were to be determined by such instruments of reason, which were given to us at first upon foresight of the publick necessities of the world. And when the families came to be divided, that their common Parent being extinct, no Master of a family had power over another Master; the rights of such men and *their natural power became equall*, because there was nothing to distinguish them, and because they might doe *equall injury*, and invade each others possessions, and disturb their peace and surprize their liberty. And so also was their power of doing benefit equall, though not the same in kinde. But GOD who made man a sociable creature, because he knew it was *not good for him to be alone*, so dispensed the abilities and possibilities of doing good, that in some thing or other every man might need or be benefited by * every man, therefore that they might pursue the end of nature, and their own appetites of living well and happily, they were forced to consent to such contracts which might secure and supply to every one those good things without which he could not live happily. Both the appetites, the irascible and the concupiscible, fear of evill, and desire of benefit, were the sufficient endearments of contracts, of societies, and republicks. And upon this stock were decreed and hallowed all those propositions, without which bodies politick and societies of men cannot be happy. And in the transaction of these, many accidents daily happening, it grew still reasonable, that is, necessary to the end of living happily, that all those after obligations should be observed with the proportion of the same faith and endearment, which bound the first contracts. For though the natural law be alwayes the same, yet some parts of it are primely necessary, others by supposition and accident, and both are of the same necessity, that is, equally necessary in the severall cases. Thus, to obey a King is as necessary and naturally reasonable as to obey a Father, that is, supposing there be a King, as it is certain naturally a man cannot be, but a Father must be supposed. If it be made necessary that I promise, it is also necessary, that I perform it: for else I shall returne to that inconvenience, which I sought to avoid, when I made the promise; and though the instance be very farre removed from the first necessities and accidents of our prime being, and production; yet the reason still pursues us, and natural reason reaches up

* *Animus inveniet libertatis materiam, etiam inter angustias paupertatis. Senec. de benefic. c. 11.*

Commoda preterea patrie tibi prima putare. Lucilius.

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to the very last minutes, and orders the most remote particulars of our well being.

9. Thus; not to steal, not to commit adultery, not to kill, are very reasonable prosecutions of the great end of nature, of *living well and happily*. But when a man is said to steal, when to be a murderer, when to be incestuous, the natural law doth not teach in all cases; but when the superinduced constitution hath determined the particular law, by natural reason we are obliged to observe it. Because though the civil power makes the instance, and determines the particular, yet right reason makes the sanction and passes the obligation. The Law of nature makes the Major proposition, but the civil constitution, or any superinduced law makes the Assumption in a practical Syllogisme. To kill is not murder, but to kill such persons, whom I ought not. It was not murder among the Jewes to kill a manslayer, before he entred a city of refuge: to kill the same man after his entry, was. Among the Romans to kill an adulteresse or a Ravisher in the Act, was lawfull, with us it is murder. Murder, and incest, and theft, alwayes were unlawful, but the same actions were not alwayes the same crimes. And it is just with these as with disobedience, which was ever criminal; but the same thing was not estimated to be disobedience; nor indeed could any thing be so, till the sanction of a superiour had given the instance of obedience. So for theft; to catch fish in rivers, or Deer, or Pigeons, when they were esteemed *feræ naturæ*, of a wilde condition, and so *primò occupantis*, was lawful, just as to take or kill Badgers or Foxes, and Beavers and Lyons. But when the lawes had appropriated rivers, and divided shores, and imparked Deer, and houled Pigeons, it became theft to take them without leave. To despoile the Egyptians was not theft, when GOD, who is the Lord of all possessions, had bidden the Israelites. But to doe so now were the breach of the natural law, and of a Divine Commandment. For the natural law (I said) is eternal in the sanction, but variable in the instance and the expression. And indeed the lawes of nature are very few: They were but two at first, and but two at last, when the great change was made from families to kingdoms. The first is *to doe duty to God*. The second is *to doe to our selves and our neighbours, that is, to our neighbours as to our selves*, all these actions, which *naturally, reasonably*, or by institution or emergent necessity are in order to a happy life. Our blessed Saviour reduces all the law

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law to these two. 1. *Love the Lord with all thy heart.* 2. *Love thy neighbour as thy selfe.* In which I observe in verification of my former discourse *, that love is the first natural bond of duty to God, * Num. 4. and so also it is to our neighbour. And therefore all intercourse with our neighbour was founded in, and derived from the two greatest endearments of love in the world. A man came to have a neighbour by being a *Husband* and a *Father*.

So that still there are but two great natural lawes, binding us in our relations to God and Man, we remaining essentially, and by the very design of creation obliged to God *in all*, and to our neighbours in the proportions of equality [*as thy selfe:*] that is, that he be permitted and promoted in the order to his living well and happily as thou art; for love being there, not an affection, but the duty that results from the first natural bands of love, which began neighbourhood, signifies justice, equality and such reasonable proceedings which are in order to our common end of a happy life, and is the same with that other, *Whatsoever ye would that men should doe to you, doe you to them*, and that is, certainly the greatest and most effective love, because it best promotes that excellent end, which God designed for our natural perfection. All other particulars are but prosecutions of these two, that is, of the order of nature: save onely, that there is a third law; which is a part of love too, it is *selfe-love*, and therefore is rather supposed, then at the first expressed, because a man is reasonably to be presumed to have in him a sufficient stock of *selfe-love* to serve the ends of his nature and creation, and that is, that man demean and use his own body in that *decorum*, which is most orderly and proportionate to his perfective end of a happy life, which Christian religion calls [*sobriety*] and it is a prohibition of those uncharitable, selfe-destroying sins of drunkenness, gluttony, and inordinate and unreasonable manners of lust, destructive of natures intendments, or at least no wayes promoting them. For it is naturally lawfull to satisfy any of these desires, when the desire does not carry the satisfaction beyond the design of nature, that is, to the violation of health, or that happy living, which consists in observing those contracts which mankind thought necessary to be made in order to the same great end; unlesse where God hath superinduced a restraint, making an instance of sobriety to become an act of religion, or to passe into an expression of duty to him: But then it is not a natural, but a religious sobriety, and may be instanced in fasting or abstinence

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abstinence from some kinds of meat, or some times or manners of conjugation. These are the three natural laws described in the Christian doctrine, that *we live*; 1. *Godly*, 2. *Soberly*, 3. *Righteously*. And the particulars of the first are ordinarily to be determined by God immediately, or his Vicegerents, and by reason observing and complying with the accidents of the world, and dispositions of things and persons. The second by the natural order of nature, by sense, and by experience; And the third by humane contracts and civill laws.

13. The result of the preceding discourse is this. Man who was designed by GOD to a happy life, was fitted with sufficient means to attain that end, so that he might, if he would, be happy; but he was a free agent, and so might choose. And it is possible, that man may faile of his end, and be made miserable by God, by himselfe, or by his Neighbour. Or by the same persons he may be made happy in the same proportions, as they relate to him. If God be angry or disobeyed, he becomes our enemy, and so we faile: If our neighbour be injured or impeded in the direct order to his happy living, he hath equall right against us, as we against him, and so we fail that way: And if I be intemperate, I grow sick and worsted in some faculty, and so I am unhappy in my selfe. But if I obey God, and doe right to my neighbour, and confine my selfe within the order and designe of nature, I am secured in all ends of blessing, in which I can be assisted by these three, that is, by all my relatives, there being no end of man designed by God in order to his happinesse, to which these are not proper and sufficient instruments. Man can have no other relations, no other discourses, no other regular appetites, but what are served and satisfied by religion, by sobriety, and by justice. There is nothing, whereby we can relate to any person, who can hurt us, or doe us benefit, but is provided for in these three. These therefore are all, and these are sufficient.

14. But now it is to be enquired how these become lawes obliging us to sin if we transgresse, even before any positive law of God be superinduced; for else, how can it be a natural law, that is, a law obliging all nations, and all persons, even such, who have had no intercourse with God by way of special revelation, and have lost all memory of tradition? For either such persons, whatsoever they doe, shall obtain that end, which God designed for them in their nature, that is, a happy life according to the duration of an immortal

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tal nature: or else they shall perish for prevaricating of these Laws. And yet if they were no lawes to them, and decreed and made sacred by sanction, promulgation and appendant penalties, they could not so oblige them, as to become the rule of vertue or vice.

When God gave us natural reason, that is, sufficient ability to doe all, that should be necessary to live well and happily, he also knew, that some appetites might be irregular, just as some stomachs would be sick, and some eyes blind; and a man being a voluntary agent might choose an evill with as little reason as the Angels of darknesse did, that is, they might doe unreasonably because they would doe so, and then a mans understanding should serve him but as an instrument of mischief, and his will carry him on to it with a blind and impotent desire, and then the beautiful order of creatures would be discomposed by unreasonable and unconsidering or evill persons. And therefore it was most necessary, that man should have his appetites confined within the designes of nature, and the order to his end; for a will without the restraint of a superiour power or a perfect understanding, is like a knife in a childes hand, as apt for mischief as for use. Therefore it pleased God to binde man by the signature of lawes to observe those great natural reasons, without which man could not arrive at the great end of Gods designing, that is, he could not live well and happily. God therefore made it the first law *to love him*, and which is all one, *to worship him*, to speak honour of him, and to expresse it in all our wayes, the chief whereof is obedience. And this we find in the instance of that positive precept, which God gave to *Adam*, which was nothing but a particular of the great general; but in this there is little scruple, because it is not imaginable, that GOD would in any period of time not take care, that himselfe be honoured, his glory being the very end why he made man; and therefore it must be certain, that this did at the very first passe into a law.

But concerning this and other things, which are usually called natural lawes, I consider, that the things themselves were such, that *the doing them* was therefore declared to be a law, because *the not doing them* did certainly bring a punishment proportionable to the crime, that is, a just deficiency from the end of creation, from a good and happy life, 2. and also a punishment of a guilty conscience; which I doe not understand to be a fear of hell, or of any supervening penalty, unlesse the conscience be accidentally instructed

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cted into such feares by experience, or revelation; but it is a *malum in genere rationis*, a disease or evill of the reasonable faculty, that, as there is a rare content in the discourses of reason, there is a satisfaction, an acquiescency like that of creatures in their proper place and definite actions, and competent perfections; so in prevaricating the natural law there is a dissatisfaction, a disease, a removing out of the place, an inquietnesse of spirit, even when there is no monitor, or observer. *Adeo facinoræ atque flagitia sua ipsi quoque in supplicium verterant. Neque frustra præstantissimus [Plato] sapientiæ firmare solitus est, si recludantur Tyrannorum mentes posse aspici laniatus & iectus, quando ut corpora verberibus, ita sevitia, libidine, malis consultis animus dilaceretur,* said ^a Tacitus out of ^b Plato, whose words are: *Ἀλλὰ πολλῶν τὸ μέγαλον βασιλείας ἐπιλαβόμενοι, ἢ ἄλλο ὀπισθοῦν βασιλείας, ἢ δωάσασθαι καλεῖσθαι ἐδέν ὑγῆς ὄν τ' ψυχῆς, δὲ ἄλλο δὲ ματαγωγίῳ, καὶ ἑλῶν μεστὴ ὑπὸ ἐπιφοιτῶν καὶ ἀδυνάας.*] It is naturally certain, that the cruelty of Tyrants, torments themselves, and is a hook in their nostrils, and a ^c scourge to their spirit, and the pungency of forbidden lust is truly a thorn in the flesh, full of anguish and secret vexation.

*Quid demens manifesta negas? En peccus inusta
Deformant maculæ, vitiiisque inolevit imago,*

said *Claudian of Ruffinus*. And it is certain to us and verified by the experience and observation of all wise nations, though not naturally demonstrable, that this secret punishment is sharpened and promoted in degrees by the hand of heaven, the finger of the same hand, that writ the law in our understandings.

17. But the prevarications of the natural law have also their portion of a special punishment besides the scourge of an inquiet spirit; the man that disturbs his Neighbours rest, meets with disturbances himself, and since I have naturally no more power over my neighbour then he hath over me (unlesse he descended naturally from me) he hath an equal priviledge to defend himselfe, and to secure his quiet by disturbing the order of my happy living, as I doe his. And this equal permission is certainly so great a sanction and signature of the law of justice; that in the just proportion of my receding from the reasonable prosecution of my end, in the same proportion and degree of my own infelicity is become certain; and this in several degrees up to the losse of all, that is, of life it selfe; for where no further duration or differing state is known, there death is ordinarily esteemed the greatest infelicity; where something beyond it is known, there also it is known, that such

^a Annal. 6.

^b In Gorgiæ.

^c Lucian. in Carapl: "R-damonth.

Ὁ πόσι ἀν πῶς ὑμῶν τὸν πῶς ἐρεῖσθ' ἢ παρὰ ἢ βίον, καὶ ἐρεῖσθ' ἀν ἡμῶν ἀρῶν ἢ σῶμα-τα ὅτι πῶς ἄν-χῆς περιερεῖσι.

Claudian, de Ruffin.

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such prevarication makes that further duration to be unhappy. So that an affront is naturally punished by an affront, the losse of a tooth with the losse of a tooth, of an eye with an eye, the violent taking away of another mans goods by the losing my own. For I am lyable to as great an evill as I inferre, and *naturally* he is not unjust that inflicts it. And he that is drunk is a fool or a madman for the time, and that's his punishment, and declares the law and the sin: and so in proportions to the transgressions of sobriety. But when the first of the natural lawes is violated, that is, *God is disobeyed* or dishonoured, or when *the greatest of natural evils is done to our Neighbour*, then death became the penalty; to the *first*, in the first period of the world: to the *second*, at the restitution of the world, that is, at the beginning of the second period. He that did attempt to kill, from the beginning of ages might have been resisted, and killed, if the assaulted could not else be safe; but he that killed actually as *Cain* did, could not be killed himselfe, till the law was made in *Noahs* time, because there was no person living, that had equal power on him, and had been naturally injured; while the thing was doing, the assailant and the assailed had equal power, but when it was done and one was killed, he that had the power or right of killing his murderer, is now dead, and his power is extinguished with the man. But after the flood the power was put into the hand of some trusted person, who was to take the forfeiture. And thus I conceive these natural reasons in order to their proper end became lawes, and bound fast by the band of annexed and consequent penalties; *metum profusus & noxam conscientie pro facere haberi*, said *Tacitus*. And that fully explains my sense.

And thus death was brought into the world, not by every prevarication of any of the lawes, by any instance of unreasonable-nesse: for in proportion to the evil of the action, would be the evil of the suffering, which in all cases would not arrive at death; as every injury, every intemperance, should not have been capital. But some things were made evil by a superinduced prohibition, as eating one kinde of fruit; some things were evil by inordination: the first was morally evil, the second was evil naturally. Now the first sort brought in death by a prime sanction; the second, by degrees and variety of accident. For every disobedience and transgression of that law, which GOD made as the instance of our doing him honour and obedience, is an integral violation of all the band between him and us; it does not grow in degrees according

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ding to the instance and subject matter; for it is as great a disobedience to eat when he hath forbidden us, as to offer to climb to heaven with an ambitious tower. And therefore it is but reasonable for us to fear, and just in him to make us at once suffer death, which is the greatest of natural evils, for disobeying him: To which death, we may arrive by degrees, in doing actions against the reasonableness of *sobriety* and *justice*, but cannot arrive by degrees of disobedience to God, or irreligion; because every such act deserves the worst of things, but the other naturally deserves no greater evil than the proportion of their own inordination, till God by a superinduced law hath made them also to become acts of disobedience as well as inordination; that is, morally evil, as well as naturally; For *by the law* (saith *S. Paul*) *sin became exceeding sinfull*, that is, had a new degree of obliquity added to it. But this was not at first. For therefore (saith *S. Paul*) *Before, or, untill the Law sin was in the world, but sin is not imputed when there is no law*: Meaning, that those sins which were forbidden by *Moses Law* were actually in the manners of men and the customs of the world, but they were not imputed, that is, to such personal punishments and consequent evils, which afterwards those sins did introduce, because those sins which were onely evil by inordination, and discomposure of the order of mans end of living happily, were made unlawful upon no other stock, but that *God* would have man to live happily, and therefore gave him reason to effect that end; and if a man became unreasonable, and did things contrary to his end, it was impossible for him to be happy, that is, he should be miserable in proportion. But in that degree and manner of evil they were imputed; and that was sanction enough to raise natural reason up to the constitution of a Law.

Rom. 7. 13.

Rom. 5. 13.

19.

3. The Law of nature being thus decreed and made obligatory, was a sufficient instrument of making man happy, that is, in producing the end of his Creation. But as *Adam* had evil discourses and irregular appetites before he fell, (for they made him fall) and as the *Angels*, who had no original sin, yet they chose evil at the first, when it was wholly arbitrary in them to doe so or otherwise; so did *Man*. *G O D* made man upright, and he sought out many inventions. Some men were ambitious, and by incompetent means would make their brethren to be their servants. Some were covetous, and would usurp that, which by an earlier distinction had passed into private possession, and then they made new principles

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principles; and new discourses, such which were reasonable in order to their private indirect ends, but not to the publick benefit, and therefore would prove unreasonable and mischievous to themselves at last.

And when once they broke the order of creation, it is easie to understand by what necessities of consequence they run into many sins and irrational proceedings. *Ælian* tells of a nation, who had a law binding them to beat their parents to death with clubs, when they lived to a decrepit and unprofitable age. The *Persian Magi* mingled with their Mothers and all their nearest relatives: And by a law of the *Venetians* (sayes *Bodinus*) a son in banishment was redeemed from the sentence, if he killed his banished Father. And in *Homers* time there were a sort of Pirats, who professed robbing, and did account it honourable. But the great prevarications of the lawes of nature were in the first Commandement; when the tradition concerning GOD was derived by a long line, and there were no visible remonstrances of an extraordinary power, they were quickly brought to believe, that he, whom they saw not, was not at all, especially being prompted to it by pride, tyranny, and a loose imperious spirit. Others fell to low opinions concerning GOD, and made such as they list of their own, and they were like to be strange GODS, which were of mans making. When man either maliciously or carelessly became unreasonable in the things that concerned GOD, GOD was pleased to give him over to a reprobate minde, that is, an unreasonable understanding, and false principles concerning himselfe and his Neighbour, that his sin against the natural law, might become its own punishment, by discomposing his natural happinesse. Atheisme and Idolatry brought in all unnatural lusts, and many unreasonable injustices. And this we learn from *S. Paul*, They did not like to retain GOD in their knowledge, GOD gave them over to a reprobate minde, to doe those things which are not convenient, that is, incongruities towards the end of their creation; and so they became full of unrighteousnesse, lust, covetousnesse, malice, envy, strife, and murder, disobedient to parents, breakers of Covenants, unnatural in their affections and in their passions; and all this was the consequent of breaking the first natural Law. They changed the truth of God into a lye. For this cause God gave them up into vile affections.

Now GOD who takes more care for the good of man, then man does for his own, did not onely imprint these lawes

Τὴν τῶν ἐθνῶν ἐξουσίαν ἐξουσίαν
δὶξίτι Πορφυρίου.

De rep. l. 1. c. 4.
ὅτι οὐκ ἀδοξάζει
ἐν παλαιαῖς τοῖς
λαοῦσιν. ἀλλ'
ἐνδοξάζει. Scholast.
all. in Hom.
Olyss. τ. Vide
etiam A. Gel.
l. 1. c. 18.

Ὅσοι ἰσθὸς ἀ-
κατάσταντες
μαίονται ἐμπε-
σομένους καὶ
ἀσφαλείας
ἀναστροφῆς καὶ
ἐδῶν φαύλων
καὶ νόμων πονη-
ρῶν διαφθε-
ρέτης τῆς φυ-
σικῆς ἐννοίας
ἀπώλεσαν.
Just. Mart.
Dial. Tryph.
Rom. i. 25, 26.
&c.

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in the hearts and understandings of man , but did also take care to make this light shine clear enough to walk by , by adopting some instances of the natural Laws into *Religion*. Thus the law against murder became a part of *Religion* in the time of *Noah*; and some other things were then added concerning worshipping GOD, against Idolatry , and against unnatural and impure mixtures. Sometimes GOD superadded judgements, as to the 23000. *Assyrians* for fornication. For although these punishments were not threatned to the crime in the sanction and expression of any definite law, and it could not naturally arrive to it by its inordination, yet it was as agreeable to the divine justice to inflict it , as to inflict the paines of hell upon evil livers, who yet had not any revelation of such intolerable danger; For it was sufficient that God had made such crimes to be against their very nature , and they, who will doe violence to their nature, to do themselves hurt , and to displease GOD, deserve to lose the title to all those good things, which GOD was pleased to design for mans final condition. And because it grew habitual, customary, and of innocent reputation, it pleased GOD to call this precept out of the darknesse , whither their evil customes and false discourtes had put it , and by such an extraregular but very signal punishment to reminde them, that the natural permissions of concubinate were onely confined to the ends of mankinde , and were hallowed onely by the Faith and the designe of Marriage. And this was signified by Saint *Paul*, in these words, *They that sinne without the Law shall also perish without the Law*: That is, by such judgements, which GOD hath inflicted on evil livers in several periods of the World, irregularly indeed , not signified in kinde , but yet sent into the world with designs of a great mercy , that the ignorances , and prevarications , and partial abolitions of the natural Law might be cured and restored , and by the dispersion of prejudices , the state of natural reason be redintegrate.

Rom. 2. 12.

20.

Whatsoever was besides this , was accidental and emergent, such as were the discourses of wise men , which GOD raised up in several countries and ages , as *Job* , and *Eliphaz* , and *Bildad* , and those of the families of the Patriarchs dispersed into several countries; and constant tradition in some noble and more eminent descents; and yet all this was so little and imperfect , not in it selfe , but in respect of the thick cloud man had

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had drawn before his understanding, that darknesse covered the face of the earth in a great proportion. Almost all the world were Idolaters, and when they had broken the first of the natural lawes, the breach of the other was not onely naturally consequent, but also by divine judgement it descended infallibly. And yet GOD pitying mankinde did not onely still continue the former remedies, and added blessings, *giving them fruitful seasons, and filling their hearts with food and gladnesse*, so leaving the nations without excuse, but also made a very noble change in the world; for having chosen an excellent family, the Fathers of which lived exactly according to the natural law, and with observation of those few superadded precepts, in which GOD did specificate their prime duty, having swelled that family to a great nation, and given them possession of an excellent land, which GOD took from seven nations, because they were egregious violators of the natural law, was pleased to make a very great restitution and declaration of the natural law in many instances of religion and justice, which he framed into positive precepts, and adopted them into the family of the first original instances, making them as necessary in the particulars, as they were in the primary obligation; but the instances were such, whereof some did relate onely to the present constitution of the common wealth; others to such universal contracts, which obliged all the world by reason of the equal necessity of all mankind to admit them. And these himself writ on tables of stone, and dressed up their nation into a body politick by an excellent systeme of politick laws, and adorned it with a rare religion, and left this nation as a piece of leaven in a mass of dow, not only to doe honour to God, and happinesse to themselves, by those instruments, which he had now very much explicated, but also to transmit the same reasonable propositions into other nations; and he therefore multiplied them to a great necessity of a dispersion, that they might serve the ends of God and of the natural law by their ambulatory life, and their numerous disseminations. And this was it, which *S. Paul* affirms; *the law was added because of transgression*: meaning, that because men did transgress the natural, God brought *Moses* law into the world to be as a strand to the inundation of impiety. And thus the world stood, till the fulness of time was come; for so we are taught by the Apostle, [*The law was added because of transgression,*] but the date of this was to expire at a certain

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period; it was added to serve but [till the seed should come to whom the promise was made.]

21.

For because *Moses Law* was but an imperfect explication of the natural; there being divers parts of the three lawes of nature not at all explicated by that Covenant, not the religion of prayers, not the reasonableness of temperance and sobriety in opinion and diet, and in the more noble instances of humanity and doing benefit, it was so short, that as *S. Paul* sayes, *The Law could not make the comers thereunto perfect*; and which was most of all considerable, it was confined to a Nation, and the other parts of mankind had made so little use of the records of that Nation, that all the world was placed in *darkness*, and *sate in the shadow of death*; Therefore it was, that in great mercy *GOD* sent his Son, *a light to lighten the Gentiles, and the glory of the people Israel*; to instruct those, and consummate these, that the imperfection of the one, and the meer darkness of the other might be illustrated by the Sun of righteousness. And this was by restoring the light of nature, (which they by evil customes and false principles and evil lawes had obscured) by restoring man to the liberty of his spirit, by freeing him from the slavery of sin, under which they were so lost and oppressed, that all their discourses and conclusions, some of their moral Philosophy, and all their habitual practises, were but servants of sin, and made to cooperate to that end, not which *GOD* intended as perfective of humane nature, but which the Devil and vitious persons superinduced to serve little ends and irregular, and to destroy the greater.

22.

Clem. Alex.
Stromat. 1. c. 3.

For certain it is, Christianity is nothing else, but the most perfect designe that ever was to make a man be happy in his whole capacity; and as the Law was to the Jewes, so was Philosophy to the Gentiles, a Schoolmaster to bring them to *CHRIST*, to teach them the rudiments of happiness, and the first and lowest things of reason, that when *CHRIST* was come, all mankind might become perfect, that is, be made regular in their appetites, wise in their understandings, assisted in their duties, directed to and instructed in their great ends; and this is that which the Apostle calls [*being perfect men in CHRIST JESUS*] perfect in all the intendments of nature, and in all the designs of *GOD*. And this was brought to passe by discovering, and restoring, and improving the Law of nature, and by turning it all into Religion.

For

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For the natural law being a sufficient and a proportionate instrument and means to bring a man to the end designed in his creation, and this law being eternal and unalterable (for it ought to be as lasting and as unchangeable as the nature it self, so long as it was capable of a law) it was not imaginable, that the body of any law should make a new morality, new rules, and general proportions, either of justice, or religion, or temperance, or felicity; the essential parts of all these consisting in natural proportions, and means towards the consummation of mans last end, which was first intended, and is alwayes the same. It is as if there were a new truth in an essential and a necessary proposition. For although the instances may vary, there can be no new justice, no new temperance, no new relations, proper and natural relations and intercourses between GOD and us, but what alwayes were in praises and prayers, in adoration and honour, and in the symbolical expressions of GODS glory and our needs.

Hence it comes that, that which is the most obvious and notorious appellative of the law of Nature, (that it is a law written in our hearts) was also recounted as one of the glories and excellencies of Christianity. *Plutarch* saying, that *Kings ought to be governed by lawes*, explains himselfe that this law must be a word, not written in books and tables, but dwelling in the minde, a living rule, the interiour guide of their manners, and Monitors of their life. And this was the same which *Saint Paul* expresses to be the guide of the Gentiles, that is, of all men naturally. *The Gentiles, which have not the law doe by nature the things contained in the law, which shewes the work of the law written in their hearts.* And that we may see, it was the law of Nature, that returned in the sanctions of Christianity; GOD declares that in the constitution of this law he would take no other course then at first, that is, he would write them in the hearts of men: indeed with a new style, with a quill taken from the wings of the holy Dove; the spirit of GOD was to be the great engraver, and the scribe of the new Covenant, but the hearts of men should be the tables. *For this is the Covenant that I will make with them after those dayes, saith the LORD, I will put my lawes into their hearts, and into their mindes will I write them, and their sins and their iniquities will I remember no more: That is, I will provide a meanes to expiate all the iniquities of man, and restore him to the condition of his first creation, putting him into the same order towards felicity,*

23.

24.

Οὐκ ἐν βιβλί-
οις ἔστιν γὰρ
γεγραμμένον,
ἀλλ' ἐν ἑστέροις
ὡν ἐαυτοῦ λό-
γῳ· αἰὲν συ-
νοικῶν καὶ ἀκί-
νητος ἔστι τὸ
χρῆμα τῶν ἑρη-
μῶν κηδεύου-
ντος.

Rom. 2. 14.

Hcb. 10. 16, 17

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which I first designed to him, and that also by the same instruments. Now I consider, that the spirit of GOD took very great care, that all the records of the law of JESUS should be carefully kept and transmitted to posterity in books and Sermons, which being an act of providence and mercy, was a provision, lest they should be lost or mistaken as they were formerly, when GOD writ some of them in tables of stone for the use of the sons of Israel, and all of them in the first tables of nature with the finger of Creation, as now he did in the new creature by the finger of the Spirit. But then writing them in the tables of our mindes (besides the other) can mean nothing, but placing them there, where they were before, and from whence we blotted them by the mixtures of impure principles and discourses. But I descend to particular and more minute considerations.

25. The lawes of Nature either are bands of Religion, Justice, or Sobriety. Now I consider concerning religion, that when ever GOD hath made any particular precepts to a family, as to *Abrahams*; or to a single person, as to the man of Judah prophesying against the altar of *Bethel*; or to a Nation, as to the Jewes at *Sinai*; or to all Mankind, as to the world descending from *Noah*, it was nothing else but a trial or an instance of our obedience, a particular prosecution of the Law of nature, whereby we are obliged to doe honour to GOD, which was to be done by such expressions, which are natural entercourses between GOD and us, or such as he hath made to be so. Now in Christianity we are wholly left to that manner of prosecuting this first natural law, which is natural and proportionable to the nature of the thing, which the holy JESUS calls *worshipping GOD in spirit and truth*; *In spirit*] that is, with our souls heartily and devoutly, so as to exclude hypocrisy and indifferency. And *in truth*] that is, without a lye, without vain imaginations and phantastick resemblances of him, which were introduced by the evill customes of the Gentiles; and without such false guises and absurd undecencies, which as they are contrary to mans reason, so are they contrary to the glory and reputation of GOD; such as was that universall custome of all nations of sacrificing in mans blood, and offering festival lusts and impurities in the solemnities of their religion; for these being against the purpose and designe of GOD, and against right reason, are a lye, and enemies to the truth of a natural and proper religion. The holy JESUS onely commanded us to pray of-

ten,

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ten, and to praise GOD, to speak honour of his name, not to use it lightly and vainly, to believe him, to revere the instruments and ministers of religion, to ask for what we need, to put our trust in GOD, to worship him, to obey him, and to love him; for all these are but the expressions of love. And this is all, CHRIST spake concerning the first natural law, the law of religion. For concerning the Ceremonies or Sacraments, which he instituted, they are but few, and they become matter of duty but by accident, as being instruments and rites of consigning those effects and mercies, which GOD sent to the world by the means of this law, and relate rather to the contract and stipulation, which CHRIST made for us, then to the natural order between duty and felicity.

Now all these are nothing but what we are taught by natural reason, that is, what GOD enabled us to understand to be fit instruments of intercourse between GOD and us, and what was practised & taught by sober men in all ages and all nations, whose records we have received (as I shall remark at the Margent of the several precepts.) For to make these appear certainly and naturally necessary there was no more requisite, but that man should know there was a GOD, that is, an eternal being, which gave him all that he had or was, and to know what himself was, that is, indigent and necessitous of himselfe, needing help of all the Creatures, exposed to accidents and calamity, and defensible no wayes but by the same hand that made him; Creation and conservation, in the philosophy of all the world, being but the same act continuing and flowing on him from an instant to duration, as a line from its Mathematical point. And for this, GOD took sufficient care, for he conversed with man in the very first, in such clear and certain and perceptible transaction, that a man could as certainly know, that GOD was, as that Man was. And in all ages of the world he hath not left himselfe without witness, but gave such testimonies of himselfe, that were *sufficient*; for they did *actually* perswade all nations, barbarous and civil, into the belief of a GOD. And it is but a nicety to consider, whether or no that proposition can be naturally demonstrated. For it was sufficient to all GODS purposes and to all Mans, that the proposition was actually believed; the instances were *therefore sufficient* to make faith, *because they did it*. And a man may remove himselfe so farre from all the degrees of aptnesse to believe a proposition,

26.

Maxim. Tyr.
Dissert. παύται ὁ
Ἕλλησ λέγει,
καὶ ὁ βασιλεὺς
λέγει, καὶ ἡ πρῶ-
τος καὶ ὁ δε-
υτέρως, καὶ ὁ
συνδός, καὶ ὁ ἀπο-
φύ.

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tion, that nothing shall make them joyn. For if there were a sect of witty men, that durst not believe their senses, because they thought them fallible; it is no wonder if some men should think every reason reproveable. But in such cases, Demonstration is a relative term, and signifies every probation greater or lesser, which does actually make faith in any proposition; and in this, GOD hath never been deficient, but hath to all men, that believe him, given sufficient to confirm them, to those few that believed not, sufficient to reprove them.

27.

Now in all these actions of religion, which are naturally consequent to this believe, there is no scruple, but in the instance of faith, which is presented, to be an infused grace, an immission from GOD, and that for its object it hath supernatural, that is, principles naturally incredible; and therefore Faith is supposed a grace above the greatest strength of reason. But in this I consider, that if we look into all the Sermons of CHRIST, we shall not easily finde any doctrine, that in any sense troubles natural philosophy, but onely that of there surrection: (for I doe not think those myttical expressions of plain truths, such as are [*being born again; eating the flesh of the Son of man; being in the Father, and the Father in him*]) to be exceptions in this assertion) and although some Gentiles did believe and deliver that article, and particulary *Chryssippus*, and the *Thracians* (as *Mela* and *Solinus* report of them) yet they could not naturally discourse themselves into it, but had it from the imperfect report, and opinion of some Jewes that dwelt among them; And it was certainly a revelation or a proposition sent into the world by GOD. But then the believing it, is so farre from being above or against nature, that there is nothing in the world more reasonable, then to believe any thing which GOD tells us, or which is told by a man sent from GOD with mighty demonstration of his power and veracity. Naturally our bodies cannot rise, that is, there is no naturall agent or natural cause sufficient to produce that effect. But this is an effect of a divine power, and he hath but a little stock of natural reason, who cannot conclude that the same power, which made us out of nothing, can also restore us to the same condition, as well and easily from dust and ashes certainly, as from meer nothing. And in this, and in all the like cases, Faith is a submission of the understanding to the word of GOD, and is nothing else but a confessing that GOD is truth, and that he is omnipotent, that is, he can doe what he

Apud Lactant.
l. 7. c. 23.

L. 2. de Thracib. c. 10.

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he will , and he will when he hath once said it. And we are now as ignorant of the essence and nature of formes, and of that which substantially distinguishes Man from Man , or an Angel from an Angel, as we were of the greatest article of our religion before it was revealed ; and we shall remain ignorant for ever of many natural things, unless they be revealed ; and unless we knew all the secrets of Philosophy , the mysteries of nature , and the rules and propositions of all things and all creatures, we are fooles, if we say, that what we call an article of faith , I mean, truly such, is against natural reason. It may be indeed as much against our natural reasonings, as those reasonings are against truth. But if we remember how great an ignorance dwells upon us all, it will be found the most reasonable thing in the world onely to enquire , whether GOD hath revealed any such proposition , and then not to say it is against natural reason , and therefore an article of faith ; but I am told a truth, which I knew not till now , and so my reason is become instructed into a new proposition. And although CHRIST hath given us no new moral precepts , but such which were essentially and naturally reasonable in order to the end of mans creation , yet we may easily suppose him to teach us many a new truth, which we knew not , and to explicate to us many particulars of that estate , which GOD designed for man in his first production , but yet did not then declare to him ; and to furnish him with new revelations, and to signify the greatness of the designed end , to become so many arguments of indearment to secure his duty , that is, indeed , to secure his happiness by the infallible using the instruments of attaining it.

This is all I am to say concerning the precepts of religion JESUS taught us ; he took off those many superinduced rites, which GOD enjoined to the Jewes, and reduced us to the natural religion, that is , to such expressions of duty , which all wise men and nations used , save only that he took away the rite of sacrificing beasts , because it was now determined in the great sacrifice , of himselfe , which sufficiently and eternally reconciled all the world to GOD. All the other things , as prayers and adoration, and Eucharist, and Faith in GOD , are of a natural order and an unalterable expression ; And in the nature of the thing there is no other way of address to GOD then these ; no other expression of *his glories* and *our needs* ; both which must for ever be signified.

28.

Just. Mart.
Resp. ad Ortho-
dox. ad qu. 83.
Titul. adv.
Marcion. 2. 2.
Maimon. Mo-
rah. Noychim.
l. 3. c. 32.

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2. Concerning the second natural precept, Christian religion hath also added nothing beyond the first obligation, but explained it all. * *Whatsoever ye would men should doe to you, doe ye so to them*, that is the eternal rule of justice; and that bindes contracts, keeps promises, affirms truth, makes subjects obedient, and Princes just; It gives security to Marts and Banks, and introduces an equality of condition upon all the world, save onely, when an inequality is necessary, that is, in the relations of government, for the preservation of the common rights † of equal titles and possessions, that there be some common term indued with power, who is to be the Father of all men by an equal provision, that every mans rights be secured by that fear, which naturally we shall bear to him, who can and will punish all unreasonable and unjust violations of property. And concerning this also the holy J E S U S hath added an expresse precept, of paying tribute, and all *Cæsars* dues to *Cæsar*: in all other particulars it is necessary, that the instances and minutes of justice be appointed by the Lawes and Customes of the severall Kingdomes and Republicks.

* *Hæc sententia sepiissime à Scivo Imperatore prolata.*

† *Ο μισθὸς πάντων ἐστὶν ἡ ἀποδοχὴ τῶν δικαιωμάτων.*
Tob. 4. 16.

Dicit Minus:
“ *Ab alio expectes alteri quod feceris.*

‡ *Singulorum interest, si universi regantur.*

* *Nec natura potest justo fecerere iniquum, Dividit ut bona diversis, fugienda petendis.*
Hor. l. 1, Sat. 3.

* And therefore it was that Christianity so well combin'd with the Government of Heathen Princes, because whatsoever was naturally just, or declared so by the Political power, their religion bound them to observe, making obedience to be a double duty, a duty both of justice and religion: And the societies of Christians growing up from Conventicles to Assemblies, from Assemblies to Societies, introduced no change in the Government, but by little and little turned the Common-wealth into a Church, till the world being Christian, and justice also being religion, obedience to Princes, observation of Lawes, honesty in contracts, faithfulness in promises, gratitude to benefactors, simplicity in discourse, and ingenuity in all pretences and transactions became the Characteristicks of Christian men, and *the word of a Christian*, the greatest solemnity of stipulation in the world.

30. But concerning the general, I consider, that in two very great instances it was remonstrated, that Christianity was the greatest prosecution of natural justice and equality in the whole world. The one was in an election of an Apostle into the place of *Judas*, when there were two equal candidates of the same pretension and capacity; the Question was determined by lots, which naturally was the arbitration in questions, whose parts were wholly indifferent;

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ferent; and as it was used in all times, so it is to this day used with us in many places, where lest there be a disagreement concerning the manner of tithing some creatures, and to prevent unequal arts and unjust practises, they are tithed by lor, and their fortuitous passing through the door of their fold. The other is in the Cœnobitick life of the first Christians and Apostles, they had all things in common, which was that state of nature in which men lived charitably and without injustice, before the distinction of dominions and private rights. But from this manner of life they were soon driven by the publick necessity and constitution of affaires.

3. Whatsoever else is in the Christian Law, concernes the natural precept of sobriety, in which there is some variety and some difficulty. In the matter of carnality the holy JESUS did clearly reduce us to the first institution of marriage in Paradise, allowing no other mixture but what was first intended in the creation, and first sacramental union; and in the instance he so permitted us to the natural law, that he was pleased to mention no instance of forbidden lust, but in general and comprehensive termes of *adultery* and *fornication*; in the other, which are still more unnatural, as their names are concealed and hidden in shame and secrecy, we are to have no instructor but the modesty and order of nature.

As an instance of this Law of sobriety, CHRIST superadded the whole doctrine of *humility*, which *Moses* did not, and which seemed almost to be extinguished in the world; and it is called by Saint Paul, *sapere ad sobrietatem*, the reasonableness or *wisdom* of *sobriety*. And it is all the reason of the world, that a man should think of himselfe but just as he is. He is deceived that thinks otherwise, and is a fool; And when we consider that pride makes wars, and causes affronts, and no man loves a proud man, and he loves no man but himselfe and his flatterers, we shall understand that the precept of humility is an excellent art, and a happy instrument towards humane felicity. And it is no way contradicted by a natural desire of honour; it only appoints just and reasonable wayes of obtaining it. We are not forbidden to receive honour; but to seek it for designes of pride and complacency, or to make it rest in our hearts. But when the hand of virtue receives the honour, and transmits it to GOD from our own head, the desires of nature are sufficiently satisfied, and nothing of religion contradicted. And it is certain by all the experience of the world, that

31.

32.

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in every state and order of men, he that is most humble in proportion to that state, is (if all things else be symbolical) the most honoured person. For it is very observable, that when GOD designed man to a good and happy life, as the natural end of his creation, to verifie this, GOD was pleased to give him objects *sufficient* and *apt* to satisfy every appetite; I say to satisfy it naturally, not to satisfy those extravagancies, which might be accidental and procured by the irregularity either of will or understanding; not to answer him in all that his desires could extend to, but to satisfy *the necessity* of every appetite; all the desires that *GOD made*, not all that *man should make*. For we see even in those appetites, which are common to men and beasts, all the needs of nature, and all the ends of creation are served by the taking such proportions of their objects, which are ordinate to their end, and which in man we call temperance, (not as much as they naturally can) such as are mixtures of sexes meerly for production of their kinde; eating and drinking for needs and hunger; and yet GOD permitted our appetites to be able to extend beyond the limits of the meer natural designe, that GOD by restraining them, and putting the fetters of Lawes upon them might turn natural desires into sobriety, and sobriety into Religion, they becoming servants of the Commandement. And now we must not call all those swellings of appetites, *natural inclination*, nor the satisfaction of such tumours and excrescencies any part of natural felicities: but that which does just cooperate to those ends, which perfect humane nature in order to its proper end. For the appetites of meat and drink, and pleasures, are but intermedial and instrumental to the end, and are not made for themselves, but first for the end, and then to serve God in the instances of obedience. And just so is the natural desire of honour, intended to be a spurre to vertue (for to vertue onely it is naturally consequent, or to natural and political superiority) but to desire it beyond, or besides the limit, is the swelling and the disease of the desire. And we can take no rule for its perfect value, but by the strict limits of the natural end, or the superinduced end of Religion in positive restraints.

According to this discourse we may best understand, that even the severest precepts of the Christian Law are very consonant to nature, and the first lawes of mankind. Such is the precept of *self-deniall*, which is nothing else but a confining the appetites within the limits of nature: for there they are permitted, (except when

Vina stimulant, natis Venus alma creandis Serviat: hos fines transisse nocet.
Virg.

Ὅ μὲν τὰς
σαρκῶν βολὰς
διόρωσιν τὸν ἠ-
δῶν ἢ καὶ
σαρκῶν ἢ
διὰ παραρροῶν,
καὶ μὴ δι' ἑτε-
ρον σκοπιόν,
ἀκόλας ἔ-
στιν.
Arist. Ethic.
1. 7. c. 7.

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when some greater purpose is to be served then the present answering the particular desire) and whatsoever is beyond it, is not in the natural order to felicity; it is no better then an itch, which must be scratched and satisfied, but it is unnatural. But for Martyrdom it self, quitting our goods, losing lands, or any temporal interest, they are now become as reasonable in the present constitution of the world, as taking unpleasant potions, and suffering a member to be cauterized, in sicknesse or disease. And we see that death is naturally a lesse evill then a continual torment, and by some not so resented as a great disgrace; and some persons have chosen it for sanctuary and remedy; And therefore much rather shall it be accounted prudent and reasonable and agreeable to the most perfect desires of nature, to exchange a house for a Hundred, a Friend for a Patron, a short affliction for a lasting joy, and a temporal death for an eternal life. For so the question is stated to us by him that understands it best. True it is, that the suffering of losses, afflictions, and death, is naturally an evill, and therefore no part of a natural precept, or prime injunction. But when GOD having commanded instances of Religion, man will not suffer us to obey GOD, or will not suffer us to live, then the question is, Which is most agreeable to the most perfect and reasonable desires of nature, to obey GOD, or to obey man; to fear GOD, or to fear man; to preserve our bodies, or to preserve our souls; to secure a few years of uncertain and troublesome duration, or an eternity of a very glorious condition? Some men reasonably enough choose to die for considerations lower then that of a happy eternity; therefore death is not such an evill, but that it may in some cases be desired and reasonably chosen, and in some be recompensed at the highest rate of a natural value; And if by accident we happen into an estate, in which of necessity one evil or another must be suffered, certainly nothing is more naturally reasonable and eligible, then to choose *the least evill*: and when there are two good things propounded to our choice, both which cannot be possessed, nothing is more certainly the object of a prudent choice, then *the greater good*. And therefore when once we understand the question of suffering, and self-denyall, and Martyrdom to this sense, as all Christians doe, and all wise men doe, and all sects of men do in their severall perswasions, it is but remembering, that to live happily after this life is

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more intended to us by GOD, and is more perfective of humane nature, then to live here with all the prosperity which this state affords; and it will evidently follow, that when violent men will not let us enter into that condition by the ways of Nature and prime intendment, that is, of natural Religion, justice, and sobriety, it is made in that case, and upon that supposition, certainly, naturally, and infallibly reasonable to secure the perfective and principal designe of our felicity, though it be by such instruments, which are as unpleasent to our senses as are the instruments of our restitution to health; since both one and the other in the present conjunction and state of affairs are most proportionable to reason, because they are so to the present necessity; not primarily intended to us by GOD, but superinduced by evil accidents, and the violence of men. And we not onely finde that *Socrates* suffered death in attestation of a GOD, though he flattered and discoursed himself into the belief of an immortal reward, *De industriâ consultæ æquanimittatis, non de fiduciâ compertæ veritatis* (as *Tertullian* says of him) but we also find, that all men, that believed the immortality of the soul firmly and unmoveably, made no scruple of exchanging their life for the preservation of virtue with the interest of their great hope, for honour sometimes, and oftentimes for their Country.

34.

Thus the holy JESUS perfected and restored the natural Law, and drew it into a systeme of propositions, and made them to become of the family of Religion. For GOD is so zealous to have man attain to the end, to which he first designed him, that those things which he hath put in the natural order to attain that end he hath bound fast upon us, not only by the order of things by which it was that he that prevaricated did naturally fall short of felicity; but also by bands of Religion: he hath now made himself a party and an enemy to those that will be not happy. Of old; Religion was but one of the natural Laws, and the instances of Religion were distinct from the discourses of Philosophy. Now all the law of nature is adopted into religion, and by our love and duty to GOD we are tyed to doe all that is reason; and the parts of our religion are but pursuances of the natural relation between GOD and us; and beyond all this, our natural condition is in all senses improved by the consequents and adherencies of this religion: For although nature
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and grace are opposite, that is, *nature* depraved by evil habits, by ignorance and ungodly customes, is contrary to *grace*, that is, to nature restored by the Gospel, engaged to regular living by new revelations, and assisted by the Spirit, yet it is observable, that *the Law of Nature*, and *the Law of Grace* are never opposed. *There is a Law of our members* (saith S. Paul) that is, an evill necessity Rom. 7. 23. introduced into our appetites by perpetual evil customes, examples, and traditions of vanity, and *there is a Law of sense* Ibid. that answers to this, and they differ onely, as inclination, and habit, vicious desires, and vicious practises. But then contrary to these are, first *a law of my minde*, which is, *the Law of Nature* and right Reason, and then the *law of Grace*, that is, of JESUS CHRIST, who perfected and restored the first Law, and by assistances reduced it into a Law of holy living; and these two differ as the other, the one is in order to the other, as imperfection and growing degrees and capacities are to perfection and consummation. The Law of the minde had been so rased and obliterate, and we by some means or other so disabled from observing it exactly, that untill it was turned into *the law of grace* (which is a law of pardoning infirmities, and assisting us in our choices and elections) we were in a state of deficiency from the perfective state of man, to which God intended us.

Now although GOD always designed man to the same state, 35. which he hath now revealed by JESUS CHRIST, yet he told him not of it, and his permissions and licences were then greater, and the Law it self lay closer folded up in the compact body of necessary propositions in order to so much of his end as was known, or could be supposed. But now according to the extension of the revelation, the Law it self is made wider, that is, more explicit; and natural Reason is thrust forward into discourses of charity and benefit, and we tyed to do very much good to others, and tyed to cooperate to each others felicity.

That the law of charity is a law of nature, needs no other argument 36. but the consideration of the first constitution of man. The first instances of justice or entercourse of man with a second or third person, was to such persons, towards whom he had the greatest endearments of affection in the world, a wife, and children; and justice and charity at first was the same thing. And it hath obtained in ages farre removed from the first, that charity is called *righteousnesse*, *He hath dispersed and given to the poor, his righteousnesse* Ὁ ἀνθρώπος ἐπέσθη τὴν δικαιοσύνην αὐτοῦ πρὸς τοὺς πτωχοὺς. Πάλ. 112. ο.

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unjustesse remaineth for ever. And it is certain, *Adam* could not in any instance be unjust, but he must in the same also be uncharitable; the band of his first justice being the ties of love, and all having commenced in love. And our blessed LORD restoring all to the intention of the first perfection, expresses it to the same sense as I formerly observed; Justice to our Neighbour is, *loving him* as our selves: For since justice obliges us to do as we would be done to, as the irascible faculty restrains us from doing evil for fear of receiving evil: so the concupiscible obliges us to charity, that our selves may receive good.

37.

I shall say nothing concerning the reasonableness of this precept, but that it concurs rarely with the first reasonable appetite of man, of being like GOD. *Deus est mortali juvare mortalem, atque hæc est ad æternitatem via*, said *Pliny*: And, *it is more blessed to give than to receive*, (said our blessed SAVIOUR) and therefore the Commandment of charity in all its parts is a design not only to reconcile the most miserable person to some participations and sense of felicity, but to make the charitable man happy; and whether this be not very agreeable to the desires of an intelligent nature, need no further enquiry. And *Aristotle* asking the Question, whether a man had more need of friends in prosperity or adversity, makes the case equal; "Οτι γὰρ ἀτυχῶντες δεόμενοι ἐπαυρίας· οἱ δὲ ἐτυχῶντες συμβίων, ἢ ἐυπονήσωσιν. "When they are in want, they need assistance, when they are prosperous, they need partners of their felicity; that by communicating their joy to them it may reflect and double upon their spirits. And certain it is, there is no greater felicity in the world, than in the content that results from the emanations of charity. And this is that which *S. John* calls, *the old Commandment*, and *the new Commandment*. It was of old, for it

1 ep. Joan. 2.
7, 8.

Ἄν εἶ δ' ὠφειλῆς,
Ἄφ' ὧν ἔχεται τὴ δύνασιν κείματα πόνου.
Sophocl. Ocidip.

Hoc Reges habent
Magnificum est ingenis, nulla quod rapiat dies,
Prodesse miseris, supplices fido lave
Protégere Senec. Med.

Mollissima corda
Humano cœcici clare se natura fatetur,
Quæ lachrymas dedit hæc nollit pars optima sensus.
Juven. Sat. 15.

was from the beginning, even in nature, and to the offices of which our very bodies had an organ and a seat. For therefore nature gave to a man bowels and the passion of yearning; but it grew up into religion by parts, and was made perfect, and in that degree appropriate to the Law of JESUS CHRIST. For so the holy JESUS became our Lawgiver, and added many new precepts over and above what were in the Law of *Moses*, but not more than was in the Law of Nature. The reason of both is what I have all this while discoursed of. CHRIST made a

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more perfect restitution of the Law of Nature than *Moses* did, and so it became the second *Adam* to consummate that, which began to be lesse perfect from the prevarication of the first *Adam*.

A particular of the precept of charity is forgiving injuries, and besides that it hath many superinduced benefits by way of blessing and reward, it relies also upon this natural reason; that a pure and a simple revenge does no way restore man towards the felicity, which the injury did interrupt. For *revenge* is a doing a simple evil, and does not in its formality imply reparation; for the meer repeating of our own right is permitted to them that will doe it by charitable instruments; and to secure my self, or the publick, against the future, by positive inflictions upon the injurious (if I be not Judge my self) is also within the moderation of an unblameable defence, (unlesse some accident or circumstances vary the case) but forgiving injuries is a separating the malice from the wrong, the transient act from the permanent effect; and it is certain, the act which is passed cannot be rescinded, the effect may; and if it cannot, it does no way alleviate the evil of the accident, that I draw him that caused it into as great a misery, since every evil happening in the world is the proper object of pity, which is in some sense afflictive; and therefore unlesse we become unnatural & without bowels, it is most unreasonable that we should increase our own afflictions by introducing a new misery, and making a new object of pity. All the ends of humane felicity are secured without revenge, for without it we are permitted to restore our selves; and therefore it is against natural reason to doe an evil, that no way cooperates towards the proper and perfective end of humane nature. And he is a miserable person, whose good is the evil of his neighbour: and he that revenges, in many cases does worse then he that did the injury; in all

cases as bad. For if the first injury was an injustice to serve an end of advantage and real benefit, then my revenge, which is abstracted, and of a consideration separate and distinct from the reparation, is worse; for I doe him evil without doing my self any real good; which he did not; for he received advantage by it. But if the first injury was matter of meer malice without advantage, yet it is no worse then revenge; for that is just so; and there is as much phantastick pleasure in do-

38.

Ὁ πικρῶν τῷ σπυρίπρξαν] Ὁ ἀδινώτερος.
 Maxim. Tunc in dilecti: An raterenda sit injuria.
 Ἄπαντα τὰ ζῶ' ἔσθ' μακροβίη] α,
 Καὶ νῦν ἔχοντα μάλιν ἀνδρῶτα πολὺ
 Τὸν ὄνον ὀρῶν ἔξισι πρῶτον τοιοῖς,
 Τότω κελὸν δὲ αὐτὸν ὀδὲν γίγνε].
 Ημεῖς ὃ χαρὴς τῶν ἀναγκάτων κελῶν,
 Αὐτοὶ παρ' αὐτῶν ἔτερον σπυρίπρξαν.
 Αὐτὸ μεθ' ἀν' ἄλλη τις' ἀν' εἶτρα καλῶς,
 Ὀργίλομεθ' ἀν' εἶη τις' ἐσπνιον, σφοδρῶς
 Φοβούμεθ' ἀν' γλαυθ' ἀνακέρη, δεδίνκων.

Menand

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ing a spight, as in doing revenge. They are both but like the pleasures of eating coals, and toades and vipers. And certain it is; if a man upon his private stock could be permitted to revenge, the evill would be immortal. And it is rarely well discourfed by *Tyndarus* in *Euripides*; If the angry wife shall kill her husband, the son shall revenge his Fathers death, and kill his Mother, and then the Brother shall kill his Mothers murderer, and he also will meet with an avenger for killing his Brother:

Eurip. Orest.

Πέρας δέ τοῖ κακῶν ἀποβήσεται;

What end shall there be to such inhumane and sad accidents? If in this there be injustice, it is against natural reason; and If it be evill, and disorders the felicity and security of society, it is also against natural reason. But if it be just, it is a strange justice, that is made up of so many inhumanities.

39. And now if any man pretends specially to reason, to the ordinate desires and perfections of nature, and the sober discourses of philosophy, here is in Christianity, and no where else, enough to satisfie and inform his reason, to perfect his nature, and to reduce to act all the propositions of an intelligent and wise spirit. And the holy Ghost is promised and given in our religion to be an eternal band to keep our reason from returning to the darknesse of the old creation, and to promote the ends of our natural and proper felicity. For it is not a vain thing that *Saint Paul* reckons *helps, and governments, and healings* to be fruits of the Spirit. For since the two greatest blessings of the world, personal and political, consist, that in health, this in government,^a and the ends of humane felicity are served in nothing greater for the present interval then in these two, CHRIST did not onely enjoyn rare prescriptions of health, such as are fasting, temperance, chastity, and sobriety, and all the great endearments of government, (and unlesse they be sacredly observed, man is infinitely miserable) but also hath given his Spirit, that is, extraordinary aides to the promoting these two, and facilitating the work of nature; that (as *Saint Paul* says at the end of a discourse to this very purpose) *the excellency of the power may be of GOD, and not of us.*

^a Nihil est illi principi Deo qui omnem hunc mundum regit (quod quidem in terris fiat) acceptius, quam concilia, cœnitæ que Romanum sine sociis, que civitates appellatur. Cicero. Somn. Scipion.

2 Cor. 4. 7.

40.

1 Pet. 2. 9.

I shall adde nothing but this single consideration. GOD said to the children of *Israel*, *Ye are a royal Priesthood, a Kingdome of Priests.*

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Priests. Which was therefore true, because GOD reigned by the Priests, and the *Priests lips did then preserve knowledge*, and the people were to receive the Law from their mouths; for GOD having by Laws of his own, established religion and the republick, did govern by the rule of the Law, and the ministry of the Priests. The Priests said, *Thus saith the LORD*, and the people obeyed. And these very words are spoken to the Christian Church; *Ye are a Royal Priesthood, an holy Nation, a peculiar people, that yee should shew forth the praises of him that hath called you out of darknesse into his marvelous light.* That is, GOD reignes over all Christendome just as he did over the Jews. He hath now so given to them, and restored respectively all those reasonable Laws, which are in order to all good ends personal, Oeconomical and Political, that if men will suffer Christian Religion to do its last intention, if men will live according to it, there needs no other coercion of Laws, or power of the Sword. The Laws of GOD revealed by CHRIST are sufficient to make all societies of men happy; and over all good men GOD reignes by his Ministers, by the preaching of the Word: And this was most evident in the three first ages of the Church, in which all Christian Societies were for all their proper entercourses perfectly guided, not by the authority and compulsion, but by the Sermons of their Spiritual Guides; inso-much, that Saint Paul sharply reprehends the Corinthians, that *Brother goeth to law with Brother, and that before the unbelievers*; as if he said, ye will not suffer CHRIST to be your Judge, and his Law to be your rule; which indeed was a great fault among them, not onely because they had so excellent a Law, so clearly described, (or where they might doubt, they had infallible interpreters) so reasonable and profitable, so evidently concurring to their mutual felicity, but also because GOD did design JESUS to be their King to reign over them by spiritual regiment, as himselfe did over the Jewes, till they chose a King. And when the Emperours became Christian, the case was no otherwise altered, but that the Princes themselves submitting to CHRIST'S yoke, were (as all other Christians are) for their proportion to be governed by the Royal Priesthood, that is, by the Word preached by Apostolical persons, the political interest remaining as before, save that by being submitted to the Lawes of CHRIST it received this advantage, that all justice was turned to be Religion, and became necessary, and bound upon the conscience by Divinity.

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nity. And when it happens that a Kingdome is converted to Christianity, the Commonwealth is made a Church, and Gentile Priests are Christian Bishops, and the Subjects of the Kingdome are Servants of CHRIST, the Religion of the Nation is turned Christian, and the Law of the Nation made a part of the Religion; there is no change of Government, but that CHRIST is made King, and the Temporal Power is his Substitute, and is to promote the interest of obedience to him, as before he did to CHRIST'S enemy; CHRIST having left his Ministers as *Liege Embassadors*, to signify and publish the Lawes of JESUS, to *pray all in CHRIST'S stead to be reconciled to GOD*: so that, over the obedient Christ wholly reignes by his Ministers, publishing his Lawes; over the disobedient, by the Prince also, putting those Lawes in execution. And in this sense it is that Saint Paul sayes, *Bonis lex non est posita, To such (who live after the Spirit) there is no Law*, that is, there needs no coercion. But now if we reject GOD from reigning over us, and say like the people in the Gospel, *Nolumus hunc regnare, we will not have him to reign over us*, by the ministry of his Word, by the Empire of the *Royall Priesthood*, then we return to the condition of Heathens, and persons sitting in darknesse, then GOD hath armed the temporal Power with a sword to cut us off. If we obey not GOD, speaking by his Ministers, that is, if we live not according to the excellent Lawes of Christianity, that is, *holily, soberly, and justly* in all our relations, he hath placed three swords against us: *the Sword of the SPIRIT* against the unholy and irreligious; *the Sword of naturall and supervening Infelicities* upon the intemperate and unsober; and *the Sword of Kings* against the unjust; to remonstrate the excellency of Christianity, and how certainly it leads to all the felicity of man, because every transgression of this Law, according to its proportion, makes men unhappy and unfortunate.

41. What effect this Discourse may have, I know not, I intended it to doe honour to Christianity, and to represent it to be the best Religion in the world, and the conjugation of all excellent things that were in any Religion, or in any Philosophy, or in any Discourses. For *whatsoever was honest*, whatsoever was noble, *whatsoever was wise*, *whatsoever was of good report*, *if there be any praise*, *if there be any virtue*, it is in Christianity. For even to follow all these instances of excellency, is a Precept of Christianity. And me thinks, they that pretend to reason, cannot more reasonably endear them-

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themselves to the reputation of reason, then by endearing their reason to Christianity; the conclusions and beliefs of which is the most reasonable and perfect, the most excellent designe and complying with the noblest and most proper ends of man. And if this gate may suffice to invite such persons into the recesses of the Religion, then I shall tell them, that I have dressed it in the ensuing Books with some variety; and as the nature of the Religion is, some parts whereof are apt to satisfy our discourse, some to move our affections, and yet all of this to relate to practise: so is the designe of the following pages. For some men are wholly made up of passion, and their very Religion is but Passion put into the Family and Society of holy purposes: And for those, I have prepared Considerations upon the special parts of the life of the Holy JESUS, and yet there also are some things mingled in the least severe and most affectionate parts, which may help to answer a Question and appease a scruple, and may give Rule for DETERMINATION of many cases of CONSCIENCE. For I have so ordered the Considerations, that they spend not themselves in meer affections, and ineffective passions, but they are made doctrinal and little repositories of duty. But because of the variety of mens spirits and of mens necessities, it was necessary I should interpose some practical Discourses more severe; For it is but a sad thought to consider, that piety and books of devotion are counted but entertainment for little understandings, and softer spirits: and although there is much fault in such Imperious mindes, that they will not distinguish the weakness of the writers from the reasonableness and wisdom of the religion; yet I cannot but think, the books themselves are in a large degree the occasion of so great indevotion: because they are (some few excepted) represented naked in the conclusions of spiritual life without or art or learning, and made apt for persons, who can do nothing but *believe and love*, not for them, that can *consider and love*. And it is not well, that since nothing is more reasonable and excellent in all perfections spiritual then the doctrines of the spirit or holy life, yet nothing is offered to us so unlearnedly as this is, so miserable and empty of all its own intellectual perfections. If I could, I would have had it otherwise in the present books: for since the understanding is not an idle faculty in a spiritual life, but hugely operative to all excellent and reasonable choices, it were very fit that this faculty were also entertained by

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such discourses which GOD intended, as instruments of hal-
lowing it, as he intended it towards the sanctification of the
whole man. For want of it, busie and active men entertain
themselves with notions infinitely unsatisfying and unprofitable :
But in the mean time they are not so wise. For concerning those,
that study unprofitable notions, and neglect not onely that, which
is wisest, but that also, which is of most real advantage, I cannot

Διὸ Ἀναξαγόραν καὶ Θάλλω καὶ τὸς πλεί-
ους σφόδρα μὲν φρονίμους ὅς ἐφασιν εἶδ. ὅταν
ἴδωσιν ἀγνοῦντας τὰ συμπερὶ τὰ αὐτοῖς, καὶ
πειστή μὲν, καὶ Πυθαγόρῃ, καὶ Ζαλεπῷ καὶ
Διμόνῃ: ἰδέναι αὐτοῖς φασιν, ἀχρηστὰ ὅ
ἐπὶ τὰ ἀνθρώπινα ἀγαθὰ κηῖσθαι. Arist.
l. 6. Eth. cap. 7.

but think as *Aristotle* did of *Thales* and *Anaxa-
goras*, that they may be learned, but they are
“not wise, or wise but not prudent, when
“they are ignorant of such things, as are pro-
“fitable to them. For suppose they know the

“wonders of nature, and the subtilties of *Metaphysickes*, and
“operations *Mathematical*, yet they cannot be prudent, who
“spend themselves wholly upon unprofitable and ineffective
“contemplations. He is truly wise, that knows best to promote
the best end, that which he is bound to desire, and is happy, if he
obtains, and miserable if he misses; and that is the end of a happy
eternity : which is obtained by the onely means of living accor-
ding to the purposes of GOD, and the prime intentions of nature ;
natural and prime reason being now all one with the *Christi-
an* religion. But then I shall onely observe that this part of wis-
dome, and the excellency of its secret and deep reason is not to be
discerned, but by experience : the propositions of this philosophy
being (as in many other) *Empirical*, and best found out by ob-
servation of real and material events. So that I may say of spiri-
tual learning, as *Quintilian* said of some of *Platoes* books: *Nam
Plato cum in aliis quibusdam, tum præcipuè in Timæo ne intelligi quidem, nisi
ab iis qui hanc quoque partem disciplinæ [Musicæ] diligenter perceperint,
potest*: The secrets of the kingdome of heaven are not understood
truely and throughly, but by the sons of the kingdome ; and by
them too in several degrees, and to various purposes ; but to
evil persons the whole systeme of this wisdom is insipid and
flat, dull as the foot of a rock, and unlearned as the elements of
our mother tongue. But so are *Mathematickes* to a *Scythian boore*,
and *Musick* to a *Camel*.

42.

But I consider that the wisest persons, and those who know
how to value and entertain the more noble faculties of their soul,
and their precious hours, take more pleasure in reading the pro-
ductions of those old wise spirits, who preserved natural reason
and

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and religion in the midst of heathen darknesse (such as are Homer, Euripides, Orpheus, Pindus, and Anacreon, Æschylus and Menander, and all the Greek Poets; Plutarch and Polybius, Xenophon and all those other excellent persons of both faculties (whose choicest dictates are collected by Stobæus) Plato and his Scholars, Aristotle and after him Porphyrie, and all his other Disciples, Pythagoras and his, especially Hierocles: all the old Academicks and Stoicks within the Roman Schooles) more pleasure I say in reading these then the triflings of many of the later Schoolmen, who promoted a petty interest of a family, or an unlearned opinion with great earnestnesse, but added nothing to Christianity, but trouble, scruple and vexation. And from hence I hope, that they may the rather be invited to love and consider the rare documents of Christianity, which certainly is the great treasure-house of those excellent, moral and perfective discourses, which with much pains and greater pleasure we finde resperfed and thinly scattered in all the Greek and Roman Poets, Historians, and Philosophers.

But because I have observed, that there are some principles entertained into the persuasions of men, which are the seeds of evill life, such as are, the doctrine of late repentance; the mistakes of the definition of the sins of infirmity; the evil understanding the consequents and nature of original sinne; the sufficiency of contrition in order to pardon; the efficacy of the rites of Christianity without the necessity of moral adherencies; the nature of faith; and many other; I was diligent to remark such doctrines, and to pare off the mistakes so farre, that they hinder not piety, and yet as near as I could, without engaging in any Question, in which the very life of Christianity is not concerned.

“ *Hæc sum profatus---haud ambagibus*

“ *Implicita, sed quæ regulis æqui & boni*

“ *Suffulta, rudibus pariter & doctis patent.*

Polynic. apud
Eurip.

My great purpose is to advance the necessity, and to declare the manner and parts of a good life, and to invite some persons to the consideration of all the parts of it by intermixing something of pleasure with the use: others by such parts, which will better entertain their spirits then a Romance. I have followed the design

Ἡ παρὰ πρυτανία ἡ θεοῦ ἀντι-
εὐν, ὅτι καὶ ἀλλὰ ἐ γόη' εἰδὼ ἀπὸ τῆς
ἡ ἀρετῆ, ἀκαταπόδεα ἀλλ' ἰν' ἀγαθῶν γινώ-
μεθα. Arist. Ethic. l. 2. c. 2.

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of Scripture, and have given milke for babes, and for stronger men stronger meat; and in all I have despised my own reputation by so striving to make it useful, that I was lesse careful to make it strict in retired senses, and embossed with unnecessary, but graceful ornaments. I pray GOD this may go forth into a blessing to all that shall use it, and reflect blessings upon me all the way, that my spark may grow greater by kindling my brothers Taper, and GOD may be glorified in us both. If the Reader shall receive no benefit, yet I intended him one, and I have laboured in order to it; and I shall receive a great recompence for that intention, if he shall please to say this prayer for me, *That while I have preached to others, I may not become a castaway.*

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T H E

O F T H E
and
O F T H E

B E G I N N I N G

untill his Baptism and Temptations inclusively.

W I T H

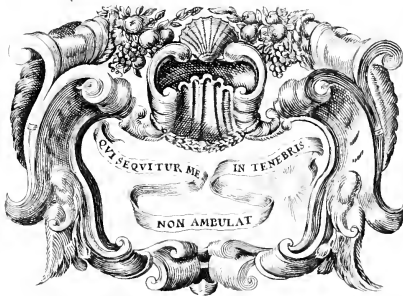
and

upon the severall parts of the Story;

And

fitted to the severall

The first Part.





AN
E X H O R T A T I O N
 TO
 The imitation of the Life of
C H R I S T.

However the person of JESUS CHRIST was depressed with *Number 1.*
 a load of humble accidents, and shadowed with the darkneses
 of poverty, and sad contingencies, so that the Jews, and the
 contemporary ages of the Gentiles, and the Apostles them-
 selves could not at first discern the brightest essence of divini-
 ty: yet as a Beauty artificially covered with a thin cloud of Cypress, tran-
 smits its excellency to the eye made more greedy and apprehensive by that
 imperfect and weak restraint: So was the sanctity and holiness of the life
 of JESUS, glorious in its darkneses, and found Confessors and Admirers
 even in the midst of those despites which were done him upon the contra-
 riant designs of malice, and contradictory ambition. Thus the Wife of
Pilate called him *that just person*; *Pilate* pronounced him guiltless; *Judas*
 said, he was *innocent*; the Devil himself called him, *the Holy One of God*.
 For however it might concern any mans mistaken ends to dislike the pur-
 pose of his preaching, and Spiritual Kingdom, and those Doctrines which
 were destructive of their complacencies, and carnal securities; yet they
 could not deny but that he was a man of God, of exemplar sanctity, of an
 Angelical chastity, of a life sweet, affable, and complying with humane con-
 versation, and as obedient to government as the most humble children of
 the kingdom. And yet he was Lord of all the World.

And certainly very much of this was with a design, that he might shine
 to all the generations and ages of the World, and become a guiding star,
 and a *pillar of fire* to us in our journey. For we who believe that JESUS
 was perfect God, and perfect Man, do also believe that one minute of his
 intolerable Passion, and every action of his, might have been satisfactory,
 and enough for the expiation and reconciliation of ten thousand worlds:
 and God might upon a less effusion of blood, and a shorter life of merit (if
 he had pleased) have accepted humane nature to pardon and favour: but,
 that the holy JESUS hath added so many excellent instances of holiness,
 and so many degrees of Passion, and so many kinds of vertues, is, that he
 might become an example to us, and reconcile our wills to him, as well as
 our persons to his heavenly Father.

And indeed it will prove but a sad consideration, that one drop of blood
 might be enough to obtain our pardon, and the treasures of his blood run-

ning out till the fountain it self was dry, shall not be enough to procure our conformity to him : that the smallest minute of his expence shall be enough to justify us, and the whole Magazine shall not procure our Sanctification : that at a smaller expence God might pardon us, and at a greater we will not imitate him : For therefore *Christ hath suffered for us* (saith the Apostle) *leaving an example to us, that we might follow his steps.* The least of our wills cost Christ as much, as the greatest of our sins. And therefore he calls himself *the Way, the Truth, and the Life* : That as he redeems our souls from death to life, by becoming life to our Persons, so he is *the Truth* to our Understandings, and *the Way* to our Will and Affections, enlightning that, and leading these in the paths of a happy Eternity.

1 Pet. 2. 21.

4.

2 Kings 3. 27.

When the King of Moab was pressed hard by the sons of *Isaac*, [the Israelites and Edomites] he took the King of Edoms eldest son ; or as some think, his own son, the heir of his Kingdom, and offered him as a Holocaust upon the wall, and the Edomites presently raised the siege at *Kirharseth*, and went to their own country. The same, and much more was Gods design, who took not his enemies, but his own Son, his only begotten Son, and *God himself*, and offered him up in Sacrifice, to make us leave our perpetual fightings against Heaven ; and if we still persist, we are hardened beyond the wildnesses of the Arabs and Edomites, and neither are receptive of the impressions of Pity or Humanity : who neither have compassion to the suffering of *JESUS*, nor compliance with the designs of God, nor conformity to the holiness and obedience of our Guide. In a dark night, if an *Ignis Fatuus* do but precede us, the glaring of its lesser flame does so amuse our eyes, that we follow it into Rivers and Precipices, as if the ray of that false light were designed on purpose to be our path to tread in : And therefore not to follow the glories of the Sun of Righteousness, who indeed leads us over rocks and difficult places, but secures us against the danger, and guides us into safety, is the greatest both undecency, and unthankfulness in the world.

5.

Διά Θεομιμησίαν εις θεοτηταν ἀειώτερος. S. Dionys. Rom. 8. 29.

In the great Council of Eternity, when God set down the laws, and knit fast the Eternal bands of Predestination, he made it one of his great purposes to make his Son like us, that we also might be like his holy Son ; he, by taking our Nature ; we, by imitating his Holiness : *God hath predestinated us to be conformable to the image of his Son* (saith the Apostle.) For the first in every kinde is in Nature propounded as the pattern of the rest ; and as the Sun, the Prince of the all Bodies of light, and the Fire of all warm substances is the principal, the rule and the copy, which they in their proportions imitate and transcribe : So is the *Word incarnate*, the great example of all the Predestinate ; for *he is the first-born among many brethren*. And therefore it was a precept of the Apostle, and by his doctrine we understand its meaning ; *Put you on the Lord Jesus Christ*. The similitude declares the duty ; as a garment is composed and made of the same fashion with the body, and is applied to each part in its true figure and commensuration : So should we *put on Christ*, & imitate the whole body of his sanctity, conforming to every integral part, and express him in our lives, that God seeing our impressions, may know whose image and superscription we bear, and we may be acknowledged for sons, when we have the air & features, and resemblances of our elder Brother.

Ibid.

Rom. 13. 14.

Ἡ δὲ σύμμορφος τῷ νόμῳ πληρῆ τις εἶσθαι ἐστὶ τῶν πτωμένων γνώσεως, ἢ ἡ αἰεὶς ἀντιτύπος κατὰ δυνάμιν ἐξομώσεως. ὁ δὲ ἀγαπᾷ τὴν ἐξομώσιν οὐκ εἶναι, ὡς καὶ φασὶν οἱ Πυθαγόρειοι, Τιμώσας τὸν θεὸν ἀεὶσα, σὸν τῷ θεῷ τῷ διάνοιαν ἐμοίωσής. Hierocl.

In the practise of this duty we may be helped by certain considerations which are like the proportion of so many rewards. For this, according to the nature of all holy Exercises, staves not for pay till its work be quite finished, but like musick in Churches, is pleasure, and piety, and salary besides. So is every work of Grace, full of pleasure in the execution, and is abundantly rewarded, besides the stipend of a glorious Eternity.

1. I consider that nothing is *more honorable, then to be like God*; and the Heathens, worshippers of false Deities, grew vitious upon that stock; and we who have fondness of imitation, counting a deformity full of honour, if by it we may be like our Prince, (for pleasures were in their height in Capreae, because *Tiberius* there wallowed in them, and a wry-neck in *Nero's* Court was the Mode and Gallantry) might do well to make our imitations prudent and glorious; and by propounding excellent examples, heighten our faculties to the capacities of an evenness with the best of presidents. He that strives to imitate another, admires him, and confesses his own imperfections: and therefore that our admirations be not flattering, nor our confessions phantastick and impertinent, it were but reasonable to admire Him from whom really all perfections do derive, and before whose glories all our imperfections must confess their shame, and needs of reformation. God by a voice from Heaven, and by sixteen generations of Miracles and Grace, hath attested the holy *JESUS* to be the fountain of Sanctity, and the wonderful Counsellor, and the Captain of our sufferings, and the guide of our manners, by being his beloved Son in whom he took pleasure and complacency to the height of satisfaction: And if any thing in the world be motive of our affections, or satisfactory to our understandings, what is there in Heaven or Earth we can desire or imagine beyond a likeness to God, and participation of the Divine Nature and Perfections? And therefore as when the Sun arises, every man goes to his work, and warms himself with his heat, and is refreshed with his influences, and measures his labour by its course: So should we frame all the actions of our life by His light who hath shined by an excellent Righteousness, that we no more walk in Darkness, or sleep in Lethargies, or run on gazing after the lesser and imperfect beauties of the night. It is weakness of the organ that makes us hold our hand between the Sun and us, and yet stand staring upon a Meteor or an inflamed gelly. And our judgements are as mistaken, and our appetites are as sottish, if we propound to our selves in the courses and designs of perfections any copy but of him, or something like him, who is the most perfect. And lest we think his glories too great to behold,

Θηήσοντας. αμίλει μη σύ γ'. ἀλλ' ἐπεὶ κρατεῖς ἀρέτας δίωνα. —

Euip. Ion.

2. I consider that the imitation of the life of Jesus is a duty of that excellency and perfection, that we are helped in it, not onely by the assistance of a good and a great example, which possibly might be too great, and scare our endeavours and attempts, but also by its easiness, compliance and proportion to us. For Jesus in his whole life conversed with men with a modest vertue, which like a well kindled fire fitted with just materials casts a constant heat; not like an inflamed heap of stubble, glaring with great emissions, and suddenly stooping into the thickness of smoak. His piety was even, constant, unblameable, complying with civil society, without affrightment of precedent, or prodigious instances of actions, greater then the imitation

7.

Ecclus. 2. 21.
* Adulterio delectatur quis? Jovem respect, & inde cupiditatis sue somnolentia comperit: probat, inquit, & laudat, quod Deus suis in igno scilicet, in lauro rapta laudat in Satyris: Cæcum de cæco factus, & errantes animos per abrupta precipitia crudelis calamitate ducit, cum hominibus peccare volentibus facinororum viam. Divinum monitibus exemplis. Julius Firmic. de error. prot. relig.

* Facite veste civis suos princeps optimus faciendo docet: cum q; sit impio magnus, exemplo magis est. Vellei. Paterc. — γνήσιον τὸ δὲ μοῖον θεοῦ ἢ πῶς ἐξ ἐκείνου ἐκτακῶν Προβιδωσὶ παίδας τεκνύμενος δὲ ἄρα

8.

Advocatur omni etate servipoli, quod iniquitatis illius est. Exempla sunt, quæ in ille facta a divinitate. S. A. christ. ar.

of men. For if we observe our blessed Saviour in the whole story of his Life, although he was without sin, yet the instances of his piety were the actions of a very holy, but of an ordinary life: and we may observe this difference in the story of JESUS from Ecclesiastical writings of certain beatified persons, whose life is told rather to amaze us and to create scruples, then to lead us in the evenness and serenity of a holy Conscience. Such are the prodigious penances of *Simeon Stylites*, the abstinence of the religious retired into the mountain Nitria, but especially the stories of later Saints in the midst of a declining piety, and aged Christendom, where persons are represented Holy by way of Idea and fancy, if not to promote the interests of a family and institution. But our blessed Saviour though his eternal union and adherences of love and obedience to his heavenly Father were next to infinite, yet in his external actions, in which onely, with the correspondence of the Spirit in those actions, he propounds himself imitable, he did so converse with men, that men after that example might for ever converse with him. We finde that some Saints have had excrescencies and eruptions of holiness in the instances of uncommanded duties, which in the same particulars we finde not in the story of the life of JESUS. *John Baptist* was a greater mortifier then his Lord was; and some Princes have given more money then all Christs family did, whilst he was alive: but the difference which is observable is, that although some men did some acts of Counsel in order to attain that perfection which in JESUS was essential and unalterable, and was not acquired by degrees, and means of danger and difficulty; yet no man ever did his whole duty, save onely the holy JESUS. the best of men did sometimes actions not precisely and strictly requisite, and such as were besides the precept; but yet in the greatest flames of their shining piety, they prevaricated something of the commandment: They that have done the most things beyond, have also done some things short of their duty. But JESUS, who intended himself the example of piety, did in manners as in the rule of Faith, which, because it was propounded to all men, was fitted to every understanding; it was true, necessary, short, easie, and intelligible. So was his rule and his copy fitted not onely with excellencies worthy, but with compliances possible to be imitated; of glories so great that the most early and constant industry must confess its own imperfections, and yet so sweet and humane, that the greatest infirmity, if pious, shall finde comfort and encouragement. Thus God gave his children Manna from heaven, and though it was excellent like the food of Angels, yet it conformed to every palate according to that appetite which their several fancies and constitutions did produce.

9. But now when the example of JESUS is so excellent, that it allures and tempts with its facility and sweetness, and that we are not commanded to imitate a life, whose story tells of extasies in prayer, and * abstractions of senses, and immaterial transportations, and fastings to the exinanition of spirits and disabling all animal operations: but a life of Justice and Temperance, of Chastity and Piety, of Charity and Devotion, such a life without which humane society cannot be conserved, and by which as our irregularities are made regular, so our weaknesses are not upbraided, nor our miseries made a mockery; we finde so much reason to address our selves to a heavenly imitation of so blessed a pattern, that the reasonableness of the thing will be a great argument to chide every degree and minute of neglect.

It

* Οε ευγενει-
 ος τις θεος,
 μεταστον αυτον
 και της γης
 τον η δεξα
 της εις εινδ-
 ους, αλλ Ευ-
 πιος δε Ιαμβ-
 ληχο.

It was a strange and a confident encouragement which *Phocion* used to a timorous Greek who was condemned to dye with him; *Is it not enough to thee that thou mayst dye with Phocion?* I am sure he that is most incurious of the issues of his life, is yet willing enough to reign with JESUS, when he looks upon the glories represented without the duty: but it is a very great stupidity and unreasonableness not to live with him in the imitation of so holy and so prompt a piety. It is glorious to do what he did, and a shame to decline his sufferings, when there was a God to hallow and sanctifie the actions, and a man clothed with infirmity to undergo the sharpness of the passion: so that the glory of the person added excellency to the first, and the tenderness of the person excused not from suffering the latter.

3. Every action of the life of JESUS, as it is imitable by us, is of so excellent merit, that by making up the treasure of grace, it becomes full of assistances to us, and obtains of God grace to enable us to its imitation by way of influence and impetration. For as in the acquisition of habits the very exercise of the action does produce a facility to the action, and in some proportion becomes the cause of its self: So does every exercise of the life of CHRIST kindle its own fires, inspires breath into it self, and makes an univocal production of its self in a differing subject: and JESUS becomes the fountain of spiritual Life to us, as the Prophet *Elisha* to the dead childe: when he stretched his hands upon the childe hands, laid his mouth to his mouth, and formed his posture to the boy, and breathed into him; the spirit returned again into the childe at the prayer of *Elisha*: so when our lives are formed into the imitation of the life of the holiest JESUS, the spirit of God returns into us, not onely by the efficacy of the imitation, but by the merit and impetration of the actions of JESUS. It is reported in the Bohemian story, that *S. Wincestaus* their King one winter night going to his devotions in a remote Church, barefooted in the snow, and sharpness of unequal and pointed ice, his servant *Podarivous*, who waited upon his Masters piety and endeavoured to imitate his affections, began to faint through the violence of the snow and cold, till the King commanded him to follow him, and set his feet in the same footsteps which his feet should mark for him: the servant did so, and either fancied a cure, or found one: for he followed his Prince, help forward with shame and zeal to his imitation, and by the forming footsteps for him in the snow. In the same manner does the blessed JESUS: for since our way is troublesome, obscure, full of objection and danger, apt to be mistaken and to affright our industry; he commands us to mark his footsteps, to tread where his feet have stood, and not onely invites us forward by the argument of his example, but he hath trodden down much of the difficulty, and made the way easier and fit for our feet. For he knows our infirmities, and himself hath felt their experience in all things but in the neighborhoods of sin; and therefore he hath proportioned a way and a path to our strengths and capacities, and like *Jacob* hath marched softly and in evenness with the children and the cattel, to entertain us by the comforts of his company, and the influences of a perpetual guide.

4. But we must know that not every thing which CHRIST did, is imitable by us, neither did he in the work of our Redemption in all things imitate his heavenly Father. For there are some things which are issues of an absolute power, some are expresse of supreme dominion, some are actions

10.

Hist. or. Eobem.
L. 4.

11.

actions of a Judge. And therefore JESUS prayed for his enemies, and wept over Jerusalem, when at the same instant his Eternal Father laughed them to scorn: for he knew that *their day was coming*, and himself had decreed their ruine. But it became the holy JESUS to imitate his Fathers mercies; for himself was the great instrument of the eternal Compassion, and was the instance of mercy; and therefore in the operation of his Fathers design, every action of his was univocal, and he shewed the power of his Divinity in nothing but in miracles of mercy, and illustrations of faith, by creating arguments of credibility. In the same proportion we follow JESUS, as himself followed his Father: for what he abated by the order to his intentment and design, we abate by the proportions of our nature: for some excellent acts of his were demonstrations of Divinity, and an excellent grace pour'd forth upon him *without measure* was their instrument: to which proportions if we should extend our infirmities, we should crack our sinews, and dissolve the silver cords before we could entertain the instances and support the burthen. JESUS fasted fourty dayes and fourty nights; but the manner of our fastings have been in all ages limited to the term of an artificial day: and in the Primitive Observations, and the Jewish Rites, men did eat their meal as soon as the stars shone in the firmament. We never read that JESUS laughed, and but once that he rejoiced in spirit: but the declensions of our Natures cannot bear the weight of a perpetual grave deportment, without the intervals of refreshment and free alacrity. Our ever blessed Saviour suffered the devotion of *Mary Magdalene* to transport her to an expensive expression of her Religion, and twice to anoint his feet with costly Nard: and yet if persons whose conditions were of no greater lustre or resplendency of Fortune, then was conspicuous in his family and retinue, should suffer the same profusion upon the dressing and perfuming their bodies, possibly it might be truly said, *It might better be sold and distributed to the poor.* This JESUS received as he was the CHRIST and anointed of the Lord, and by this, he suffered himself to be designed to burial, and he received the oblation as Eucharistical for the ejection of seven Devils: *for therefore she loved much.*

12.

The instances are not many. For how ever JESUS had some extraordinary transvolutions and acts of emigration beyond the lines of his even and ordinary conversation, yet it was but seldom: for his being exemplary was of so great consideration, that he chose to have fewer instances of wonder, that he might transmit the more of an imitable vertue. And therefore we may establish this for a rule and limit of our imitations: Because CHRIST our Law-giver hath described all his Fathers will in sanctions and signature of Laws; whatsoever he commanded, and whatsoever he did of precise morality, or in pursuance of the laws of Nature, in that we are to trace his footsteps: and in these his laws and his practise differ but as a map and a guide, a Law and a Judge, a rule and a precedent. But in the special instances of action, we are to abate the circumstances, and to separate the obedience from the effect: whatsoever was moral in a ceremonial performance, that is highly imitable; and the obedience of sacrificing, and the subordination to laws actually in being, even now they are abrogated, teach us our duty, in a differing subject upon the like reason. JESUS going up to Jerusalem to the feasts, and his observation of the Sabbaths, teach us our duty in celebration of Festivals constitute by a competent and just Authority. For that

that which gave excellency to the observation of Mosaical Rites, was an Evangelical duty; and the piety of obedience did not onely consecrate the observations of *Levi*, but taught us our duty in the constitutions of Christianity.

5. As the holy JESUS did some things which we are not to imitate: so we also are to do some things which we cannot learn from his example. For there are some of our duties which presuppose a state of sin; and some suppose a violent temptation and promptness to it, and the duties of prevention, and the instruments of restitution are proper to us, but conveyed onely by precept and not by president: Such are all the parts and actions of repentance, the duties of mortification and self-denial. For whatsoever the holy JESUS did in the matter of austerity, looked directly upon the work of our Redemption, and looked back onely on us by a reflex act, as CHRIST did on *Peter* when he look'd him into repentance. Some states of life also there are which JESUS never led; such are those of temporal Governors, Kings and Judges, Merchants, Lawyers, and the state of marriage: in the course of which lives many cases do occur, which need a president, and the vivacity of an excellent example, especially since all the rules which they have, have not prevented the subtilty of the many inventions which men have found out, nor made provision for all contingencies. Such persons in all their special needs, are to govern their actions by the rules of proportion, by analogy to the holiness of the person of JESUS, and the sanctity of his institution: considering what might become a person professing the Discipline of so holy a Master, and what he would have done in the like case, taking our heights by the excellency of his innocency and charity. Onely remember this, that in such cases we must alwayes judge on the strictest side of piety and charity, if it be a matter concerning the interest of a second person; and that in all things, we do those actions which are furthest removed from scandal, and such as towards our selves are severe, towards others full of gentleness and sweetness. For so would the righteous and merciful JESUS have done; these are the best analogies and proportions. And in such cases when the wells are dry, let us take water from a cistern, and propound to our selves some exemplar Saint, the necessities of whose life hath determin'd his piety to the like occurrences.

13.

But now from these particulars we shall best account, to what the duty of the imitation of JESUS does amount: for it signifies, that we *should walk as he walked*, tread in his steps, with our hand upon the guide, and our eye upon his rule; that we should do glory to him as he did to his Father; and that whatsoever we do, we should be careful that it do him honour, and no reproach to his institution; and then account these to be the integral parts of our duty, which are imitation of his actions or his spirit, of his rule or of his life, there being no better imitation of him, then in such actions as do him pleasure, however he hath expressed or intimated the precedent.

14.

He that gives alms to the poor, takes JESUS by the hand; he that patiently endures injuries and affronts, helps him to bear his Cross; he that comforts his brother in affliction, gives an amiable kiss of peace to JESUS; he that bathes his own and his Neighbours sins in tears of penance and compassion, washes his Masters feet: We lead JESUS into the recesses of our heart by holy Meditations; and we enter into his heart,

15.

1 Joh. 2. 6.

heart, when we express him in our actions: for so the Apostle says, *He that is in Christ, walks as he also walked.* But thus the actions of our life relate to him by way of worship and religion; but the use is admirable and effectual, when our actions refer to him as to our copy, and we transcribe the Original to the life. He that considers with what affections and lancements of spirit, with what effusions of love JESUS prayed, what fervors and assiduity, what innocency of wish, what modesty of posture, what subordination to his Father, and conformity to the Divine Pleasure were in all his Devotions, is taught and excited to holy and religious prayers: The rare sweetness of his deportment in all temptations and violences of his Passion, his charity to his enemies, his sharp reprehensions to the Scribes and Pharisees, his ingenuity toward all men, are living and effectual Sermons to teach us patience and humility, and zeal and candid simplicity and justice, in all our actions. I adde no more instances, because all the following Discourses will be prosecutions of this intendment. And the Life of JESUS is not described to be like a picture in a Chamber of Pleasure, onely for beauty and entertainment of the eye, but like the Egyptian Hieroglyphicks, whose every feature is a precept, and the Images converse with men by sense, and signification of excellent discourses.

16.

S. REG. Ep. 11.

Athenagoras, lib. 3. & Theognis de se. Idem tollantur Laertius & Lactantius. Hoc notat S. Cyillus l. 6 contra Julianum.

Narratur & visus Catonis sepe vero caluisse virtus. Horat.

Majorum & Sapientissimum disciplina Græci Socratis, & Romani Catonis, qui uxores suas amicis committaverunt, quas in Matrimonium duxerant liberosum causâ, & alibi tradendum, nescio quidem an imitatus: quid n. de castitate curarent, quam mariti tam faciliè donaverant? O sapientie Atticæ, O Romane gravitatis exemplum! laus est Philosophus & Censor. Tertull. apolog. c. 39.

It was not without great reason advised, that every man should propound the example of a wise and vertuous personage; as *Cato*, or *Socrates*, or *Brutus*; and by a fiction of imagination to suppose him present as a witness, and really to take his life as the direction of all our actions. The best and most excellent of the old Law-givers and Philosophers among the Greeks, had an allay of vitiousness, and could not be exemplary all over: Some were noted for flatterers, as *Plato* and *Aristippus*; some for incontinency, as *Aristotle*, *Epicurus*, *Zeno*, *Theognis*, *Plato* and *Aristippus* again; and *Socrates*, whom their Oracle affirmed to be the wisest and most perfect man, yet was by *Porphyry* noted for extreme intemperance of anger both in words and actions: And those Romans who were offered to them for examples, although they were great in reputation, yet they had also great vices; *Brutus* dipt his hand in the blood of *Cæsar* his Prince, and his Father by love, endearments and adoption. And *Cato* was but a wife man all day, at night he was used to drink too liberally: and both he and *Socrates* did give their wives unto their friends; the Philosopher and the Censor were procurers of their wives unchastity: and yet these were the best among the Gentiles. But how happy and richly furnished are Christians with precedents of Saints, whose faith and revelations have been productive of more spiritual graces, and greater degrees of moral perfections? And this I call the privilege of a very great assistance, that I might advance the reputation and account of the life of the glorious JESU, which is not abated by the imperfections of humane Nature as they were, but receives great heightnings and perfection from the Divinity of his Person, of which they were never capable.

17.

1 Cor. 16. 49.

Let us therefore press after JESUS, as *Elisba* did after his Master, with an inseparable prosecution, even whither soever he goes; that according to the reasonableness and proportion expressed in *S. Pauls* advice, *As we have born the*

the image of the earthly, we may also bear the image of the heavenly. For, in vain are we called Christians, if we live not according to the example and discipline of Christ the Father of the institution. When S. Lawrence was in the midst of the torments of the Gridiron, he made this to be the matter of his joy and Eucharist, that he was admitted to the gates through which JESUS had entered: and therefore thrice happy are they who walk in his courts all their days. And it is yet a nearer union and vicinity to imprint his life in our souls, and express it in our exterior converse: and this is done by him only who (as S. Prosper describes the duty) despises all those gilded vanities which he despised, that fears none of those sadnesses which he suffered, that practises or also teaches those doctrines which he taught, and hopes for the accomplishment of all his Promises. * And this is truest Religion, and the most solemn Adoration.

*Dictum Mala-
ctric Abbat.
apud S. Bernar-
dum in vita S.
Mal.*

*Lib. 2 de vita
contemplat. cap.
21.*

** Religiosissi-
mus cultus imi-
tari. I. altant.*

The PRAYER.

O Eternal, Holy, and most glorious JESU, who hast united two natures of distance infinite, descending to the lownesses of humane nature, that thou mightest exalt humane nature to a participation of the Divinity; we thy people that sate in darknesse and in the shadows of death, have seen great light, to entertain our understandings and enlighten our souls, with its excellent influences; For the excellency of thy sanctity shining gloriously in every part of thy life, is like thy Angel, the pillar of fire which called thy children from the darkneses of Egypt. Lord open my eyes, and give me power to behold thy righteous glories, and let my soule be so entertained with affections and holy ardors, that I may never look back upon the flames of Sodome, but may follow thy light, which recreates and enlightens and guides us to the mountains of safety, and sanctuaries of Holinesse. Holy JESU, since thy image is imprinted on our nature by creation, let me also expresse thy image by all the parts of a holy life, conforming my will and affections to thy holy precepts, submitting my understanding to thy dictates and lessons of perfection; imitating thy sweetnesses and excellencies of society, thy devotion in prayer, thy conformity to GOD, thy zeal tempered with meeknesse, thy patience heightened with charity, that heart, and hands, and eye, and all my faculties, may grow up with the increase of god, till I come to the full measure of the stature of CHRIST; even to be a perfect man in CHRISIT JESUS, that at last in thy light I may see light, and reap the fruits of glory from the seeds of sanctity in the imitation of thy holy life, O blessed and holy Saviour JESUS. Amen.

THE LIFE OF OUR

Blessed LORD and SAVIOUR

JESUS CHRIST.

SECT. I.

The History of the Conception of JESUS.



When the fulness of time was come, after the frequent repetition of Promises, the expectation of the Jewish Nation, the longings and tedious waitings of all holy persons, the departure of *the Scepter from Judah, and the Law-giver from between his feet*; when the number of *Daniels* years were accomplished, and the *Egyptian* and *Syrian* Kingdomes had their period, God having great compassion towards mankind, remembring *his* Promises and *our* great Necessities, *sent his Son into the world* to take upon him our nature, and all that guilt of sin which stuck close to our nature, and all that punishment which was consequent to our sin: which came to pass after this manner.

In the dayes of *Herod* the King, the Angel *Gabriel* was sent from God to a city of *Galilee* named *Nazareth*, to a holy Maid called *Mary*, espoused to *Joseph*, and found her in a capacity and excellent disposition to receive the greatest honour that ever was done to the daughters of men. Her employment was holy and pious, her person young, her yeers florid and springing, her body chaste, her mind humble, and a rare repository of divine graces. She was full of *grace*, and excellencies. And God poured upon her a full measure of honour in making her the mother of the *Messias*. For the *Angell* came to her and said, *Haile thou that art highly favoured, the Lord is with thee, Blessed art thou among women.*

We cannot but imagine the great mixture of innocent disturbances and holy passions that in the first addressè of the Angel did rather discompose her settledness, and interrupt the silence of her spirits, then dispossesse her dominion which she ever kept over those subjects, which never had been taught to rebell beyond the meer possibilities of natural imperfection. But if the Angel appeared in the shape of a man, it was an unusual arrest to the blessed Virgin, who was accustomed to retirements, and solitarinesse, and had not known an experience of admitting a comely person, but a stranger, to her closet and privacies. But if the Heavenly Messenger did retain a diviner form, more symbolical to Angelical nature, and more proportionable to his glorious Messège, although her daily employment was a conversation with Angels, who in their daily ministring to the Saints *did behold*

her chaste conversation coupled with fear, yet they used not any affrighting glories in the offices of their daily attendances, but were seen only by spiritual discernings. However, so it hapned, that *when she saw him she was troubled at his saying, and cast in her minde what manner of salutation this should be.*

4. But the Angel, who came with designes of honour and comfort to her, was not willing that the inequality and glory of the Messenger should, like too glorious a light to a weaker eye, rather confound the faculty, then enlighten the Organ, did, before her thoughts could find a tongue, invite her to a more familiar confidence then possibly a tender Virgin (though of the greatest serenity & composure) could have put on in the presence of such a beauty and such a holiness. And the Angel said unto her, *Fear not Mary, for thou hast found favour with G O D. And behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name J E S U S.*

5. The Holy Virgin knew her self a person very unlikely to be a mother; for although the desires of becoming a mother to the MESSIAS were great in every of the daughters of *Jacob*, and about that time the expectation of his revelation was high and pregnant, and therefore she was espoused to an honest and a just person of her kindred and family, and so might not despair to become a Mother, yet she was a person of a rare sanctity, and so mortified a spirit, that for all this desponation of her according to the desires of her parents, and the custome of the nation, she had not let one step toward the consummation of her marriage, so much as in thought; and possibly had set her self back from it by a vow of chastity and holy coelibate. For *Mary said unto the Angel, How shall this be, seeing I know not a man.*

6. But the Angel, who was a person of that nature, which knowes no conjunctions but those of love and duty; knew that the piety of her soul, and the religion of her chaste purposes was a great imitator of Angelical purity, and therefore perceived where the Philosophy of her question did consist; and being taught of God, declared, that the manner should be as miraculous, as the message it self was glorious. For the Angel told her, that this should not be done by any way which our sin and the shame of *Adam* had unhallowed, by turning Nature into a blush, and forcing her to a retirement from a publick attesting the meanes of her own preservation; but the whole matter was from God, and so should the manner be; For the Angel said unto her, *The holy Ghost shall come upon thee, and the power of the highest shall overshadow thee, therefore also that holy thing which shall be born of thee, shall be called the Son of God.*

7. When the Blessed Virgin was so ascertain'd, that she should be a Mother

*que ventre beato
Gaudia Matris habens cum Virginitatis honore,
Nec primam similem visa es. nec habere sequentem,
Sola sine exemplo placuisti summa Christo. Sedul.*

* and a Maid; and that two glories, like the two luminaries of Heaven, should meet in her, that she might in such a way become the Mother of her Lord, that the might with better advantages

be his servant: then all her hopes and all her desires received such satisfaction, as filled all the corners of her heart so much, as indeed was fain to make room for its reception. But she to whom the greatest things of Religion, and the transportations of Devotion were made familiar, by the assiduity and piety of her daily practises, however she was full of joy, yet she was carried like a full vessel, without the violent tossings of a tempestuous passion, or the wracks of a stormy imagination: And as the power of the holy

holy Ghost did descend upon her like rain into a fleece of wooll, without any obftreperous noifes or violences to nature, but onely the extraordinariness of an exaltation: fo her spirit received it with the gentleness and tranquillity fitted for the entertainment of the spirit of love, and a quietness symbolical to the holy guest of her spotless womb, the Lamb of God: for the meekly replied, *Behold the handmaid of the Lord, be it unto me according unto thy word. And the Angel departed from her, having done his message.* And at the same time the holy Spirit of God did make her to conceive in her womb the immaculate Son of God, the Saviour of the World.

AD. SECT. I.

Considerations upon the Annunciation of the Blessed
MARY, and the Conception of the
Holy JESUS.

THAT which shines brightest, presents it self first to the eye; and the devout soul in the chain of excellent and precious things, which are represented in the counsel, design, and first beginnings of the work of our redemption, hath not leisure to attend the twinkling of the lesser stars, till it hath stood and admired the glory and eminencies of the Divine love, manifested in the incarnation of the *word eternall*. God had no necessity in order to the conservation, or the heightning his own felicity, but out of meer and perfect charity and the bowels of compassion, sent into the world his only Son for remedy to humane miseries, to innoble our nature by an union with Divinity, to sanctifie it with his justice, to enrich it with his grace, to instruct it with his doctrine, to fortifie it with his example, to rescue it from servitude, to assert it into the liberty of the sons of God, and at last to make it partaker of a beatificall Resurrection.

1.
*Cum inter nos
 & Deum dis-
 cordiam peccan-
 do fecimus, ta-
 men ad nos De-
 us legatum suum
 prior misit, ut
 nos ipsi qui pec-
 cavimus, ad pa-
 cem Dei roga-
 ti veniamus.*
 S. Gregor.

God, who in the infinite treasures of his wisdom and providence, could have found out many other ways for our redemption then the incarnation of his eternall son, was pleased to choose this, not onely that the remedy by man might have proportion to the causes of our ruine, whose introduction and intromission was by the prevarication of man; but also that we might with freer dispensation receive the influences of a Saviour with whom we communicate in nature, although *Abana* and *Pharpar*, rivers of *Damascus*, were of greater Name and current, yet they were not so salutary as the waters of *Jordan* to cure *Naamans* leprosie; and if God had made the remedy of humane nature to have come all the way clothed in prodigy, and every instant of its execution had been as terrible, affrighting, and as full of Majesty as the apparitions upon Mount *Sinai*, yet it had not been so usefull and complying to humane necessities, as was the descent of God to the susception of humane nature, whereby (as in all medicaments) the cure is best wrought by those instruments which have the fewest dissonancies to our temper, and are the neerest to our constitution. For thus the Saviour of the world became humane, alluring, full of invitation and the sweetnesses of love, exemplary, humble and medicinal.

2.

3. And if we consider the reasonableness of the thing, what can be given more excellent for the Redemption of Man, then the blood of the Son of God? And what can more ennoble our nature, then that by the means of his holy humanity it was taken up into the * Cabinet of the mysterious Trinity? What better Advocate could we have for us, then he that is appointed to be our Judge? And what greater hopes of Reconciliation can be imagined, then that God, in whose power it is to give an absolute pardon, hath taken a new nature, entertain'd an office, and undergone a life of poverty, with a purpose to procure our pardon? For now, though as the righteous Judge he will judge the Nations righteously; yet by the susception of our nature, and its appendant crimes, he is become a party: and having obliged himself as man, as he is God he will satisfy, by putting the value of an infinite merit, to the actions and sufferings of his humanity. And if he had not been God, he could not have given us remedy; if he had not been Man, we should have wanted the excellency of example.

* Quod sperare nullus audebat: quod si forte in mentem alicujus incidisset, poterat aethera esse in blasphemiam incurrisse. S. Primalius.

4. And till now, humane nature was less than that of Angels; but by the Incarnation of the Word, was to be exalted above the Cherubims: yet the * Archangel *Gabriel* being dispatch'd in Embassie, to represent the joy and exaltation of his inferior, instantly trims his wings with love and obedience, and hastens with this narrative to the holy Virgin: And if we should reduce our prayers to action, and do Gods will on earth, as the Angels in heaven do it, we should promptly execute every part of the Divine Will, though it were to be instrumental to the exaltation of a Brother above our selves; knowing no end but conformity to the Divine Will, and making simplicity of intention to be the fringes and exterior borders of our garments.

* ἀρχαγγέλου δὲ ἀδελφῶν αἰεὶ ἐξ ἑσθλῶν ἐστὶν ἡ ἀρχαγγελία ἐστὶν ἡ ἀρχαγγελία ἐστὶν ἡ ἀρχαγγελία. Hier. in Psych.

5. When the eternal God meant to stoop so low as to be fixt to our center, he chose for his Mother a holy person and a maid, but yet affianced to a just man, that he might not only be secure in the innocency, but also provided for in the reputation of his holy Mother. Teaching us, That we must not only satisfy our selves in the purity of our purposes and hearty innocence, but that we must *provide also things honest in the sight of all men*; being free from the suspicion and semblances of evil; so making provision for private innocence and publick honesty, it being necessary in order to charity and edification of our Brethren, that we hold forth no impure flames or smoaking fire-brands, but pure and trimm'd lamps in the eyes of all the world.

6. And yet her marriage was more mysterious: for as besides the Miracle, it was an eternal honour and advancement to the glory of Virginitie, that he chose a Virgin for his Mother; so it was in that manner attemper'd, that the Virgin was betroth'd, lest honorable marriage might be disreputed, and seem inglorious by a positive rejection from any participation of the honour. Divers of the old Doctors, from the authority of *Ignatius*, adde another reason, saying, That the Blessed JESUS was therefore born of a woman betroth'd, and under the pretence of marriage, that the Devil, who knew the Messias was to be born of a Virgin, might not expect him there, but so be ignorant of the person, till God had serv'd many ends of providence upon him.

Origen. homil. 6. in Levit. Hier. Comment. in 1 Matth. S. Basilius & alii.

7. The Angel in his address needed not to go in inquisition after a wandering fire, but knew she was a Star fixt in her own Orb: he found her at

at home, and left that alfo might be too large a Circuit, ſhe was yet confined to a more intimate retirement; ſhe was in her Oratory private and devout. There are ſome * curioſities ſo bold and determinate as to tell the very matter of her prayer, and that ſhe was praying for the falvation of all the world, and the revelation of the *Meſſias*, deſiring ſhe might be ſo happy, as to kiſs the feet of her who ſhould have the glory to be his Mother. We have no ſecurity of the particular: but there is no piety ſo diffident, as to require a ſigne to create a belief that her employment at the infant was holy and religious; but in that diſpoſition ſhe received a grace, which the greateſt Queens would have purchaſed with the quitting of their Diadems; and hath conſigned an excellent Document to all women, that they accuſtome themſelves often to thoſe retiraments, where none but God and his Angels can have admittance. For the holy JESUS can come to them too, and dwell with them, hallowing their ſouls, and conſigning their bodies to a participation of all his glories. But recollecting of all our ſcattered thoughts and exterior extravagancies, and a receding from the inconveniences of a too free converſation, is the beſt circumſtance to diſpoſe us to a heavenly viſitation.

The holy Virgin when ſhe ſaw an Angel, and heard a teſtimony from heaven of her grace and piety, was troubled within her ſelf at the ſalutation, and the manner of it. For ſhe had learn'd, that the affluence of divine comforts and proſperous ſucceſſes ſhould not exempt us from fear, but make it the more prudent and wary, left it intangle us in a vanity of Spirit: God having ordered, that our Spirits ſhould be affected with diſpoſitions in ſome degrees contrary to exterior events, that we be fearful in the affluence of proſperous things, and joyful in adverſity, as knowing that this may produce benefit and advantage; and the changes that are conſequent to the other, are ſometimes full of miſchiefs, but alwayes of danger. But her ſilence and fear were her guardians; *that*, to prevent exceſſencies of joy, *this*, of vainer complacency.

And it is not altogether inconfiderable to obſerve, that the holy Virgin came to a great perfection and ſtate of piety by a few, and thoſe, moſt and even exerciſes, and external actions. *S. Paul* travelled over the world, preached to the Gentiles, diſputed againſt the Jews, confounded Hæreticks, writ excellently learned letters, ſuffered dangers, injuries, affronts and perſecutions to the height of wonder, and by theſe violences of life, action and patience obtained the Crown of an excellent Religion and Devotion. But the holy Virgin, although ſhe was engaged ſometimes in an active life, and in the exerciſe of an ordinary and ſmall œconomy and government, or miniſteries of a family, yet ſhe arrived to her perfections by the means of a quiet and ſilent piety, the internal actions of love, devotion and contemplation: and inſtructs us, that not onely thoſe who have opportunity and powers of a magnificent Religion or a pompous Charity, or miraculous converſion of ſouls, or affiduous and effectual preachings, or exterior demonſtrations of corporal mercy, ſhall have the greateſt crowns and the addition of degrees and accidental rewards: but the ſilent affections, the ſplendors of an internal devotion, the unions of love, humility and obedience, the daily offices of prayer and praifes ſung to God, the acts of faith and fear, of patience and meekneſs, of hope and reverence, repentance and charity, and thoſe graces which walk in a vail and ſilence, make great aſcents to God,

and as sure progress to favour and a crown, as the more ostentous and laborious exercises of a more solemn Religion. No man needs to complain of want of power or opportunities for religious perfections: a devout woman, in her Closet, praying with much zeal and affections for the conversion of souls, is in the same order to a *shining like the stars in glory*, as he, who by excellent discourses puts it into a more forward disposition to be actually performed. And possibly her prayers obtained energy and force to my Sermon, and made the ground fruitful, and the seed spring up to life eternal. Many times God is present in the still voice, and private retirements of a quiet Religion, and the constant spiritualities of an ordinary life; when the loud and impetuous winds, and the shining fires of more laborious and expensive actions are profitable to others onely, like a tree of Balsome distilling precious liquor for others, not for its own use.

The PRAYER.

O Eternal and Almighty God, who didst send thy holy Angel in embassy to the blessed Virgin-Mother of our Lord, to manifest the actuating thine eternal Purpose of the Redemption of Mankind by the incarnation of thine eternal Son; put me, by the assistances of thy Divine Grace, into such holy dispositions, that I may never impede the event and effect of those mercies, which in the counsels of thy Predestination thou didst design for me. Give me a promptness to obey thee to the degree and semblance of Angelical alacrity; give me holy purity and piety, prudence and modesty, like those excellencies which thou didst create in the ever-blessed Virgin, the Mother of God: grant that my employment be always holy, unmixt with worldly affections, and as much as my condition of life will bear, retired from secular interests and disturbances, that I may converse with Angels, entertain the holy JESUS, conceive him in my Soul, nourish him with the expressions of most innocent and holy affections, and bring him forth and publish him in a life of piety and obedience, that he may dwell in me for ever, and I may for ever dwell with him in the house of eternal pleasures and glories world without end. Amen.

S E C T. II.

The bearing of E S U S in the womb of the blessed Virgin.

Although the blessed Virgin had a faith as prompt and ready as her body was chaste, and her soul pure, yet God, who uses to give full measure, shaken together, and running over, did by way of confirmation and fixing the confidence of her assent give an instance of his omnipotency in the very particular of an extraordinary conception: For the Angel said, *Behold thy cousin Elizabeth hath also conceived a son in her old*

age, and this is the sixth month with her that was called barren: for with God nothing shall be impossible. A lesse argument would have satisfied the necessity of a faith which had no scruple; and a greater would not have done it in the incredulity of an ungentle and pertinacious spirit. But the holy Maid had complacency enough in the message, and holy desires about her to carry her understanding as far as her affections, even to the fruition of the Angels message, which is such a sublimity of faith, that it is its utmost consummation, and shall be its crown when our faith is turned into vision, our hopes into actual possessions, and our grace into glory.

And she, who was now full of God, bearing God in her virgin womb, and the holy Spirit in her heart, who had also overthadowed her, enabling her to a supernaturall and miraculous conception, *arose with haste and gladnesse to communicate that joy which was designed for all the world; and she found no breast to pour forth the first emanations of her overjoyed heart, so fit as her cousin Elizabeths, who had received testimony from God to have been righteous, walking in all the commandments of the Lord blamelesse, who also had a speciall portion in this great honour; for she was designed to be the mother of the Baptist, who was sent as a forerunner to prepare the ways of the Lord, and to make his paths straight. And Mary arose in those days and went into the hill country with haste into a city of Iudah.*

Her haste was in proportion to her joy and desires, but yet went no greater pace then her religion; for as in her journey she came neer to Jerusalem, she turned in, that she might visit His temple, whose Temple she her self was now; and there, not onely to remember the pleasures of religion, which she had felt in continuall descents and showres falling on her pious heart for the space of eleven years attendance there in her childhood, but also to pay the first fruits of her thanks and joy, and to lay all her glory at his feet, whose humble handmaid she was in the greatest honour of being his blessed mother. Having worshipped, she went on her journey, *and entred into the house of Zacharias, and saluted Elizabeth.*

It is not easie to imagin what a collision of joyes was at this blessed meeting; two mothers of two great Princes, the one *the greatest that was born of woman*, and the other was his Lord, and these made mothers by two miracles, met together with joy and mysteriounesse, where the Mother of our Lord, went to visit the mother of his servant, and the holy Ghost made the meeting festivall, and descended upon *Elizabeth* and she prophced. Never

but

1.

2.

3.

4.

but in heaven was there more joy and extasie. The persons, who were women whose fancies and affections were not onely hallowed, but made pregnant and big with religion, meeting together to compare and unite their joyes, and their Eucharist, and then made propheticall and inspired, must needs have discoursed like Seraphims and the most extasied order of Intelligencies; for all the faculties of nature were turned into grace, and exprest in their way, the excellent solemnity. *For it came to passe when Elizabeth heard the salutation of Mary, the Babe leaped in her womb; and Elizabeth was filled with the holy Ghost.*

5. After they had both prophesied and sang their hymns, and resaluted each other with the religion of Saints, and the joyes of Angels, *Mary abode with her cousin Elizabeth, about three months, and then returned to her own house.* Where when she appeared with her holy burden to her husband *Jefeph*, and that he perceived her to be with childe, and knew that he had never *unsealed* that *holy fountain* of virginal purity, he was troubled. For although her deportment had been pious and chaste to a miracle, her carriage reserved, and so grave that she drave away temptations and impure visits, and all unclean purposes from the neighbourhood of her holy person; yet when he saw she was with childe, and had not yet been taught a lesson higher then the principles of nature, he was minded to put her away, for he knew she was with childe; but yet privily, because he was a good man, and knew her piety to have been such, that it had almost done violence to his sense, and made him disbelieve what was visible and notorious, and therefore he would do it privately. *But while he thought on these things, the Angel of the Lord appeared unto him in a dream, saying, Ioseph, thou son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her, is of the holy Ghost. Then Ioseph being raised from sleep, did as the Angel of the Lord had bidden him, and took unto him his wife.*

Ad. S E C T. 2.

*Considerations concerning the circumstances of
the Intervall between the conception
and Nativity.*

1. **W**hen the blessed Virgin was ascertain'd of the manner of her becoming a Mother, and that her tremblings were over upon the security she should preserve her virgin purity as a clean oblation to the honour of God, then she expressed her consent to the Angelicall message, and instantly she conceived the holy *JESUS* in her womb by the supernaturall and divine influence of the holy Ghost. For she was highly zealous to reconcile her being Mother to the *Messias*, with those purities and holy coelibate, which she had design'd to keep as advantages to the interests of religion, and his honour who chose her from all the daughters of Adam to be instrumentall of the restitution of grace and innocence to all her Fathers family. And we shall receive benefit from so excellent example, if we be not so desirous of a priviledge, as of a virtue; of honour as of piety;

piety; and as we submit to the weight and pressure of sadnesses, and infelicities that Gods will may be accomplished, so we must be also ready to renounce an exterior grace or favour, rather than it should not be consistent with exemplar and rare piety.

When the Son of God was incarnate in the womb of his Virgin-Mother, the holy Maid *arose*; and though she was superexalted by an honour of greater than the world yet ever saw, she still dwelt upon the foundation of humility, and to make that virtue more signall and eminent, *she arose* and went hastily to visit her Cousin *Elizabeth*, who also had conceived a son in her old age; for so we all should be curious and watchfull against vanities and transportations, when we are advanced to the gayeties of prosperous accidents, and in the greatest priviledges descend to the lowest, to exercise a greater measure of virtue against the danger of those tentations which are planted against our heart to ruine our hopes and glories.

But the joyes that the Virgin Mother had, were such as concerned all the world, and that part of them, which was her peculiar, she would not conceal from persons apt to their entertainment, but go to publish Gods mercy toward her to another holy person, that they might joyn in the praises of God; as knowing, that though it may be convenient to represent our personall necessities in private, yet Gods gracious returns, and the blessings he makes to descend on us are more fit, when there is no personall danger collaterally appendant, to be published in the Communion of Saints; that the hopes of others may receive increase, that their faith may have confirmation, that their charity and Eucharist may grow up to become excellent and great, and the praises of God may be sung aloud, till the sound strikes at heaven, and joyn with the Hallelujahs which the *morning stars* in their Orbs pay to their great Creatour.

When the holy Virgin had begun her journey, she made hast over the mountains, that she might not onely satisfie the desires of her joy by a speedy gratulation, but lest she should be too long abroad, under the dispersion and discomposing of her retirements: And therefore she hastens to an inclosure, to her Cousins house, as knowing that all vertuous women, like *Tortoises*, carry their house on their heads, and their chappel in their heart, and their danger in their eye, and their souls in their hands, and God in all their actions. And indeed, her very little burden, which she bare, hindered her not, but she might make hast enough; and as her spirit was full of cheerfulness and alacrity, so even her body was made aery and vegete: for there was no sin in her burden to fill it with naturall inconveniences; and there is this excellency in all spirituall things, that they do no disadvantage to our persons, nor retard our just temporall interests. And the religion by which we carry CHRIST within us, is neither so peevish, as to disturbe our health; nor so sad, as to discompose our just and modest cheerfulness; nor so prodigall, as to force us to needs, and ignoble trades; but recreates our body by the medicine of holy fastings and temperance; fills us full of serenities and complacencies by the sweetnesses of a holy conscience, and joyes spirituall; promotes our temporall interests by the gains and increases of the rewards of charity, and by securing Gods providence over us, while we are in the pursuit of the heavenly kingdome. And as in these dispositions she climb'd the mountains with much facility: so there is nothing in our whole life of difficulty so great but it may be managed by
those

those assistances we receive from the holiest JESUS, when we carry him about us; as the valleys are exalted, so the mountains are made plain before us.

5. When her Cousin *Elizabeth* saw the Mother of her Lord come to visit her, as the Lord himself descended to visit all the world in great humility, she was pleased and transported to the height of wonder, and prophecy, and the babe sprang in her womb and was sanctified, first doing his homage and adoration to his Lord, that was in presence. And we also, although we can do nothing, unlesse the Lord first prevent us with his gracious visitation; yet if he first come unto us, and we accept and entertain him with the expresses and correspondencies of our duty, we shall receive the grace and honour of sanctification. But if *S. Elizabeth*, who received testimony from God that she walked in all the Commandments of the Lord blamelesse, was carried into extasie wondring at the dignation and favour done to her, by the Mother of her Lord; with what preparations and holy solemnities ought we to entertain his addressees to us by his holy Sacrament, by the immissions of his Spirit, by the assistances of his graces, and all other his vouchsafings and descents into our hearts?

6. The blessed Virgin hearing her Cousin full of spirit and prophecy, calling her *blessed*, and praying her faith and confirming her joy, instantly sang her hymn to God, returning those praises which she received to him to whom they did appertain. For so we should worship God with all our praises, being willing upon no other condition to extend one hand to receive our own honour, but that with the other we might transmit it to God. That as God is honoured in all his Creatures, so he may be honoured in us too: looking upon the graces which God hath given us, but as greater instruments and abilities to serve him, being none of ours, but talents which are entrusted into our banks to be improved. But as a precious pearl is orient and medicinal, because God hath placed those excellencies in it for ends of his own, but it self is dead to all apprehensions of it, and knows no reflexions upon its own value; onely God is magnified in his work: so is every pious person, precious, and holy, but mortified to all vainer complacencies in those singularities and eminencies which God placed there, because he was so pleased; saying, there he would have a Temple built; because from thence he would take delight to receive glory and adoration.

7. After all these holy and festivall joyes, which the two glad Mothers feast-ed themselves withall, a sad cloud did intervene and passed before the face of the blessed Virgin. The just and righteous *Ioseph* her espoused Husband, perceiving her to be with childe, was minded to put her away, as not knowing the divinity of the fountain which watered the Virgins sealed and hallowed wombe and made it fruitfull. But he purposed to do it privily, that he might preserve the reputation of his spouse, whose piety he knew was great, and was sorrowfull it should now set in a sad night, and be extinct. But it was an exemplar charity, and reads to us a rule for our deportment towards erring and lapsed persons, that we intreat them with meeknesse and pity, and fear: not hastening their shame, nor provoking their spirit, nor making their remedy desperate, by using of them rudely, till there be no worse thing for them to fear if they should be dissolved into all licentiousnesse. For an open shame is commonly protested unto, when it is
reme-

remediless, and the person either despairs and sinks under the burden, or else grows impudent and tramples upon it. But the gentleness of a modest and charitable remedy, preserves that which is virtues girdle, fear and blushing; and the beginning of a punishment chides them into the horror of remembrance and guilt, but preserves their meekness and modesty, because they not feeling the worst of evils, dare not venture upon the worst of sins.

— *sententia à crimine sumit.*

But it seems the blessed Virgin having received this greatest honour, had not made it known to her husband *Joseph*, and when she went to her Cousin *Elizabeth*, the Virgin was told of it by her Cousin, before she spake of it her self, for her Cousin had it by revelation and the spirit of prophecy. And it is in some circumstances, and from some persons more secure to conceal visions, and those heavenly gifts which create estimations among men, then to publish them, which may possibly minister to vanity; And those exterior graces may do Gods work, though no observer note them, but the person for whose sake they are sent: Like raine falling in uninhabited valleys, where no eye observes showers; yet the valleys laugh and sing to God in their refreshment without a witness. However, it is better to hear the report of our good things from the mouths of others, then from our selves: and better yet if the beauty of the tabernacle be covered with skins, that none of our beauties be seen but by worshipers, that is, when the glory of God and the interests of religion or charity are concern'd in their publication. For so it happened to be in the case of the blessed Virgin, as she related to her Cousin *Elizabeth*; and so it happened not to be, as she related to her husband *Joseph*.

8.

The holy Virgin could not but know, that *Joseph* would be troubled with sorrow, and insecure apprehensions concerning her being with child, but such was her innocence and her confidence in God, that she held her peace, expecting which way God would provide a remedy to the inconvenience; for if we *commit our selves to God in well doing as unto a faithfull Creator*, preserving the tranquillity of our spirits, and the evenness of our temper in the assault of infamy and dis-reputation, G O D, who loves our innocence, will be its patron, and will assert it from the scandal, if it be expedient for us; if it be not, it is not fit we should desire it. But if the Holy J E S U S did suffer his Mother to fall into mis-interpretation and suspect, which could not but be a great affliction to her excellent spirit, rarely temper'd as an eye, highly sensible of every ruder touch; we must not think it strange, if we be tryed and pressed with a calamity and unhandsome accidents: only remember, that G O D will finde a remedy to the trouble, and will sanctifie the affliction, and secure the person, if we be innocent as was the holy Virgin.

9.

But *Joseph* was not hasty in the execution of his purposes, nor of making his thoughts determinate, but stood long in deliberation, and longer before he acted it, because it was an invidious matter, and a rigour: he was first to have defam'd and accus'd her publicly, and being convicted, by the Law she was to dye; if he had gone the ordinary way: but he who was a *just man*, that is, according to the style of Scripture, and other wise Writers, a *good, a charitable man*, found that it was more agreeable to Justice to treat an offending person with the easiest sentence, then to put things to extremity, and render the person desperate, and without remedy, and provok'd by

10.

1 Job. 1. 9.
Psal. 111. 3.
δικαιοσύνη,
γενεσις, αγα-
θή, φιλαν-
θρωπία. Phi-
lostr. de vi à
Apollon. 1. 3.
c. 7.

the

the suffering of the worst of what she could fear. No obligation to Justice does force a man to be cruel, or to use the sharpest sentence. A just man does Justice to every man and to every thing; and then, if he be also wife, he knows there is a debt of mercy and compassion due to the infirmities of a mans nature; and that debt is to be paid: and he that is cruel and ungentle to a sinning person, and does the worst thing to him, dyes in his debt, and is unjust. Pity, and forbearance, and long-suffering, and fair interpretation, and excusing our brother, and taking things in the best sense, and passing the gentlest sentence, are as certainly our duty, and owing to every person that does offend and can repent, as calling men to account can be owing to the Law, and are first to be paid; and he that does not so, is an unjust person: which because *Joseph* was not, he did not call furiously for Justice, or pretend that God required it at his hands presently, to undo a suspected person; but waved the killing letter of the Law, and secured his own interest and his Justice too, by intending to dismiss her privately. But, before the thing was irremediable, GOD ended his Question by a heavenly demonstration, and sent an Angel to reveal to him the innocence of his Spouse, and the Divinity of her Son; and that he was an immediate derivative from Heaven, and the Heir of all the World. And in all our doubts we shall have a resolution from Heaven or some of its Ministers, if we have recourse thither for a Guide, and be not hasty in our discourses, or inconsiderate in our purposes, or rash in judgement. For GOD loves to give assistances to us, when we most fairly and prudently endeavour, that Grace be not put to do all our work, but to facilitate our labour: not creating new faculties, but improving those of Nature. If we consider warily, GOD will guide us in the determination: But a hasty person out-runs his guide, prevaricates his rule, and very often engages upon error.

Non solum ab ultionis atrocitate, sed etiam ab accusationis severitate aliena justis persona est.
Ambros.

THE PRAYER.

O Holy *JESU*, Son of the Eternal God, thy glory is far above all Heavens, and yet thou didst descend to Earth, that thy descent might be the more gracious, by how much thy glories were admirable, and natural and inseparable: I adore thy holy humanity with humble veneration, and the thankful addresses of religious joy, because thou hast personally united humane nature to the Eternal Word, carrying it above the seats of the highest Cherubim. This great and glorious Mystery is the honour and glory of man: it was the expectation of our fathers, who saw the mysteriousness of thy incarnation at great and obscure distances: And blessed be thy Name, that thou hast caused me to be born after the fulfilling of thy prophecies, and the consummation and exhibition of so great a love, so great mysteriousness. Holy *JESU*, though I admire and adore the immensity of thy love and condescension, who wert pleased to undergo our burdens and infirmities for us, yet I abhor my self, and detest my own impurities, which were so great and contradictory to the excellency of GOD, that to destroy Sin and save us, it became necessary that thou shouldst be sent into the world, to dye our death for us, and to give us of thy life.

Dearest

2.

DEAREST *J E S U*, thou didst not breathe one sigh, nor shed one drop of blood, nor weep one tear, nor suffer one stripe, nor preach one Sermon for the salvation of the Devils; and what sadnesse and shame is it then, that I should cause so many insufferable loads of sorrows to fall upon thy sacred head? Thou art wholly given for me, wholly spent upon my uses, and wholly for every one of the Elect. Thou in the beginning of the work of our redemption didst suffer nine moneths imprisonment in the pure womb of thy Holy Mother, to redeem me from the eternal servitude of Sin and its miserable consequents. Holy *J E S U*, let me be born anew, receive a new birth and a new life, imitating thy graces and excellencies by which thou art beloved of thy father, and hast obtained for us a favour and atonement. Let thy holy will be done by me, let all thy will be wrought in me, let thy will be wrought concerning me, that I may doe thy pleasure, and submit to the dispensation of thy providence, and conform to thy holy will, and may for ever serve thee in the communion of Saints, in the society of thy redeemed ones, now and in the glories of eternity. Amen.

F

SECT.

SECT. III.

The Nativity of our blessed Saviour
J E S U S.



HE holy Maid longed to be a glad Mother, and she who carried a burden, whose proper commænfuration is the days of Eternity, counted the tedious minutes, expecting when the Sun of Righteousness should break forth from his bed, where nine months he hid himself as behinde a fruitfull cloud. About the same time GOD, who in his infinite wisdom does centre and tye together in one end, things of disparate and disproportionate natures, making things improbable to cooperate to what wonder or to what truth he pleases, brought the holy Virgin to Bethlehem the city of David to be taxed with her husband Joseph, according to a Decree upon all the World issuing from Augustus Cæsar. * But this hap-

ned in this conjunction of time, that that it might be fulfilled which was spoken by the Prophet Micah: *And thou Bethlehem in the land of Judah, art not the least among the Princes of Judah: for out of thee shall come a Governour, that shall rule my people Israel.* This rare act of providence was highly remarkable, because this taxing seems wholly to have been ordered by God to serve and minister to the circumstances of this birth. For this taxing was not in order to tribute. Herod was now King and received all the revenues of the Fiscus, and paid to Augustus an appointed tribute after the manner of other Kings, friends and Relatives of the Roman Empire: neither doth it appear that the Romans laid a new tribute on the Jews before the Confiscation of the goods of Archelaus. Augustus therefore sending especial delegates to tax every city, made onely an inequet after the strength of the Roman Empire in men and moneys: and did himself no other advantage, but was directed by him who rules and turns the hearts of Princes, that he might by verifying a prophecy, signifie and publish the Divinity of the mission and the birth of Jesus.

She that had conceived by the operation of that Spirit who dwells within the element of love, was no ways impeded in her journey, by the greatness of her burden, but arrived at Bethlehem in the throng of strangers, who had so filled up the places of hospitality and publick entertainment, that there was no room for Joseph and Mary in the Inne. But yet she felt that it was necessary to retire where she might softly lay her burden, who began now to call at the gates of his prison, and Nature was ready to let him forth. But she that was Mother to the King of all the creatures, could find no other but a stable, or a cave of a rock; whither she retired, where when it began to be with her after the manner of women, she humbly bowed her knees, in the posture and guise of worshippers; and in the midst of glorious thoughts and highest speculation, brought forth her first born into the world.

* Ηρ δ' ἐν τούτῳ δάπτειον ἡ πεσοπακοῦν ἔστ' ἡ τῆς ἐγγύσει βασιλείας. Αἰγύπτῳ δ' ὑπερβαλῆς ἡ τῆς τελευτῆς Ἀγριππῆς ἡ Κλεοπάτρας ὄντων ἔτος ἡ εἰκοστὸν. Εἰς β. 1. 1. c. 6. Ηἱστορ. Εκκλησι. Αἰωνοῦ: τριτο Ὀλυμπιάδ. 194. Cæsar: Augusto & Plautio Silano Coss.

* Ὁ Αὐγούστος ὑπερέτει τὸ ἐν Βηθλεὲμ πόλεον διὰ τὰ προσηγμένα τῆς ἀποστραφῆς. S. Conybeare: bom: 8. in Matth.

Vide Suidam in verbo ἀπογεσθη. Δρι. lib. 56. ἕπεμ φεν ἄλλος ἄλλου, τῆτε τῶν ἰδιωτῶν ἡ τῶν πῶν πῶν λεον ἀπογεσθε. Ἰαμείους.

2.

b Juxta protheticum illud. Mat 23. 15. ἔστ' ἐκλήσει ἐν ὑμῶν σπουδαίον πνεύματι

ἰουδαῖς ἀρετῆς βδδῆσε) ἀπῶ. apud Lxx. Sed hanc periodum Judæi crast. int. ex Heb. eo textu. Sic & Symmachus, ἔστ' βδδῆσε) μήτ' ἐκ Βηθλεὲμ, ἕνε δόμους παντῶν ἰνδύγῆται.

3. As there was no sin in the conception, so neither had the pains in the production, as the Church from the days of *Gregory Nazianzen* untill now hath piously beleev'd; though before his dayes there were some opinions to the contrary; but certainly neither so pious, nor so reasonable. For to her alone did not the punishment of *Eve* extend, *that in sorrow she should bring forth*. For where nothing of sin was an ingredient, there misery cannot co-habite. For though amongst the daughters of men many conceptions are innocent and holy, being sanctified by the word of God and prayer, hallowed by marriage, designed by prudence, seasoned by temperance, conducted by religion towards a just, an hallowed and a holy end, and yet their productions are in sorrow; yet this of the blessed Virgin might be otherwise; because *here*, sin was no *relative*, and neither was in the principle, nor the derivative, in the act nor in the habit, in the root or in the branch: there was nothing in this but the sanctification of a Virgins womb, and that could not be the parent of sorrow, especially that gate not having been opened by which the curse always entred. And as to conceive by the holy Ghost was glorious, so to bring forth any of *the fruits of the Spirit*, is joyfull, and full of felicities. And he that came from his grave fast tyed with a stone and signature, and into the Colledge of Apostles, *the doors being shut*, and into the solid orbs of all the Firmament, came also (as the Church piously beleev'es) into the World so, without doing violence to the virginal and pure body of his Mother, that he did also leave her virginity entire, to be as a seal, that none might open the gate of that Sanctuary, that it might be fulfilled which was spoken of the LORD by the Prophet, *This gate shall be shut, it shall not be opened, and no man shall enter in by it, because the Lord God of Israel hath entred by it, therefore it shall be shut*.

Ezek. 44. 2.

4. Although all the World were concerned in the birth of this great Prince, yet I finde no story of any one that ministred at it, save onely Angels who knew their duty to their LORD, and the great interests of that person; whom, as soon as he was born, they presented to his Mother, who could not but receive him with a joy, next to the rejoycings of glory and beatifick vision, seeing him to be born her son, who was the Son of GOD; of greater beauty then the Sun, purer then Angels, more loving then the Seraphims, as deer as the eye and heart of GOD, where he was from eternity ingraven, his beloved and his onely begotten.

5. When the Virgin Mother now felt the first tenderesse and yernings of a Mothers bowels, and saw the Saviour of the World born, poor as her fortunes could represent him, naked as the innocence of *Adam*, she took him, and wrapt him in swadling clothes; and after she had a while cradled him in her arms, she laid him in a manger; for so was the designe of his humility; that as the last Scene of his life was represented among Theeves, so the first was amongst beasts, the sheep and the oxen; according to that mysterious hymn of the Prophet *Habakkuk*, *His brightnesse was as the light, he had horns coming out of his hand, and there was the biding of his power*.

Hab. 3. v. 4. In medio animalium cognoscetis. Sic Lxx.

6. But this place, which was one of the great instances of his humility, grew to be as venerable as became an instrument, and it was consecrated into a Church, the Crib into an Altar, where first lay that Lamb of GOD, which afterwards was sacrificed for the sins of all the World. And when *Adrian* the Emperour, who intended a great despight to it, built a temple to *Venus* and *Adonis* in that place, where the holy Virgin Mother, and her more holy Son

Ven. Beda de locis sanctis. c. 8. S. Hieron. Epist. 48.

Son, were humbly laid, even so he could not obtain, but that even amongst the Gentile inhabitants of the neighbouring countries, it was held in an account far above scandal and contempt. For GOD can ennoble even the meanest of creatures, especially if it be but a relative, and instrumentall to Religion, higher then the injuries of scoffers and malicious persons. But it was then a Temple full of Religion, full of glory, when Angels were the Ministers, the holy Virgin was the worshipper, and CHRIST the Deity.

Ad. SECT. 3.

*Considerations upon the birth of our blessed Saviour
J E S U S.*

ALthough the blessed JESUS desired with the ardency of an inflamed love to be born, and to finish the work of our Redemption, yet he did not prevent the period of Nature, nor break the laws of the womb, and antedate his own sanctions which he had established for ever. He staid nine moneths, and then brake forth *as a Giant joyfull to run his course.* For præmature and hasty actions, and such counsels as know not how to expect the times appointed in Gods decree, are like hasty fruit, or a young person snatcht away in his florid age, sad and untimely. He that hastens to enjoy his wish before the time, raises his own expectation, and yet makes it unpleasant by impatience, and loseth the pleasure of the fruition, when it comes, because he hath made his desires bigger then the thing can satisfie. He that must eat an hour before his time, gives probation of his intemperance or his weaknesse; and if we dare not trust God with the Circumstance of the event, and stay his leaveure, either we disrepute the infinity of his wisdom, or give clear demonstration of our own vanity.

When God descended to earth, he chose to be born in the suburbs and retirement of a small Town, but he was pleased to die at *Jerusalem*, the Metropolis of *Judea*: which chides our shame and pride who are willing to publish our gayeties in Piazza's and the corners of the streets of most populous places, but our defects and the instruments of our humiliation we carry into deserts, and cover with the night, and hide them under ground, thinking no secrecy dark enough to hide our thame, nor any theatre large enough to behold our pompous vanities; for so we make provisions for pride, and take great care to exclude humility.

When the holy Virgin now perceived that the expectation of the nations was arrived at the very doors of revelation and entrance into the World, she brought forth the holy JESUS, who like light through transparent glasse, past through, or a ripe pomegranate from a fruitfull tree, fell to the earth without doing violence to its Nurse and Parent: She had no ministers to attend, but Angels, and neither her poverty nor her piety would permit her to provide other Nurfes; but her selfe did the offices of a tender and pious parent. She kissed him and worshipped him, and thanked him that he would be born of her, and she suckled him, and bound him in her armes and swaddling bands, and when she had represented to God her first scene of joy and Eucharist, she softly laid him in the manger, till her desires and his own ne-

cessities called her to take him, and to rock him softly in her arms: and from this department she read a lecture of piety and maternall care, which mothers should perform toward their children when they are born, not to neglect any of that duty which nature and maternall piety requires.

4. JESUS was pleased to be born of a poor mother in a poor place, in a cold winters night, far from home, amongst strangers, with all the circumstances of humility and poverty. And no man will have cause to complain of his course robe, if he remembers the swaddling clothes of this holy childe: nor to be disquieted at his hard bed, when he considers JESUS laid in a manger: nor to be discontented at his thin table, when he calls to mind the King of heaven and earth was fed with a little breast milk. But since the eternall wisdom of the Father, who knew to choose the good and refuse the evill, did choose a life of poverty, it gives us demonstration, that riches and honors, those idols of the worlds esteem, are so far from creating true felicities, that they are not of *themselves* eligible in the number of good things; however, no man is to be ashamed of innocent poverty, of which many wise men make vows, and of which the holy JESUS made election, and his Apostles after him made publick profession. And if any man will choose and delight in the affluence of temporall good things, suffering himself to be transported with caytive affections in the pleasures of every day, he may well make a question whether he shall speed as well hereafter, * since GODS usuall method is, that they onely who follow CHRIST here, shall be with him for ever.

* οἱ σὺ τὸς
δαμόντας ὁ
Νικήσατε τὸν
εἰς ἀπίστου
μεγαλοβούτας
ἐν βίῳ πρῶ-
γίνας τὸ θεῖον;
Diphilus.

5. The condition of the person who was born, is here of greatest consideration. For he that cried in the manger, that sucked the paps of a Woman, that hath exposed himself to poverty, and a world of inconveniences, is *the Son of the living GOD*; of the same substance with his Father, begotten before all Ages, before the morning stars; he is GOD eternall. He is also by reason of the personal union of the Divinity with his humane nature, *the Son of GOD*, not by adoption, as good Men, and beatified Angels are; but by an extraordinary and miraculous generation. He is the Heir of his Fathers glories and possessions, not by succession, (for his Father cannot die,) but by an equality of communication: He is the expresse image of his Fathers person according to both natures; the miracle and excess of his God-head being, as upon wax, imprinted upon all the capacities of his humanity: And after all this, he is our *Saviour*; that to our duties of wonder and adoration, we may adde the affections of love and union, as himself, besides his being admirable in himself, is become profitable to us. *Verè verbum hoc est abbreviatum*, saith the prophet: the eternal Word of the Father is shortned to the dimensions of an infant.

6. Here then are concentrated the prodigies of Greatnesse and Goodnesse, of Wisdom and Charity, of Meeknesse and Humility; and march all the way in mystery and incomprehensible mixtures, if we consider him in the bosome of his Father, where he is seated by the postures of love and essential felicity, and in the manger, where *love* also placed him, and *an infinite desire* to communicate his felicities to us. As he is GOD, his throne is in Heaven, and he fills all things by his immensity: as he is *Man*, he is circumscribed by an uneasy cradle, and cries in a stable. As he is GOD, he is seated upon a superexalted throne; as *Man*, exposed to the lowest estate of *uneasinesse* and need. As GOD, clothed in a robe of glory, at the same
instant

infant when you may behold and wonder at his *humanity*, wrapped in cheap and unworthy cradle-bands. As *GOD*, he is incircled with millions of Angels; as *Man*, in the company of beasts: As *GOD*, he is the eternall Word of the Father, Eternall, sustained by himself, all-sufficient and without need; and yet he submitted himself to a condition imperfect, inglorious, indigent, and necessitous: and this consideration is apt and naturall to produce great affections of love, duty, and obedience, desires of union and conformity to his sacred Person, life, actions, and laws; that we resolve all our thoughts, and finally determine all our reason, and our passions, and capacities upon that saying of *S. Paul*, *He that loves not the Lord Jesus Christ*, 1 Cor. 16. 22. *let him be accursed.*

Upon the consideration of these glories, if a pious soul shall upon the supports of Faith and Love enter into the stable where this great King was born, and with affections behold every member of the Holy Body, and thence passe into the Soul of *JESUS*, we may see a scheme of holy Meditations, enough to entertain all the degrees of our love, and of our understanding, and make the mystery of the Nativity as fruitfull of holy thoughts, as it was of blessings to us. And it may serve in stead of a description of the person of *JESUS* conveyed to us in imperfect and Apocryphal schemes. If we could behold his sacred *feet*, with those affections which the holy Virgin did, we have transmitted to us those mysteries in story, which she had first in part, by spiritual and divine infused light, and afterwards by observation. Those holy *feet* tender and unable to support his sacred body, should bear him over all the Province of his cure with great zeal for the gaining of souls, to the belief and obedience of his holy laws; those are the *feet* that should walk upon seas and hills of water as upon firm pavement; at which the Lepers and diseased persons should stoop and gather health up; which *Mary Magdalen* should wash with tears, and wipe with her hair, and anoint with costly Nard, as expressions of love and adoration, and there finde absolution and remedy for her sins; and which finally should be rent by the nails of the Crosse, and afterwards ascend above the Heavens, making the earth to be his footstool. From hence take patterns of imitation, that our piety be symbolical, that our affections be passionate and Eucharistical, full of love, and wonder, and adoration, that *our feet* tread in the same steps, and that we transfer the symbol into mystery, and the mystery to devotion, praying the holy *JESUS* to actuate the same mercies in us, which were finished at his holy feet, forgiving our sins, healing our sicknesses; and then place our selves irremoveably, becoming his Disciples, and strictly observing the rules of his holy institution, sitting at the feet of this our greatest Master.

In the same manner a pious person may (with the blessed Virgin) passe to the consideration of his holy *hands*, which were so often lifted up to *GOD* in prayer, whose touch was miraculous and medicinall, cleansing Lepers, restoring perishing limbs, opening blinde eyes, raising dead persons to life; *those hands* which fed many thousands by two miracles of multiplication, that purged the Temple from prophanesse, that in a sacramentall manner bare his own body, and gave it to be the food and refreshment of elect souls; and after, were cloven and rent upon the Crosse, till the wounds became (after the resurrection) so many transparencies and glorious instruments of solemn, spirituall, and efficacious benediction. Transmit this meditation

7.

8.

dition into affections and practises, lifting up *pure hands* in prayer, that our Devotions be united to the merits of his glorious intercession; and putting our selves into *his hands* and holy providence, let us beg those effects upon our souls and spirituall cures, which his precious hands did operate upon their bodies, transferring those similitudes to our ghostly and personall advantages.

9. We may also behold his *holy breast*, and consider, that there lay that sacred heart, like the Dove within the Ark, speaking peace to us, being the regiment of love and sorrows, the fountain of both the Sacraments, running out in the two holy streams of Blood and Water, when the rock was smitten, when his holy side was pierced: and there with *S. John* let us lay our head, and place our heart, and thence draw a treasure of holy revelations and affections, that we may rest in him only, and upon him lay our burdens, filling every corner of our heart with thoughts of the most amiable and beloved JESUS.

10. In like manner we may unite the *day* of his Nativity with the *day* of his Passion, and consider all the parts of his body as it was instrumentall in all the work of our redemption, and so imitate, and in some proportion partake of that great variety of sweetnesses and amorous reflexes, and gracious intercourses which passed between the blessed Virgin and the holy childe, according to his present capacities, and the clarity of that light which was communicated to her by Divine Infusion; and all the members of this blessed childe, his *eyes*, his *face*, his *head*, all the *organs* of his senses afford variety of entertainment and motion to our affections, according as they served in their severall employments and cooperations in the mysteries of our restitution.

11. But his *body* was but his *Souls* upper-garment, and the considerations of this are as immaterial and spiritual as the soul it self, and more immediate to the mystery of the Nativity. This soul is of the same nature and substance with ours; in this inferiour to the Angels, that of it self it is incomplete, and discursive in a lower order of ratiocination; but in this, superiour: First, that it is *personally united* to the Divinity, full of the holy Ghost, over-running with grace, which was dispensed to it without measure. (And by the mediation of this union, as it self is exalted far above all orders of Intelligences, so we also have contracted alliance with GOD, teaching us not to unravel our excellencies by infamous departments.) 2. Here also we may meditate, that his *memory* is indeterminable and unalterable, ever remembering to do us good, and to present our needs to GOD by the means of his holy intercession. 3. That his *understanding* is without ignorance, knowing the secrets of our hearts, full of mysterious secrets of his Fathers kingdom, in which *all the treasures of the wisdom and knowledge of God are hidden*. 4. That his *will* is impeccable, entertained with an uninterrupted act of love to GOD, greater then all Angels and beatified spirits present to GOD in the midst of the transportations and raviishments of Paradise: that *this will* is full of love to us, of humility in it self, of conformity to GOD, wholly resign'd by acts of adoration and obedience; it was moved by six wings, zeal of the honour of GOD, and compunction for our sins, pity to our miseries, and hatred of our impieties, desires of satisfying the wrath of GOD, and great joy at the consideration of all the fruits of his Nativity, the appeasing of his Father, the redemption of his brethren. And upon these

these wings he mounted up into the throne of glory, carrying our nature with him above the seats of Angels. These considerations present themselves to all, that with piety and devotion behold the holy Babe lying in the obscure and humble place of his Nativity.

The PRAYER.

Holy and immortal *J E S U S*, I adore and worship thee with the lowest prostrations and humility of soul and body, and give thee all thanks for that great love to us, whereof thy nativity hath made demonstration; for that humility of thine expressed in the poor and ignoble circumstances, which thou didst voluntarily choose in the manner of thy birth. and I present to thy holy Humanity in-chased in the adorable Divinity, my body and soul; humbly desiring, that as thou didst clothe thy self with a humane body, thou mayest invest me with the robes of righteousness, covering my sins, inabling my weaknesse, and sustaining my mortality, till I shall finally in conformity to thy beauties and perfections be clothed with the stole of glory. Amen.

2.

Vouchsafe to come to me by a more intimate and spiritual approximation, that so thou mayest lead me to thy Father; for of my self I cannot move one step towards thee. Take me by the hand, place me in thy heart; that there I may live, and there I may dye: that as thou hast united our nature to thy eternal being, thou mightest also unite my person to thine by the interior adunations of love and obedience, and conformity. Let thy ears be open to my prayers, thy mercifull eyes look upon my miseries, thy holy hands be stretcht out to my relief and succour; let some of those precious distilling tears, which nature and thy compassion, and thy sufferings did cause to distill and drop from those sacred fontinels, water my stony heart, and make it soft, apt for the impressions of a melting, obedient and corresponding love; and moisten mine eyes, that I may upon thy stock of pity and weeping, mourn for my sins, that so my tears and sorrows being drops of water coming from that holy rock, may indeed be united unto thine, and made precious by such holy mixtures. Amen.

3.

Blessed *J E S U S*, now that thou hast sanctified and exalted humane nature, and made even my body precious by a personall uniting it to the Divinity, teach me so reverently to account of it, that I may not dare to profane it with impure lusts or caritive affections, and unhallow that ground where thy holy feet have troden. Give to me ardent desires, and efficacious prosecutions of these holy effects, which thou didst design for us in thy Nativity, and other parts of our redemption: give me great confidence in thee, which thou hast encouraged, by the exhibition of so glorious favours; great sorrow and confusion of face at the sight of mine own imperfections, and estrangements and great distances from thee, and the perfections of thy soul; and bring me to thee by the strictnesses of a zealous and affectionate imi-

imitation of those sanctities, which next to the hypostaticall union, added lustre and excellency to thy humanity, that I may live here with thee in the expresses of a holy life, and dye with thee by mortification, and an unwearied patience, and reign with thee in immortall glories, world without end. Amen.

DISCOURSE I.

Of nursing children, in imitation of the Blessed Virgin-Mother.

1. **T**Hese later ages of the world have declined into a softness above the effeminacy of Asian Princes, and have contracted customs which those innocent and healthfull days of our Ancestors knew not, whose piety was naturall, whose charity was operative, whose policy was just and valiant, and whose œconomy was sincere and proportionable to the dispositions and requisites of nature. And in this particular the good women of * old, gave one of their instances; the greatest personages nurs'd their own children, did the work of Mothers, and thought it was unlikely, women should become vertuous by ornaments and superadditions of morality, who did decline the laws and prescriptions of nature, whose principles supply us with the first, and most common rules of manners and more perfect actions. In imitation of whom, and especially of the virgin *Mary* who was *mother* and *nurse* to the holy *JESUS*, I shall endeavour to correct those softnesses and unnaturall rejections of children, which are popular up to a custome and fashion, even where no *necessities* of nature or *just reason* can make excuse.

* *Quod si pudica mulier in partem juvet Dominum, atque dulces liberos: Sabina qualis, aut Perusta solibus pernicis uxor Appuli, Non me Lucina juverint concubilia Magis &c.*
Hor. epod. 2.

2. And I cannot think the Question despicable, and the duty of meanest consideration, although it be specified in an office of small esteem, and suggested to us by the principles of reason, and not by express functions of Divinity. For although other actions are more perfect and spirituall, yet this is more naturall and humane; other things being superadded to a full duty rise higher, but this builds stronger, and is like a part of the foundation, having no lustre but much strength; and however the others are full of ornament, yet this hath in it some degrees of necessity, and possibly is with more danger and irregularity omitted, then actions which spread their leaves fairer, and look more gloriously.
3. 1. Here I first consider, that there are many sins in the scene of the body, and the matter of sobriety, which are highly criminall, and yet the laws of *GOD* expressed in Scripture *name them not*; but men are taught to distinguish them by that reason which is given us by nature, & is imprinted in our understanding in order to the conservation of humane kinde. For since every creature hath something in it sufficient to propagate the kinde and to conserve the individuals from perishing in confusions and generall disorders, which in beasts we call *instinct*, that is, an habituall or prime disposition to do certain things which are proportionable to the end whither it is designed; man also, if he be not more imperfect, must have the like, and because he knows and makes reflexions upon his own acts, and understands the

the reason of it, that which in them is *instinct*, in him, is *natural reason*, which is, a desire to preserve himself and his own kinde, and differs from *instinct*, because he understands his *instinct* and the reasonableness of it, and they do not. But because man being a higher thing even in the order of creation, and designed to a more noble end, in his animal capacity, his *argumentative instinct* is larger then the *natural instinct* of beasts: for he hath instincts in him in order to the conservation of society; and therefore hath principles, that is, he hath naturall desires to it for his own good; and because he understands them, they are called *principles*, and *Laws of nature*, but are no other then what I have now declared. For beasts do the same things we do, and have *many* the same inclinations, which in us are the laws of nature, even all which we have in order to our common end. But that which in beasts is *nature*, and an impulsive force, in us must be duty and an inviting power: we must do the same things with an actual or habituall designation of that end to which GOD designes beasts (supplying by his wisdom their want of understanding) and then what is *meer nature* in them, in us is *natural reason*. And therefore marriage in men is made sacred, when the mixtures of other creatures are so meerly naturall, that they are not capable of being vertuous: because men are bound to intend that end which GOD made. And this with the superaddition of other ends, of which marriage is representative in part, and in part effective, does consecrate marriage, and makes it holy and mysterious. But then there are in marriage many duties, which we are taught by instinct; that is, by that reason, whereby we understand what are the best means to promote the end, which we have assigned us. And by these laws all unnaturall mixtures are made unlawful, and the decencies which are to be observed in marriage, are prescribed us by this.

Naturale jus partim, τὸ διακρίνον πᾶσι ἀνθρώποις ὁμοίως, καὶ τὸ διακρίνον τὸν ἄνθρωπον ἀπὸ τῶν ζῴων καὶ τῶν ἀνθρώπων, καὶ τὸν ἄνθρωπον ἀπὸ τῶν ζῴων ἀπὸ τῶν ἀνθρώπων. Joieph O.igin. 16. 10.

2. Upon the supposition of this discourse I consider again, that although to observe this instinct, or these laws of nature (in which I now have instanced) be no great vertue in any eminency of degree (as no man is much commended for not killing himself, or for not degenerating into beastly lusts) yet to prevaricate some of these laws may become almost the greatest sinne of the world. And therefore although to live according to nature be a testimony fit to be given to a sober and a temperate man, and rises no higher, yet to do an action against nature is the greatest dishonour and impiety in the world (I mean of actions whose scene lies in the body) and disentitles us to all relations to GOD, and vicinity to vertue.

4.

3. Now amongst actions which we are taught by nature, some concern the being and the necessities of nature: some appertain to her convenience and advantage; and the transgressions of these respectively have their heightnings or deperffions; and therefore to kill a man is worse then some praternaturall pollutions, because more destructive of the end and designation of nature, and the purpose of instinct.

5.

4. Every part of this instinct is then *in some sense a law*, when it is in a direct order to a necessary end, and by that is made reasonable. I say [*in some sense*] it is a law, that is, it is in a neer disposition to become a law. It is a rule without obligation to a particular punishment, beyond the effect of the naturall inordination and obliquity of the act; it is not the measure of a morall good or evill; but of the naturall; that is, of comely and uncomely. For if in the individuals it should fail, or that there passe some

6.

greater

greater obligation upon the person in order to a higher end, not consistent with those means designed in order to the lesser end, in that particular it is no fault, but sometimes a vertue. And therefore although it be an instinct, or reasonable towards many purposes, that every one should beget a man in his own image, in order to the preservation of nature, yet if there be a superaddition of another and higher end, and contrary means perswaded in order to it (such as is holy coelibate or virginity, in order to a spirituall life, in some persons) there the instinct of nature is very far from passing obligation upon the conscience, and in that instance ceases to be reasonable. And therefore the Romans, who invited men to marriage with priviledges, and punished morose and ungentle natures that refused it, yet they had their chaste and unmarried Vestalls; the first, in order to the Common-wealth: these, in a nearer order to religion.

7. 5. These instincts or reasonable inducements become laws, obliging us in conscience and in the way of religion, and the breach of them is directly criminall, when the instance violates any end of justice or charity, or sobriety, either designed in nature's first intention, or superinduced by GOD or man. For every thing that is unreasonablenesse to some certain purpose, is not presently criminall, much lesse is it against the law of nature, (unless every man that goes out of his way sins against the law of nature,) and every contradicting of a naturall desire or inclination is not a sinne against a law of nature. For the restraining sometimes of a lawfull and a permitted desire is an act of great vertue, and pursues a greater reason; as in the former instance; but those things onely, against which such a reason as mixes with charity or justice, or something that is now in order to a further end of a commanded instance of piety, may be without error brought, those things are onely criminall. And GOD having first made our instincts reasonable, hath now made our reason and instincts to be spirituall, and having some times restrained our instincts, and always made them regular, he hath by the intermixture of other principles made a separation of instinct from inclination, leaving one in the forme of naturall inclination, and they rise no higher then a permission or a decency, it is lawfull, or it is comely to do: (for no man can affirme it to be a duty to kill him that assaults my life, or to maintain my children for ever without their own industry, when they are able; what degrees of naturall fondnesse soever I have towards them; nor that I sin, if I do not marry, when I can contain:) and yet every one of these may proceed from the affections and first inclinations of nature; but untill they mingle with justice, or charity, or some instance of religion and obedience, they are no laws; the other that are so mingled being raised to duty, and religion. Nature inclines us, and reason judges it apt and requisite in order to certain ends, but then every particular of it is made to be an act of religion from some other principall: as yet, it is but fit and reasonable, not religion and particular duty, till GOD or man hath interposed. But whatsoever particular in nature was fit to be made a Law of religion, is made such by the superaddition of another principle; and this is derived to us by tradition from *Adam* or *Noah*, or else transmitted to us by the consent of all the world upon a naturall and prompt reason, or else by some other instrument derived to us from GOD, but especially by the Christian religion, which hath adopted all those things, which we call *things honest*, *things comely* and *things of good report*, into a law and a duty, as appears *Phil. 4. 8.*

Upon

Upon these Propositions I shall infer by way of Instance, that it is a duty that women should nurse their own children. For first, it is taught to Women by that instinct which nature hath implanted in them. For as *Phavorinus* the Philosopher discoursed, it is but to be half a Mother to bring forth Children, and not to nourish them: and it is some kinde of abortion, or an exposing of the Infant, which in the reputation of all wise Nations is infamous and uncharitable. And if the name of Mother be an appellative of affection and indearments, why should the Mother be willing to divide it with a stranger? The Earth is the Mother of us all, not onely because we were made of her red Clay, but chiefly that she daily gives us food from her bowels and breasts: and Plants and Beasts give nourishment to their off-springs, after their production, with greater tenderness then they bare them in their wombs: and yet Women give nourishment to the Embryo, which whether it be deformed or perfect they know not, and cannot love what they never saw, and yet when they do see it, when they have rejoiced that a Childe is born, and forgotten the sorrows of production, they who then can first begin to love it, if they begin to divorce the Infant from the Mother, the Object from the Affection, cut off the opportunities and occasions of their Charity or Piety.

For why hath Nature given to Women two exuberant fontinels, which like two Roes that are twins feed among the Lillies, and drop milk like dew from *Hermion*, and hath invited that nourishment from the secret recesses where the Infant dwelt at first, up to the breast where naturally now the Childe is cradled in the entertainments of love and maternal embraces;

but that Nature having removed the Babe, and carried its meat after it, intends that it should be preferred by the matter and ingredients of its constitution, and have the same dyet prepared, with a more mature and proportionable digestion? If Nature intended them not for nourishment, I am sure it less intended them for pride and wantonness; they are needles excrefcencies and vices of nature, unless employed in natures work and proper intendment. And if it be a matter of consideration of what blood children are derived: we may also consider, That the derivation continues after the birth, and therefore abating the sensuality, the Nurse is as much the Mother, as she that brought it forth; and so much the more, as there is a longer communication of constituent nourishment (for so are the first emanations) in this then in the other. So that here is first the instinct or prime intendment of Nature.

2. And that this instinct may also become humane and reasonable, we see it by experience in many places, that *Foster-Children* are dearer to the Nurse then to the Mother, as receiving and ministring respectively, perpetual prettinesses of love, and fondness, and trouble, and need, and invitations, and all the instruments of indearment; besides a vicinity of dispositions, and relative tempers by the communication of blood and spirits from the Nurse to the suckling, which makes *use* the more natural, and *nature* more accustomed. And therefore the affections which these exposed or derelict Children bear to their Mothers, have no grounds of nature or assiduity, but civility and opinion; and that little of love

G

which

Cōteratū & abolitū nativæ pietatis clementis, quicquid ita educati liberi amare patrem atque matrem videntur, magnam partem non naturalis illæ amoris, sed civitatis, & oīnibilibus Phavor. apud A. Gellium,

which is abated from the Foster-parents upon publick report that they are not natural, that little is transferred to Mothers upon the same opinion, and no more. Hence comes those unnatural averfions, those unrelenting dispositions, those carelesfnesses and incurious deportments towards their children, which are such ill-fown feeds, from whence may arise up a bitterness of disposition and mutual provocation. The affection which Children bear to their Nurfes, was highly remark'd in the instance of *Scipio Asiaticus*, who rejected the importunity of his Brother *Africanus*, in behalf of the ten Captains who were condemned for offering violence to the Vestals, but pardoned them at the request of his Foster-sister: and being asked why he did more for his Nurfes Daughter, then for his own Mothers Son, gave this answer, *I esteem her rather to be my mother that brought me up, then her that bore me and forsook me.* And I have read the observation, That many Tyrants have killed their Mothers, but never any did violence to his Nurfe; as if they were desirous to suck the blood of their Mother raw, which she refused to give to them digested into milk. And the Bastard-Brother of the *Gracchi* returning from his Victories in *Asia* to *Rome*, presented his Mother with a Jewel of Silver, and his Nurfe with a Girdle of Gold, upon the same account. Sometimes Children are exchanged, and artificial Bastardies introduced into a Family, and the right heir supplanted. It hapned so to *Artabanus* King of *Epirus*: his Childe was chang'd at nurfe, and the Son of a mean Knight succeeded in the Kingdome. The Event of which was this: The Nurfe too late discovered the Treason; a bloody war was commenced, both the Pretenders slain in Battel, and the Kingdome it self was usurped by *Alexander* the Brother to *Olympius*, the wife of *Philip* the *Macedonian*. At the best, though there happen no such extravagant and rare accidents, yet it is not likely a *stranger* should love the Childe better then the *Mother*: and if the Mothers care could suffer it to be exposed, a strangers care may suffer it to be neglected. For how shall a hireling endure the inconveniencies, the tediousnesses and unhandfomnesses of a nursery; when she, whose natural affection might have made it pleasant, out of wantonnesse or softness hath declined the burthen? But the sad accidents, which by too frequent observation are daily seen hapning to Nurfe-children, give great probation that this intendment of Nature designing Mothers to be the Nurfes, that their affection might secure and increate their care, and the care best provide for their babes, is most reasonable and proportionable to the discourses of Humanity.

II.

**Nam Gracel omnium eloquentiæ multū contulisse accepimus Corneliam Matrem. Quint. l. 1. c. 1. Protinus & vitæ patens factus, aciem quam maxime curam impendat. Antequam ne sit iustus sermo Nativitibus, quas si fieri possent, sapientes Chryppus optavit. Quint. l. 1. c. 7.*

But as this instinct was made reasonable; so in this also the reason is in order to grace and spiritual effects: and therefore is among those things which GOD hath separated from the common instincts of Nature, and made properly to be Laws, by the mixtures of Justice and Charity. For it is part of that education which Mothers as a duty owe to their children, that they do in all circumstances, and with all their powers which GOD to that purpose gave them, promote their capacities and improve their faculties. * Now in this also, as the temper of the body is considerable in order to the inclinations of the soul, so is the Nurfe in order to the temper of the body: and a Lamb sucking a Goat, or a Kid sucking of an Ewe, change their fleece and hair respectively, say Naturalists. For if the soul of a Man were put into the body of a Mole, it could not see nor speak, because it is not fitted with an instrument apt and organical to the faculty: and when the

the soul hath its proper instruments, its musick is pleasant or harsh according to the sweetness or the unevenness of the string it touches: For *David* himself could not have charm'd *Sauls* melancholy spirit with the strings of his Bowe, or the wood of his Spear. And just so are the actions or dispositions of the soul, angry or pleasant, lustful or cold, querulous or passionate, according as is the body disposed by the various intermixtures of natural qualities. And as the carelessness of Nurses have sometimes returned Children to their Parents, crooked, consumptive, half starved, and unclean from the impurities of Nature: so their society and their nourishment together, have disposed them to peevishness, to lust, to drunkenness, to pride, to low and base demeanors, to stubbornness. And as a Man would have been unwilling to have had a Childe by *Harpaste*, *Seneca's* wives fool, so he would in all reason be as unwilling to have had her to be the Nurse: for very often Mothers by the birth do not transmit their imperfections, yet seldome it happens but the Nurse does. Which is the more considerable, because Nurses are commonly persons of no great rank, certainly lower then the Mother, and by consequence liker to return their children with the lower and more servile conditions: and commonly those vainer people teach them to be peevish, and proud, to lye, or at least seldome give them any first principles contrariant to the Nurses vice. And therefore it concerns the Parents care, in order to a vertuous and vitious life of the childe, to secure its first seasonings; because, whatever it sucks in first, it swallows and believes infinitely, and practises easily, and continues longest. And this is more proper for a Mothers care, while the Nurse thinks that giving the childe suck, and keeping its body clean, is all her duty. But the Mother cannot think her self so easily discharged. And this consideration is material in all cases, be the choice of the Nurse never so prudent and curious: it is not easily apprehended to be the portion of her care to give it spiritual milk, and therefore it intrenches very much upon impiety and positive relinquishing the education of their children, when Mothers expose the spirit of the childe, either to its own weaker inclinations, or the wicked principles of an ungodly Nurse, or the carelessness of any less obliged person.

And then let me adde, That a childe sucks the Nurses milk, and digests her conditions, if they be never so * bad, seldome gets any good. For Vertue being superaddition to Nature, and perfections not radical in the body, but contradictions to, and meliorations of natural indispositions, does not easily convey it self by ministrations of food, as vice does, which in most instances is nothing but meer nature grown to custome, and not mended by Grace: so that it is probable enough, such natural distemperatures may pass in the rivulets of milk, like evil spirits in a white garment, when virtues are of harder purchase, and dwell so low in the heart, that they but rarely pass through the fountains of generation. And therefore let no Mother venture her childe upon a stranger, whose heart she less knows then her own. And because few of those nicer women think better of others then themselves, (since out of self-love they neglect their own bowels) it is but an act of improvidence to let my childe derive imperfections from one of whom I have not so good an opinion as of my self.

And if those many blessings and holy prayers which the childe needs, or his askings or sicknesses, or the Mothers fears or joyes respectively do occasion,

γὰρ α ἀνδρῶν, ἢ
ὀφθαλμοῦ.
γὰρ α ἰδίον
ἀσθενεῖαν,
Hippoc. lib. de
alimento.

καὶ δὲ ἀπὸ αἰ
πρὸς αἰ τοῦ σπ
ἐκ κακῶν.
Aristoph. in
militibus.

* ἄλλοτε μὴ
τρεῖς πάλαι
μῆσιν, ἄλλοτε
μῆσιν. Fictum
proverb.

i2.
* Hircanæq;
admovent ubera
tibes. Virg.
λαίνας μὲν δὲ
ἐθλάσας.

13.

caſion, ſhould not be caſt into this account; yet thoſe principles, which in all caſes wherein the neglect is vitious, are the cauſes of the expoſing the child, are extremely againſt the piety and charity of Chriſtian Religion; which preſcribes ſeverity and auſtere deportment, and *the Labours of love*; and exemplar tendreſſe of affections, and piety to children, which are the moſt naturall and neareſt relations the Parents have. That religion which commands us to viſit and to tend ſick ſtrangers, and waſh the feet of the poor, and dreſſe their ulcers, and ſends us upon charitable embaſſies into unclean priſons, and bids us lay down our lives for one another, is not pleaſed with a niceneſſe and ſenſuall curioſity (that I may not name the wantonneſſes of luſts) which denies ſuck to our own children. What is more humane and affectionate then Chriſtianity? and what is leſſe naturall and charitable then to deny the expreſſes of a Mothers affection; which certainly to good women is the greateſt trouble in the world, and the greateſt violence to their deſires, if they ſhould not expreſſe and miniſter?

14. And it would be conſidered, whether thoſe Mothers, who have neglected their firſt duties of piety and charity, can expect ſo prompt and eaſie returns of duty and piety from their children, whoſe beſt foundation is love, and that love ſtrongeſt, which is moſt naturall, and that moſt naturall which is conveyed by the firſt miniſteries and impreſſes of nourishment and education? And if love deſcends more ſtrongly then it aſcends, and commonly falls from the parents upon the children in Cataracts, and returns back again up to the Parents but in gentle dewes; if the childes affection keeps the ſame proportions toward ſuch unkinde Mothers; it will be as little as atoms in the Sun, and never expreſſe it ſelfe but when the Mother needs it not, that is, in the Sun-ſhine of a clear fortune.

15. This then is amongſt thoſe inſtinſts which are natural, heightened firſt by *reaſon*, and then exalted by *grace* into the obligation of a law: and being amongſt the ſanctions of nature, its prevarication is a crime very neer thoſe ſins, which Divines, in deteſtation of their malignity, call *ſins againſt nature*; and is never to be excuſed, but in caſes of * *necceſſity* or *greater charity*, as when the Mother cannot be a Nurſe, by reaſon of naturall diſability, or be afflicted with a diſeaſe, which might be transmitted in the milk, or in caſe of the publick neceſſities of a Kingdom, for the ſecuring of ſucceſſion in the Royall Family. And yet concerning this laſt, *Lycurgus* made a law, that the Nobleſt amongſt the Spartan women, though their Kings wives, ſhould at leaſt nurſe their eldeſt ſon, and the Plebeians ſhould nurſe all theirs: and *Plutarch* reports that the ſecond ſon of King *Themiſtes* inherited the kingdom in *Sparta*, onely becauſe he was nurſed with his Mothers milke, and the eldeſt was therefore rejected, becauſe a ſtranger was his Nurſe. And that Queens have ſuckled and nurſed their own children, is no very unuſuall kindneſſe in the ſimplicity and hearty affections of elder ages, as is to be ſeen in *Herodotus* and other Hiſtorians; I ſhall onely remark one inſtance out of the Spaniſh Chronicles which *Henry Stephens* in his Apology for *Herodotus* reports to have heard from thence related by a Noble perſonage *Monſieur Marillac*; that a Spaniſh Lady married into *France* nurſed her child with ſo great a tendreſſe and jealouſie, that having underſtood the little Prince once to have ſuck'd a ſtranger, ſhe was unquiet till ſhe had forced him to vomit it up again. In other caſes, the crime lies at their door who inforce neglect upon the other, and is heightened in proportion to the motive of the

omiffion;

* *Necceſſitas magnum incivilitatis humane patrocinitum, quoquid cogit excuſat, Seneca.*

omission; as if wantonneſſe or pride be the parent of the crime, the iſſue beſides its naturall deformity, hath the excreſcencies of pride or luſt to make it more ugly.

To ſuch Mothers I propound the example of the holy Virgin, who had the honour to be viſited by an Angel, yet after the example of the Saints in the Old Teſtament, ſhe gave to the holy JESUS drink from thoſe bottles which himſelf had filled for his own drinking; and her paps were as ſurely bleſſed for giving him ſuck, as her womb for bearing him; and reads a Lecture of piety and charity, which if we deny to our children, there is then in the world left no argument or relation great enough to kindle it from a cinder to a flame. GOD gives *dry breasts* for a *curse* to ſome, for an *affliction* to others; but thoſe that invite it to them by voluntary arts, *Love not bleſſing, therefore ſhall it be far from them.* And I remember that it was ſaid concerning *Annius Minutius* the Cenſor, that he thought it a prodigy and extremely ominous to Rome, that a Roman Lady reſuſed to nurſe her child, and yet gave ſuck to a puppy, that her milk might with more ſafety be dried up with artificiall applications. Let none therefore divide the intereſts of their own children: for ſhe that appeared before *Solomon* and would have the child divided, was not the true Mother, and was the more culpable of the two.

The P R A Y E R.

O Holy and Eternall GOD, Father of the Creatures, and King of all the World, who haſt imprinted in all the ſonnes of thy Creation, principles and abilities to ſerve the end of their own preſervation, and to Men haſt ſuperadded Reason; making thoſe firſt propenſities of nature to be reaſonable in order to ſociety, and a converſation in communities and bodies politick; and haſt by ſeverall laws and revelations directed our reaſons to neerer applications to thee, and performance of thy great end, the glory of our Lord and Father: Teach me ſtrictly to obſerve the order of Creation, and the deſignes of the Creatures; that in my order I may do that ſervice, which every creature does in its proper capacity; LORD let me be as conſtant in the ways of Religion, as the Sun in his courſe; as ready to follow the intimations of thy Spirit, as little birds are to obey the directions of thy Providence and the conduct of thy hand; and let me never by evil cuſtoms, or vain company, or falſe perſwaſions, extinguish thoſe principles of morality, and right reaſon which thou haſt imprinted in my underſtanding, in my creation and education, and which thou haſt ennobled by the ſuperadditions of Chriſtian inſtitution; that I may live according to the rules of Nature in ſuch things which ſhe teaches, modeſtly, temperately and affectionately, in all the parts of my naturall and Politicall relations; and that I proceeding from nature to grace, may henceforth go on from grace to glory, the crown of all obedience, prudent and holy walking, through Jeſus Chriſt our Lord. Amen.

S E C T. IV.

Of the great and glorious accidents happening about
the birth of *JESUS*.

Although the birth of CHRIST was destitute of the usu-
all excrescencies and lesse necessary Poms which used
to signifie and illustrate the birth of Princes; yet his
first humility was made glorious with presages, miracles,
and significations from heaven, which did not onely, like
the furniture of a Princely Bedchamber, speak the riches
of the Parent, or greatnesse of the Son within its own
walls, but did declare to all the world that their Prince was born, pub-
lishing it with figures and representments almost as great as its Empire.

For when all the world did expect that in *Judea* should be born their
Prince, and that the incredulous world had in their observation slipt by their
true Prince, because he came not in pompous and secular illustrations;
upon that very stock *Vespasian* was nurs'd up in hope of the Roman Empire,
and that hope made him great in designs, and they being prosperous made
his fortunes correspond to his hopes, and he was indeered and engaged
upon that fortune by the Prophecy which was never intended him by
the Prophet. But the fortune of the Roman Monarchy was not great
enough for this Prince design'd by the old Prophets. And therefore it was
not without the influence of a Divinity, that his Deceffor *Augustus* about
the time of CHRIST'S nativity refused to be called *Lord*; possibly it was
to entertain the people with some hopes of restitution of their liberties, till
he had grip'd the Monarchy with a stricter and faster hold; but the Chri-
stians were apt to beleve that it was upon the prophecy of a *Sibyll* fore-
telling the birth of a greater Prince, to whom all the world should pay
adoration; and that the Prince was about that time born in *Judea*, the
oracle which was dumb to *Augustus* question, told him unask'd; the Devill
having no tongue permitted him, but one to proclaim that *an Hebrew child*
was his Lord and enemy.

At the birth of which child there was an univerfall peace through all the
world. For then it was that *Augustus Caesar* having compos'd all the wars
of the world, did the third time cause the gates of *Fanus's* Temple to be
shut; and this peace continued for twelve years, even till the extreme old
age of the Prince, untill rust had sealed the Temple doors, which opened
not, till the sedition of the *Athenians* and the rebellion of the *Dacians* caused
Augustus to arme. For he that was born was *the Prince of Peace*, and came
to reconcile God with man, and man with his brother; and to make by the
sweetnesse of his example, and the influence of a holy doctrine such happy
attornments between disagreeing natures, such confederations and socie-
ties between Enemies, *that the Wolf and the Lamb should lie down together*, and
a little childe boldly and without danger put his finger in the nest and cavern
of an *Aspick*; and it could be no lesse then miraculous, that so great a body

1.

2.

*Sueton. in vita
Vesp. Vide etiam
Ciccon. de
Divin.*

O. ofus l. 6. c. 22.

*Suidas in histor.
Veb. Augustus.*

3.

Orosius.

Est. 1. 5.

as the Roman Empire, consisting of so many parts, whose constitutions were differing, their humours contrary, their interests contradicting each others greatnesse, and all these violently oppressed by an usurping power, should have no limb out of joint, not so much as an aking tooth, or a rebelling humour in that huge collection of parts: but so it seemed good in the eye of heaven, by so great and good a symbolle to declare not onely the greatnesse but the goodnesse of the Prince that was then born in *Judea*, the Lord of all the World.

4. But because the heavens, as well as the earth, are his Creatures and do serve him, at his Birth he received a signe *in heaven above*, as well as *in the earth beneath*, as an homage paid to their common Lord. For as certain Shepherds were keeping watch over their flocks by night, neer that part where *Jacob* did use to feed his cattell when he was in the land of *Canaan*, the *Angel of the Lord* came upon them, and the glory of the Lord shone round about them. Needs must the shepherds be afraid, when an Angel came arrayed in glory, and clothed their persons in a robe of light, great enough to confound their senses and scatter their understandings. *But the Angel said unto them, Fear not, for I bring unto you tidings of great joy which shall be to all people. For unto you is born this day in the city of David a Saviour which is Christ the Lord.* The shepherds needed not be invited to go see this glorious sight; but left their fancy should rise up to an expectation of a Prince as externally glorious as might be hoped for upon the consequence of so glorious an apparition, the Angel to prevent the mistake told them of a signe, which indeed was no other then the thing signified; but yet was therefore a signe, because it was so remote from the common probability and expectation of such a birth, that by being a miracle, so great a Prince should be born so poorly, it became an instrument to signifie it self and all the other parts of mysterious consequence. *For the Angel said, this shall be a signe unto you, Ye shall finde the Babe wrapt in swaddling clothes lying in a manger.*

5. But as light, when it first begins to guild the east, scatters indeed the darknesse from the earth, but ceases not to increase its flame, till it hath made perfect day; so it hapned now in this apparition of the Angel of light, he appeared and told his Message, and did shine, but the light arose higher and higher till midnight was as bright as midday; *for suddenly there was with the Angel a multitude of the heavenly host*: and after the Angel had told his Message in plain song, the whole chorus joyned in descant, and sang a hymn to the tune and sense of heaven, where glory is paid to God in eternall and never ceasing offices, and whence good will descends upon men in perpetuall and never stopping torrents: their song was, *Glory be to God on high, on earth peace, good will towards men*: by this song not onely referring to the strange peace which at that time put all the world in ease, but to the great peace which this new born Prince should make between his Father and all Mankind.

Igitur eo tempore, i. e. eo anno quo finisimam verisimamque pacem ordinatione Dei Caesar composuit, natus est Christus; cuius adventui pax ista famulata est: in cuius ortu audientibus hominibus exultantes Angeli cecinerunt, Gloria in excelsis Deo, & in terra pax, &c. P. Orosius.

6. As soon as these blessed Choristers had sung their Christmas caroll, and taught the Church a hymn to put into her offices for ever, in the anniversary of this festivity, the Angels returned into heaven, and the shepherds went to *Bethlehem* to see this thing which the Lord had made known unto them. And they came with haste, and found *Mary* and *Ioseph*; and the Babe lying in a manger:

Just

Just as the Angel had prepared their expectation they found the narrative verified, and saw the glory and the mystery of it by that representation which was made by the heavenly Ministers, seeing GOD through the veil of a childes flesh, the Heir of heaven wrapt in swadling clothes, and a person to whom the Angels did minister laid in a manger. And they beheld and wondred and worshipped.

But as precious liquor warm'd and hightned by a flame, first crowns the vessel, and then dances over its brim into the fire, increasing the cause of its own motion and extravagancy: so it happened to the shepherds, whose hearts being filled with the oil of gladness up unto the brim, the joy ran over; as being too big to be confined in their own breasts, and did communicate it self, growing greater by such dissemination: *for when they had seen it they made known abroad the saying which was told them concerning this childe.* And (as well they might) *all that heard it wondred.* But *Mary*, having first changed her joy into wonder, turned her wonder into entertainments of the mystery, and the mystery into a fruition and cohabitation with it. *For Mary kept all these sayings, and pondered them in her heart.* And the shepherds having seen what the Angels did upon the publication of the news, which lesse concerned them then us, had learnt their duty to sing an honour to GOD for the nativity of CHRIST, *for the shepherds returned glorifying and praising God for all the things that they had heard and seen, as it was told unto them.*

7.

But the Angels had told the shepherds that the nativity was glad tidings of great joy unto all people; and that *the heavens might declare the glory of God, and the firmament shew his handy work.* This also was told abroad even to the Gentiles by a signe from heaven, by the message of a star. For there was a Prophecy of *Balaam* famous in all the Eastern countrey and recorded by *Moses.* *There shall come a star out of Jacob, and a scepter shall rise out of Israel, out of Jacob shall come he that shall have dominion.* Which although in its first sense it signified *David* who was the conquerour of the *Moabites*, yet in its more mysterious and chiefly intended sense, it related to the son of *David:* And in expectation of the event of this prophecy, the *Arabians* the sons of *Abraham* by *Chetturah*, whose portion given by their Patriarch was gold, frankincense and myrrhe, who were great lovers of Astronomy, did with diligence expect the revelation of a mighty Prince in *Judea* at such time when a miraculous and extraordinary star should appear, *And therefore when Jesus was born in Bethlehem of Judea in the days of Herod the King, there came wisemen inspired by God, taught by art, and persuaded by prophecy, from the East to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the East, and are come to worship him.* The Greeks suppose this which was called a star, to have been indeed an Angel in a pillar of fire and the semblance of a star; and it is made the more likely by coming and standing directly over the humble roof of his nativity, which is not discernible in the station of a star though it be supposed to be lower then the orb of the Moon. To which if we adde, that *they onely* saw it (so far as we know;) and that it appeared as it were by voluntary periods, it will not be very improbable but that it might be like the Angel that went before the sons of *Israel* in a pillar of fire by night, or rather like the little shining stars sitting upon the bodies of *Probus*, *Tharacus*, and *Andronicus* Martyrs, when their bodies were searched for, in the days of *Diocletian*, and pointed at by those bright Angels.

8.

Numb. 17. 74.

Epihan: in
expos. fid. chet:
c. 8.

This

9.

This star did not trouble *Herod*, till the Levantine Princes expounded the mysteriouse of it, and said it declared a *King* to be born in *Jury*, and that the star was *his*, not applicable to any signification but of a Kings birth: * And therefore although it was † no prodigy nor Comet, foretelling diseases, plagues, war and death, but onely the happy birth of a most excellent Prince, yet it brought affrightment to *Herod* and all *Ferusalem*: for when *Herod* the King had heard these things he was troubled, and all *Ferusalem* with him. And thinking that the question of the kingdom was now in dispute, and an Heir sent from heaven to lay challenge to it, who brought a star and the learning of the East with him for evidence and probation of his title, *Herod* thought there was no security to his usurped possession, unless he could rescind the decrees of heaven, and reverse the results and eternall counsels of predestination. And he was resolved to venture it, first by craft, and then by violence.

* *Et teris mutantem regna Cometem.*
† *Chalcidius in Timeum Platonis*

10.

And first, he calls the chief Priests and Scribes of the people together, and demanded of them, where *CHRIST* should be born; and found by their joynt determination that *Bethlehem* of *Judea* was the place designed by ancient Prophecy and *GODS* decree. Next he enquired of the Wisemen concerning the star, but *privily*, what time it appeared. For the star had not motion certain and regular, by the laws of nature, but it so guided the Wise men in their journey, that it stood when they stood, moved not when they rested, and went forward when they were able, making no more halt then they did, who carried much of the business and employment of the star along with them. But when *Herod* was satisfied in his questions, he sent them to *Bethlehem* with instructions to search diligently for the young child, and to bring him word, pretending that he would come and worship him also.

Leo Serm. 4. de Epiphani.

11.

The wise men prosecuted the business of their journey, and having heard the King, they departed, and the star (which as it seems attended their motion) went before them untill it came and stood over where the young child was; where when they saw the star, they rejoiced with exceeding great joy. Such a joy as is usuall to wearied Travellers when they are entering into their Inne, such a joy as when our hopes and greatest longings are laying hold upon the proper objects of their desires, a joy of certainty immediately before the possession: for that is the greatest joy, which possesses before it is satisfied, and rejoices with a joy not abated by the sursets of possession, but heightened with all the apprehensions and fancies of hope, and the neighbourhood of fruition; a joy of nature, of wonder and of religion. And now their hearts laboured with a throng of spirits and passions, and ran into the house to the imbracement of *JESUS* even before their feet: but when they were come into the house, they saw the young child with *Mary* his mother. And possibly their expectation was something lessened, and their wonder heightened, when they saw their hope empty of pomp and gayety, the great Kings throne to be a manger, a stable to be his Chamber of presence, a thinne Court, and no Ministers, and the King himself a pretty babe, and, but that he had a Star over his head nothing to distinguish him from the common condition of children, or to excuse him from the miseries of a poor and empty fortune.

12.

This did not scandalize those wise persons, but being convinced by that Testimony from Heaven, and the union of all Circumstances, they fell down & worshipped him, after the manner of the Easterlings when they do veneration to their Kings, nor with an empty *Ave* and gay blessing of fine words, but
they

they bring presents, and come into his Courts; for when they had opened their treasures they presented unto him gifts, Gold, Frankincense, and Myrrhe. And if these gifts were mysterious beyond the acknowledgement of him to be the King of the Jews, and Christ that should come into the world, Frankincense might signifie him to be acknowledged a God, Myrrhe to be a Man, and Gold to be a King: Unlesse we choote by *Gold* to signifie the acts of mercy; by *Myrrhe*, the chastity of mindes and purity of our bodies, to the incorruption of which Myrrhe is especially instrumentall, and by *incense* we intend our prayers as the most apt presents and oblations to the honour and service of this young King. But however the fancies of religion may represent varieties of Ideas, the act of adoration was direct and religious, and the myrrhe was medicinall to his tender body; the incense possibly no more then was necessary in a stable, the first throne of his humility; and the gold was a good Antidote against the present indigencies of his poverty; presents such as were used in all the Levant, (especially in *Arabia* and *Saba*, to which the growth of myrrhe and frankincense were proper) in their addresses to their God and to their King, and were instruments with which under the veil of flesh they worshipped the eternall word, the wisdom of God under infant Innocency; the Almighty power in so great weakness, and under the lownesse of humane nature, the altitude of Majesty, and the infinity of Divine Glory. And so was verified the prediction of the Prophet *Ezay* under the type of the son of the Prophetesse, *Before a childe shall have knowledge to cry, My Father and my Mother, he shall take the spoil of Damascus and Samaria, from before the King of Assyria.*

When they had paid the tribute of their offerings and adoration, *Being warned in their sleep by an Angel not to return to Herod, they returned into their own country another way*, where having been satisfied with the Pleasures of Religion, and taught by that rare demonstration which was made by CHRIST, how Mans happinesse did nothing at all consist in the affluence of worldly possessions, or the tumours of honour; having seen the Eternall Son of God poor and weak, and unclothed of all exterior Ornament, they renounced the World, and retired empty into the recesses of Religion, and the delights of Philosophy.

c. 7. brof. in 2.
Lu 6.
Lco ter de I pi.
Th. ap. st. in
2. Mat.
S. Bonad. in
serm. 2. de. ep. h
Philip. 4. 18.
Psal. 141. 2.
Revel 5. 8.

Esa. 8. 4.
Justin M. Dial.
cum Typhon.
Tertul. 3. cont.
Marcion. c. 13.

13.

AL. SECT. 4.

Considerations upon the apparition of the Angels to the Shepherds.

WHEN the Angels saw that come to passe which *Gabriel* the great Embassadour of GOD had declared, that which had been prayed for and expected four thousand years, and that by the merits of this new-born Prince, their younger brethren and inferiours in the order of intelligent creatures were now to be redeemed, that Men should partake the glories of their secret habitations; and should fill up those void places which the fall of *Lucifer* and the third part of the Stars had made, their joy was great as their understanding, and these mountains did leap with joy, because the valleys were filled with benediction and a fruitfull shower

I.

shower from Heaven. And if at the *conversion* of one sinner there is jubilation and a festival kept among the Angels, how great shall we imagine this rejoicing to be, when *Salvation* and *Redemption* was sent to all the World? But we also to whom the joy did more personally relate (for they rejoiced for our sakes) should learn to estimate the grace done us, and beleeve there is something very extraordinary in the piety and salvation of a Man, when the Angels who in respect of us are unconcerned in the communications, rejoyce with the joy of Conquerours, or persons suddenly ransomed from tortures and death.

2. But the Angels also had other motions; for besides the pleasures of that joy which they had in beholding humane nature so highly exalted, and that GOD was Man, and Man was GOD; they were transported with admiration at the ineffable Counsell of GODS predestination, prostrating themselves with adoration and modesty, seeing GOD so humbled, and Man so changed, and so full of charity, that GOD stooped to the condition of Man, and Man was inflamed beyond the love of Seraphims, and was made more knowing then Cherubims, more established then Thrones, more happy then all the orders of Angels. The issue of this consideration teaches us to learn *their charity*, and to exterminate all the intimations and beginnings of *envy*, that we may as much rejoyce at the good of others as of our selves; for then we love good for GODS sake when we love good where ever GOD hath placed it; and that joy is charitable which overflows our neighbours fields, when our selves are unconcerned in the personall accruments; for so we are *made partakers of all that fear God*, when charitie unites their joy to ours, as it makes us partakers of their common sufferings.

3. And now the Angels, who had adored the holy JESUS in Heaven, come also to pay their homage to him upon earth; and laying aside their flaming swords, they take into their hands instruments of musick, and sing, *Glory be to God on high*. First, signifying to us, that the incarnation of the holy JESUS, was a very great instrument of the glorification of GOD, and those divine perfections in which he is chiefly pleased to communicate himself to us, were in nothing manifested so much as in the mysteriounesse of this work. 2. And in vain doth man satisfie himself with complacencies and ambitious designs upon earth, when he sees before him, GOD in the form of a servant, humble and poor, and crying, and an infant full of need and weaknesse.

4. But GOD hath pleased to reconcile his glory with our eternall benefit, and that also was part of the Angels song, *In earth peace to men of good will*. For now we need not with *Adam* to flye from the presence of the LORD, saying, *I heard thy voice, and I was afraid and hid myself*; for he, from whom our sins made us once to flye, now weeps, and is an infant in his Mothers arms, seeking strange means to be reconciled to us, hath forgotten all his anger and is swallowed up with love, and incircled with irradiations of amorous affections and good will: and the effects of this good will are not referred onely to persons of heroicall and eminent graces and operations, of vast and expensive charities, of prodigious abstinencies, of heremiticall retirements, of asceticall diet, of perfect religion, and cannoniz'd persons, but to all *men of good will*, whose souls are hallowed with holy purposes and pious desires, though the beauties of the religion, and holy thoughts, were

were not spent in exterior acts, nor called out by the opportunities of a rich and expressive fortune.

But here we know where *the seat and regiment of peace* is placed, and all of it must passe by us and descend upon us as duty and reward. It proceeds from the word Incarnate, from the Son of GOD undertaking to reconcile us to his Father; and it is ministred and consigned unto us by every event and act of providence, whether it be deciphered in characters of paternall indulgence, or of correction, or absolution: For that is not peace from above, to have all things according to our humane and naturall wishes; but to be in favour with GOD, *that is peace*; always remembring, that to be chastised by him, is not a certain testimony of his meer wrath, but to all his servants a *character* of love, and of paternall provision, since *he chastises every son whom he receives*. Whosoever seeks to avoid all this worlds adverstity, can never find peace: but he onely who hath resolved all his affections and placed them in the heart of GOD, he who denies his own will, and hath killed self-love, and all those enemies within that make afflictions to become miseries in deed and full of bitternesse, he onely enjoys this peace; and in proportion to every mans mortification and self-deniall, so are the degrees of his peace; and this is *the peace* which the Angel proclaimed at the enunciation of that birth which taught humility and contempt of things below, and all its vainer glories by the greatest argument in the world, even the poverty of GOD Incarnate. And if GOD sent his *own, naturall, onely begotten and beloved Son*, in all the dresses of poverty and contempt; that person is vain, who thinks God will love him better then he loved his own Son, or that he will expresse his love any other or gentler way then to make him partaker of the fortune of his eldest Son. There is one other postern to the dwellings of peace, and that is, *good will to Men*, for so much charity as we have to others, such a measure of peace also we may enjoy at home: For peace was onely proclaimed to Men of good will, to them that are at peace with GOD and all the World.

But the Angel brought the message to Shepherds, to persons simple and mean, and humble; persons likely to be more apprehensive of the mystery and lesse of the scandall, of the poverty of the *Messias*: for they whose custom or affections dwell in secular pomps, who are not used by charity or humility to stoop to an evennesse and consideration of their brethren, of equall natures though of unequall fortunes; are persons of all the world most indisposed and removed from the understanding of spiritual excellencies, especially when they do not come clothed with advantages of the world, and of such beauties which they admire. GOD himself in poverty comes in a prejudice to them that love riches, and * simplicity is folly to crafty persons, a mean birth is an ignoble stain, beggery is a scandall, and the Crosse an unanswerable objection. But the Angels morall in the circumstance of his addresse, and inviting the poor Shepherds to *Bethlehem*, is, That none are fit to come to CHRIST, but those who are poor in spirit, despisers of the world, simple in their hearts, without craft and secular designs; and therefore neither did the Angel tell the story to *Herod*, nor to the Scribes and Pharisees, whose ambition had ends contradictory to the simplicity and poverty of the birth of JESUS.

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These

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6.

* At nos virtutes ipsas invenimus, atque
Sincerè cupimus vas incultave. Probis quis
Nobiscum vivit: multum dimissus homo. illi
Tardo cognomen pingui damus —
Simplior si quis — ut forte legentem
Aut tacitè impellat, quorū sermone molestus
Communij sensu plane caret, inquitimus. —
Horat. Ser. l. 1. Sat. 3.

7.

These Shepherds when they conversed with Angels were watching over their flocks by night; no Revellers; but in a painfull and dangerous employment, the work of an honest calling, securing their flocks against incursions of wild beasts, which in those Countries are not seldom, or infrequent. And CHRIST being the great Shepherd (and possibly for the analogies sake the sooner manifested to Shepherds,) hath made his Ministers overseers of their flocks, distinguished in their particular flocks, and conveys the mysteriouse of his kingdom first to the Pastors, and by their ministry to the flocks; But although all of them be admitted to the Ministry, yet those onely to the interior recesses and neerer imitations of JESUS, who are watchfull over their flocks, assiduous in their labours, painfull in their sufferings, present in the dangers of the sheep, ready to interpose their persons, and sacrifice their lives; these are Shepherds who first converse with Angels, and finally shall enter into the presence of the LORD. But besides this symbol, we are taught in the significations of the letter; That he that is diligent in the businesse of an honest calling, is then doing service to GOD, and a work so pleasing to him, who hath appointed the sons of Men to labour, that to these shepherds he made a return and recompense by the conversation of an Angel; and hath advanced the reputation of an honest and a mean employment to such a testimony of acceptance, that no honest person, though busied in meaner offices, may ever hereafter in the estimation of CHRIST'S disciples become contemptible.

8.

The signes which the Angel gave to discover the Babe, were no marks of lustre and vanity, but they should finde, 1. A Babe; 2. Swaddled; 3. Lying in a manger. The first a testimony of his humility, the second of his poverty, the third of his incommodity and uneasinesse; For CHRIST came to combat the whole body of sinne, and to destroy every Province of Satans Kingdom. For these are direct antinomies to *the lusts of the flesh, the lust of the eyes, and the pride of life*. Against the first, CHRIST opposed his hard and uneasy lodging, against the second, the poornesse of his swaddling-bands and mantle, and the third is combated by the great dignation and descent of CHRIST from a throne of Majesty to the state of a sucking Babe. And these are the first Lessons he hath taught us for our imitation, which that we may the better do, as we must take him for our pattern, so also for our helper, and pray to the Holy Childe, and he will not onely teach us, but also give us power and ability.

The PRAYER.

O Blessed and eternal JESU, at whose birth the Quires of Angels sang praises to GOD, and proclaimed peace to Men, sanctifie my will and inferior affections; make me to be within the conditions of peace, that I be Holy and mortified, a Despisier of the world and exterior vanities, humble and charitable; that by thy eminent example I may be so fixed in the designs and prosecution of the ends of GOD, and a blissefull Eternity, that I be unmoved with the terrors of the world, unaltered with its allurements and seductions, not ambitious of its honour, not desirous of its fulnesse and plenty; but make me diligent in the employ-
ment

ment thou givest me, faithfull in discharge of my trust, modest in my desires, content in the issues of thy Providence, that in such dispositions I may receive and entertain visitations from Heaven, and revelations of the mysteries and blisses Evangelical; that by such directions I may be brought into thy presence, there to see thy beauties and admire thy graces, and imitate all thy imitable excellencies, and rest in thee for ever, in this world by the perseverance of a holy and comfortable life, and in the world to come in the participation of thy essential glories and felicities, O blessed and eternal JESUS. Amen.

Ad. SECT. 4.

Considerations of the Epiphany of the B. JESUS
by a Star, and the adoration of JESUS by
the Eastern Magi.

GOD, who is the universal Father of all Men, at the Nativity of the *Messias* gave notice of it to all the World, as they were represented by the grand Division of Jews and Gentiles. To the Jewish Shepherds by an *Angel*, to the Eastern *Magi* by a *Star*. For the Gospel is of universal dissemination, not confined within the limits of a national Prerogative, but Catholick and diffused. As GODS love was, so was the dispensation of it, without respect of persons: for all being included under the curse of sin, were to him equal and indifferent, undistinguishable objects of mercy. And JESUS descended of the Jews, was also *the expectation of the Gentiles*, and therefore communicated to all: The grace of GOD being like the air we breathe, and *it hath appeared to all men*, saith *S. Paul*; but the conveyances and communications of it were different in the degrees of clarity and illustration. The Angel told the Shepherds the story of the Nativity plainly and literally: The Star invited the Wise-men by its rareness and preternatural apparition; to which also, as by a foot-path, they had been led by the Prophecy of *Balaam*.

But here first the grace of GOD prevents us; without him we can do nothing, he layes the first stone in every spiritual building; and then expects by that strength he first gave us, that we make the superstructures. But as a stone throwne into a River, first moves the water, and disturbs its surface into a Circle, and then its owne force waits the neighbouring drops into a larger figure by its proper weight: so is the grace of GOD, the first principle of our spiritual motion, and when it moves us into its owne figure, and hath actuated and ennobled our natural powers by the influence of that first incentive, we continue the motion and enlarge the progresse. But as the Circle on the face of the waters, grows weaker till it hath smooth'd it selfe into a naturall and even current, unlessse the force be renewed or continued: so does all our naturall endeavour, when first set a-work by GODS preventing grace, decline to the imperfection of its own kinde, unlessse the same force be made energetical and operative by the continuation and renewing of the same supernatural influence.

And therefore the Eastern Magi, being first raised up into wonder and curiosity, by the apparition of the Star, were very far from finding JESUS

*Dedit intell. Cl-
non qui p. astitit
signum. S. Leo
for. 1. Epiph.*

by such generall and indefinite significations: but then the goodnesse of GODS grace increased its own influence; for an inspiration from the Spirit of GOD admonished them to observe the Star, shewed the Star that they might finde it, taught them to acknowledge it, instructed them to understand its purpose, and invited them to follow it; and never left them till they had found the holy JESUS. Thus also God deals with us. He gives us the first grace, and addes the second, he enlightens our understandings, and actuates our faculties, and sweetly allures us by the proposition of rewards, and wounds us with the arrows of his love, and inflames us with fire from Heaven; ever giving us new assistances, or increasing the old, refreshing us with comforts, or arming us with patience: sometimes stirring our affections by the lights held out to our understanding, sometimes bringing confirmation to our understanding by the motion of our affections, till by variety of means we at last arrive at *Bethlehem*, in the service & entertainments of the holy JESUS. Which we shall certainly do, if we follow the invitations of grace & exterior assistances which are given us to instruct us, to help us, and to invite us, but not to force our endeavours and cooperations.

4.

As it was an unsearchable wisdom, so it was an unmeasurable grace of Providence and dispensation which God did exhibit to the Wisemen, to them, as to all Men, disposing the ministeries of his grace sweetly, and by proportion to the capacities of the person suscipient. For GOD called the Gentiles by such means which their customes and learning had made prompt and easie. For these Magi were great Philosophers and Astronomers, and therefore GOD sent a miraculous starre to invite and lead them to a new and more glorious light; the lights of *Grace* and *Glory*. And GOD so blessed them in following the star, to which their innocent curiosity and nationall customes were apt to lead them; that their custome was changed to Grace, and their learning heightned with inspiration, and GOD crowned all with a spirituall and glorious event. It was not much unlike, which GOD did to the Princes and Diviners among the Philistines, who sent the Ark back with five golden Emrods & five golden Mice; an act proportionable to the custom & sense of their Nation and Religion: yet God accepted their opinion & divination to the utmost end they design'd it, & took the plagues of Emerods and Mice from them. For oftentimes the custom or the Philosophy of the opinions of a Nation are made instrumentall, through Gods acceptance, to ends higher then they can produce by their own Energy & intendment. And thus the Astrologicall divinations of the Magi were turned into the order of a greater designe then the whole Art could promise, their employment being altered into Grace, and Nature into a Miracle. But then when the Wisemen were brought by this means, & had seen JESUS, then God takes ways more immediate and proportionable to the Kingdome of Grace: the next time, GOD speaks to them by an Angel. For so is GODS usuall manner to bring us to him; first, by ways agreeable to us, and then to increase by ways agreeable to himself. And when he hath furnished us with new capacities, he gives new lights in order to more perfect employments: And, *To him that hath, shall be given full measure, pressed down, shaken together, and running over*; the eternall kindnesse of GGD being like the Sea, which delights to run in its old Channell, and to fill the hollowneses of the Earth which it self hath made and hath once watered.

1 Sam. 6.

5.

This Star, which conducted the Wisemen to *Bethlehem*, (if at least it

was

was properly a Star, and not an Angel) was set in its place to be seen by all; but was not observed, or not understood, nor its message obeyed by any but the three Wisemen. And indeed no man hath cause to complain of GOD, as if ever he would be deficient in assistances necessary to his service, but first the grace of GOD separates us from the common condition of incapacity and indisposition, and then we separate our selves one from another by the use or neglect of this Grace: and GOD doing his part to us, hath cause to complain of us, who neglect that which is our portion of the work. And however even the influences and the kindnesses of GODS Predestination and antecedent mercy does very much toward the making the Grace to be effective of its purpose, yet the manner of all those influences and operations being morall, perswasive, reasonable, and divisible; and by concurrence of various circumstances, the cause and the effect are brought neerer and neerer in various subsipients: but not brought so close together, but that GOD expects us to do * something towards it; so that we may say with Saint Paul, *It is not I, but the grace of God that is with me,* and at the same time, when by reason of our cooperation we actuate and improve GODS grace, and become distinguished from other persons, more negligent under the same opportunities, GOD is he, who also does distinguish us by the proportions and circumstantiate applications of his grace to every singular capacity; that we may be careful not to neglect the grace, and yet to return the entire glory to * GGD.

* Ἀλλ' ὅταν
 ἑπιβλέψῃς
 αὐτὸς καὶ θεὸς
 συνάψεται.
 ἵς τις δυνάστη
 πλάτῃ ἑδὲν
 ἀφελείῃ. Ἀσχηλ.
 Ρ. 155.

* Θεὸς ὃ δυνάστη
 ὄντι ἐν τῷ χεῖρ
 βεβήσας. Ἀσχηλ.
 ἔτι τὰ ὄντι Θεοῦ.

Although GOD, to second the generous designe of these wise peronages in the Enquiry of the New Prince, made the star to guide them through the difficulties of their journey, yet when they came to Jerusalem, the star disappeared; GOD so resolving to try their Faith, and the activity of their desires; to remonstrate to them that GOD is the LORD of all his Creatures, and a voluntary Dispenser of his own favours, and can as well take them away as indulge them, and to engage them upon the use of ordinary means and ministeries when they are to be had; for now the extraordinary and miraculous Guide for a time did cease; that they being at *Jerusalem* might enquire of them, whose office and profession of sacred mysteries did oblige them to publish the *MESSIAS*. For GOD is so great a lover of order, so regular and certain an exactor of us to use those ordinary ministeries of his own appointing, that he having used the extraordinary, but as Architects do frames of wood, to support the arches till they be built, takes them away when the work is ready, and leaves us to those other of his designation; and hath given such efficacy to these, that they are as perswasive and operative as a miracle: and *S. Pauls* Sermon would convert as many, as if *Moses* should rise from the grave. And now the doctrines of Christianity have not onely the same truth, but the same evidence and virtue also they had in the midst of those prime demonstrations extraordinary by miracle and prophecy, if Men were equally disposed.

Τὸ πρῶτον ὄντι
 ἀπὸ καὶ τὸ εἶναι
 σοφία, τὸ ἐν
 τάξει καὶ τελει-
 ὄτητι ἀσφάλειαν
 πρὸς τοὺς
 ἄλλοις ἀσφάλειαν
 καὶ τὴν ἐξουσίαν
 καὶ τὴν ἐξουσίαν.
 Hieroc.

When they were come to the Doctors of the Jews they asked confidently, and with great openesse, under the ear and eye of a Tyrant Prince, bloody and timourous, jealous and ambitious, *Where is he that is born King of the Jews?* And so gave evidence of their faith, of their magnanimity and fearlessse confidence and profession of it, and of their love of the mysterie and object, in pursuance of which they had taken so troublesome and vexatious journeys: and besides that they upbraided the tepidity and insdell

7.

benefit of the Jewish Nation, who stood unmoved and unconcerned by all the Circumstances of wonder, and stirred not one step to make enquiry after, or to visit the new-born King. They also teach us to be open and confident in our Religion and Faith, and not to consider our temporall, when they once come to contest against our Religious interests.

8.

The Doctors of the Jews told the Wise men where CHRIST was to be born, the *Magi* they address themselves with haste to see him, and to worship, and the Doctors themselves stirre not; GOD not onely serving himself with truth out of the mouthes of impious persons, but magnifying the recesses of his Counsell and Wisdome and Predestination, who uses the same Doctrines to glorifie himself and to confound his enemies, to save the Scholars, and to condemne the Tutors, to instruct one, and upbraid the other; making it an instrument of Faith and a conviction of infidelity; the Sermons of the Doctors in such cases being like the spoiles of Bevers, Sheep, and Silkworms, designed to clothe others, and are made the occasions of their own nakedness, and the causes of their Death. But as it is a Demonstration of the Divine Wisdome, so it is of humane folly; there being no greater imprudence in the World then to doe others advantage, and to neglect your own. *If thou doest well unto thy self, men will speak good of thee:* But if thou beest like a Channell in a Garden through which the water runs, to cool and moisten the Herbs, but nothing for its own use; thou buildest a fortune to them upon the ruines of thine own house, while *after thy preaching to others, thou thy self doest become a castaway.*

*Pi. a. mortale
che si non puo
guarire, l'aveve
in altrui, & in
se stesso morire.*

9.

When the Wisemen departed from *Jerusalem* the star again appeared, and they rejoiced with exceeding great joy; and indeed to new Converts and persons in their first addresses to the worship of GOD, such spirituall and exterior comforts are often indulged; because then GOD judges them to be most necessary, as being invitations to duty by the entertainments of our affections with such sweetneses, which represent the glory of the reward by the antepasts and refreshments dispensed even in the ruggedness of the way and incommodities of the journey. All other delights are the pleasures of Beasts or the sports of children; these are the antepasts and preventions of the full feasts and overflowings of Eternity.

10.

When they came to *Bethlehem*, and the Star pointed them to a Stable, they entred in, and being enlightned with a Divine ray proceeding from the face of the holy Childe, and seeing through the cloud, and passing through the scandal of his mean lodging, and poor condition, they bowed themselves to the earth; first giving *themselves* an oblation to this great King; then they made offering of their gifts; for a Mans person is first accepted, then his gift; GOD first regarded *Abel*, and then accepted his offering: which we are best taught to understand by the present instance; for it means no more, but that all outward services and oblations are made acceptable by the prior presentation of an inward sacrifice. If we have first presented our selves, then our gift is pleasant, as coming but to expresse the truth of the first sacrifice: but if our persons be not first made a *Holocaust* to GOD; the lesser oblations of outward presents are like Sacrifices without *salt* and *fire*, nothing to make them *pleasant* or *religious*. For all other senses of this proposition charge upon GOD the distinguishing and acceptance of persons, against which he solemnly protests. GOD regards no Mans person, but according to the doing of his duty; but then GOD

is said first to accept the person, and then the gift, when the person is first sanctified and given to GOD by the vows and habits of a holy life, and then all the actions of his religion are homogeneall to their principle, and accepted by the acceptation of the Man.

These Magi presented to the holy Babe Gold, Frankincense and Myrrhe, protesting their faith of three Articles by the symbolical oblation: By Gold, that he was a King; by Incense, that he was a GOD; by Myrrhe, that he was a Man: And the presents also were representative of interiour virtues; the Myrrhe signifying Faith, Mortification, Chastity, Compunction, and all the actions of the purgative way of Spirituall life; the Incense signifying Hope, Prayer, Obedience, good Intention, and all the actions and Devotions of the Illuminative; the giving the Gold, representing love to GOD, and our Neighbours, the contempt of riches, Poverty of spirit, and all the eminencies and spirituall riches of the unitive life; and these oblations if we present to the holy JESUS, both our persons and our gifts shall be accepted, our sins shall be purged, our understandings enlightned, and our wills united to this holy childe, and entitled to a communion of all his glories. 11.

And thus in *one view and two instances*, GOD hath drawn all the World to himself by his Son JESUS; in the instance of the Shepherds and the Arabian Magi, Jews and Gentiles, Learned and Unlearned, Rich and Poor, Noble and Ignoble; that in him all Nations, and all Conditions, and all Families, and all persons might be blessed, having called all by one Star or other, by naturall reason, or by the secrets of Philosophy, by the Revelations of the Gospel, or by the ministry of Angels, by the illuminations of the Spirit, or by Sermons, and Dictates of spirituall Fathers; and hath consigned this lesson to us, That we must never appear before the Lord empty; offering gifts to him by the expences, or by the affections of charity, either the worshipping, or the oblations of Religion, either the riches of the World, or the love of the Soul; for if we cannot bring gold with the rich Arabians, we may with the poor Shepherds come and *kisse the Son lest he be angry*, and in all cases come and *serve him with fear and reverence*, and spirituall rejoycings. 12.

*Nam simul terris, animisque dui
Et sua Bessæ neve duriores
Nunc oves falli, duce te, gregantur
Pacis in aulam.
Nox ubi quondam fuerat serarum;
Nunc ibi ritus viget Angelorum
Et latet Justus, quibus ipse latro
Vixit in antris.
S. Paulinus in reditu Nicetæ.*

The

 The P R A Y E R .

Most holy *J E S U*, thou art the glory of thy people *Israel*, and a light to the *Gentiles*, and wert pleased to call the *Gentiles* to the adoration and knowledge of thy sacred person and laws, communicating the inestimable riches of thy holy Discipline, to all, with an universall undistinguishing love; give unto us spirits docible, pious, prudent, and ductible, that no motion or invitation of grace be ineffectuall, but may produce excellent effects upon us, and the secret whispers of thy Spirit may prevaile upon our affections in order to piety and obedience, as certainly as the loudest and most clamorous Sermons of the Gospel. Create in us such excellencies as are fit to be presented to thy glorious Majesty; accept of the oblation of my self, and my entire services; but be thou pleased to verifie my offering, and secure the possession to thy self, that the enemy may not pollute the sacrifice, or divide the gift, or question the title; but that I may be wholly thine, and for ever; clarify my understanding, sanctifie my will, replenish my memory with arguments of piety, then shall I present to thee an oblation rich and precious as the treble gift of the *Levantine Princes*. *L O R D* I am thine, reject me not from thy favour, exclude me not from thy presence, then shall I serve thee all the days of my life, and partake of the glories of thy Kingdome in which thou reigneest gloriously and eternally. Amen.

 S E C T .

SECT. V.

Of the Circumcision of *JESUS*, and his presentation in the Temple.

AND now the blessed SAVIOUR of the World began to do the work of his mission, and our redemption; and because Man had prevaricated all the Divine Commandments, to which all humane nature respectively to the persons of severall capacities was obliged, and therefore the whole nature was obnoxious to the just rewards of its demerits: First CHRIST was to put that nature he had assumed into a saveable condition by fulfilling his Fathers preceptive will, and then to reconcile it actually by suffering the just deservings of its prevarications. He therefore addresseth himself to all the parts of an active obedience, and when eight days were accomplished for the circumcising of the childe, he exposed his tender body to the sharpness of the circumcising stone, and shed his blood in drops, giving an earnest of those rivers which he did afterwards pour out for the cleansing all humane nature, and extinguishing the wrath of GOD.

He that had no sinne, nor was conceived by naturall generation, could have no adherencies to his soul or body which needed to be pared away by a rite, and cleansed by a mystery: neither indeed do we finde it expressed, that Circumcision was ordained for abolition or pardon of original sin, (it is indeed presumed so;) but it was instituted to be a seal of a Covenant between GOD and *Abraham*, and *Abrahams* posterity, *A seal of the righteousness of faith*, and therefore was not improper for him to suffer, who was the childe of *Abraham*, and who was the Prince of the Covenant, and the author and finisher of that faith, which was configned to *Abraham* in Circumcision. But so mysterious were all the actions of *JESUS*, that this one served many ends: for 1. It gave demonstration of the verity of humane nature, 2. So he began to fulfill the law, 3. And took from himself the scandall of uncircumcision, which would eternally have prejudiced the Jews against his entertainment and communion; 4. And then he took upon him that name which declared him to be the SAVIOUR of the World, which as it was consummate in the blood of the Crosse, so was it inaugurated in the blood of Circumcision, For when the eight days were accomplished for circumcising of the childe, his name was called *JESUS*.

But this holy Family who had laid up their joyes in the eyes and heart of GOD, longed till they might be permitted an address to the Temple, that there they might present the holy Babe unto his Father; and indeed that he, who had no other, might be brought to his own house: For although, while he was a childe, he did differ nothing from a servant, yet he was the Lord of the place, *It was his Fathers house, and he was the Lord of all, and therefore when the days of the purification were accomplished, they brought him to Jerusalem to present him to the Lord;* To whom he was holy, as being the first born; the first born of his Mother, the only begotten son of his Father, and

1.

2.

Ὁς ποτὶ εἰς
παῖδας ἐζητά-
ζε δὲ τὸν Ἰησοῦν
αὐτὸς ἀπὸ
ἱερουζαλὴμ καὶ
λαλῶν ἀνέθετο
παιδίον αὐτὸν ἐκκοπ-
σάμενος ἀποστο-
λῆναι πάλιν
ἐπὶ τῷ βίβλῳ ἐστὶ
λασίων. Euseb.
l. 9. c. 22. p. 5.
par. Evangel.

3.

the

the first born of every creature. And they did with him according to the law of Moses, offering a pair of Turtle Doves for his redemption.

4. But there was no publick act about this holy childe, but it was attended by something miraculous and extraordinary. And at this instant the Spirit of GOD directed a holy person into the Temple, that he might feel the fulfilling of a Prophecy made to himself, that he might before his death behold the LORD's CHRIST, and imbrace the glory and consolation of Israel, and the light of the Gentiles in his arms; for old Simeon came by the Spirit into the Temple, and when the Parents brought in the childe JESUS, then took he him up in his arms and blessed GOD, and prophesied, and spake glorious things of that childe, and things sad and glorious concerning his Mother; that the childe was set for the rising and falling of many in Israel, for a signe that should be spoken against; and the bitterneffe of that contradiction should pierce the heart of the holy Virgin Mother like a sword, that her joy at the present accidents might be attempered with present revelation of her future trouble, and the excellent favour of being the Mother of GOD might be crowned with the reward of Martyrdome, and a Mothers love be raised up to an excellency great enough to make her suffer the bitterneffe of being transfix'd with his love and sorrow, as with a sword.

5. But old Anna the Prophetesse came also in, full of years, and joy, and found the reward of her long prayers and fasting in the Temple; the long looked for redemption of Israel was now in the Temple, and she saw with her eyes the Light of the World, the Heir of Heaven, the long looked for *Messias*, whom the Nations had desired and expected till their hearts were faint, and their eyes dimme with looking further and apprehending greater distances: She also prophesied and gave thanks unto the Lord. But Joseph and his Mother marvelled at those things which were spoken of him.

Ad. SECT. 5.

Considerations upon the Circumcision of the holy childe JESUS.

1. **W**Hen eight days were come, the holy JESUS was circumcised, and shed the first fruits of his blood, offering them to God like the prelibation of a sacrifice, and earnest of the great seas of effusion designed for his Passion, not for the expiation of any stain himself had contracted; for he was spotlesse as the face of the Sun, and had contracted no wrinkle from the aged and polluted brow of Adam: but it was an act of obedience, and yet of choice and voluntary susception, to which no obligation had passed upon him in the condition of his own person. For as he was included in the verge of *Abrahams* posterity, and had put on the common outside of his Nation, his Parents had intimation enough to passe upon him the Sacrament of the Nationall Covenant, and it became an act of excellent obedience: but because he was a person extraordinary, and exempt from the reasons of Circumcision, and himself in person

person was to give period to the rite, therefore it was an act of choice in him, and in both the capacities becomes a precedent of duty to us, in the first of *obedience*, in the second of *humility*.

But it is considerable, that the holy JESUS, who might have pleaded his exemption, especially in a matter of pain and dishonour, yet chose that way which was more severe and regular, so teaching us to be strict in our duties, and sparing in the rights of privilege and dispensation; we pretend every indisposition of body to excuse us from penall duties, from fasting, from going to Church; and instantly we satisfy our selves with saying, *God will have mercy and not sacrifice*; so making our selves Judges of our own privileges, in which commonly we are parties against God, and therefore likely to pass unequal sentence. It is not an easie argument that will bring us to the severities and rigours of duty, but we snatch at occasions of dispensation, and therefore possibly may mistake the justice of the opportunities by the importunities of our desires. However, if this too much easinesse be in any case excusable from sinne; yet in all cases it is an argument of infirmity, and the regular observation of the Commandment is the surer way to perfection. For not every inconvenience of body is fit to be pleaded against the inconvenience of losing spirituall advantages, but onely such which upon prudent account does intrench upon the Laws of Charity; or such whose consequent is likely to be impediment of a duty in a greater degree of losse then the present omission. For the spirit being in many perfections more eminent then the body, all spirituall improvements have the same proportions; so that if we were just estimators of things, it ought not to be lesse then a great incommodity to the body, which we mean to prevent by the losse of a spirituall benefit, or the omission of a duty; he were very improvident, who would lose a finger for the good husbandry of saving a duckat; and it would be an unhandsome excuse from the duties of repentance to pretend care of the body. The proportions and degrees of this are so nice and of so difficult determination, that men are more apt to untie the girdle of discipline with the loose hands of dispensation and excuse, then to strain her too hard by the strictures and bindings of severity, but the error were the surer on this side.

The blessed JESUS refused not the signature of this bloody Covenant, though it were the Character of a Sinner, and did Sacramentally rescind the impure reliques of Adam, and the contractions of evill customes; which was the greatest descent of humility that is imaginable, that he should put himself to pain to be reckoned amongst sinners, and to have their Sacraments and their Protestations, though his innocence was purer then the flames of Cherubim. But we use arts to seem more righteous then we are, desiring rather to be *accounted* holy, then to *be*; as thinking the vanity of reputation more usefull to us, then the happinesse of a remote and far distant Eternity. But if (as it is said) Circumcision was ordained, besides the signing of the Covenant, to abolish the guilt of original sinne, we are willing to confesse that, it being no act of humiliation to confesse a crime that all the world is equally guilty of, that could not be avoided by our timeliest industry, and that serves us for so many ends in the excuse and minoration of our actual impieties; so that as *Diogenes* trampled upon *Plato's* pride with a greater fastuousnesse, and humorous ostentation; so we do with *Originall* sinne; declaim against it bitterly to save the *others* harmlesse, and are free in the publica-

2.

3.

publication of this, that we may be instructed how to conceal the actual. The blessed JESUS had in him no principle of sin, originall nor actual, and therefore this designation of his in submitting himself to the bloody Covenant of Circumcision, which was a just expresse and Sacramentall abscission of it, was an act of glorious humility; yet our charging of our selves so promptly with *Adams* fault, what ever truth it may have in the strictness of Theology, hath put an ill end in Morality; and so I now consider it without any reflexion upon the precise Question.

4. For though the fall of *Adam* lost to him all those supernaturall assistances which God put into our nature by way of grace, yet it is by accident that we are more prone to *many sins* then we are to vertue; *Adams* sin did decompose his understanding and affections; and every sin we do, does still make us more unreasonable, more violent, more sensuall, more apt still to the multiplication of the same or the like actions; the first rebellion of the inferiour faculties against the will and understanding, and every victory the flesh gets over the spirit, makes the inferiour insolent, strong, tumultuous, domineering and triumphant, upon the proportionable ruins of the spirit, blinding our reason and binding our will; and all these violations of our powers are increased by the perpetuall ill customes and false principles and ridiculous guises of the World; which makes the latter ages to be worse then the * former, unlesse some other accident do intervne to stop the ruine and declension of vertue, such as are Gods judgements, the sending of Prophets, new imposition of laws, messages from heaven, diviner institutions, such as in particular was the great Discipline of Christianity. And even in this sense here is origination enough for sinne, and impairing of the reasonable faculties of humane souls, without charging our faults upon *Adam*.

* Τὸς πολλοῖς καὶ ἐγγύς θεῶν γυμνάσις βέλπυς τε ὕψος αὐτοῦ καὶ τὴν ἀείρον ἐξουσίαν, ὡς χριστοῦ ἰσχυροῦ ἡμιζῆτος, Porphyr. l. 4. de non esu animatum.

5. But besides this; God who hath propounded to man glorious conditions, and design'd him to an excellent state of immortality, hath required of him such a duty as shall put man to labour, and present to GOD a service of a *free* and *difficult* obedience. For therefore GOD hath given us laws, which come crosse and are restraints to our naturall inclinations, that we may part with something in the service of GOD, which we value. For although this is nothing in respect of GOD, yet to man it is the greatest he can do. What thanks were it to man to obey GOD in such things which he would do though he were not commanded? But to leave all our own desires, and to take up objects of GODS propounding contrary to our own, and desires against our nature, this is that which God design'd as a sacrifice of our selves to him. And therefore GOD hath made many of his laws to be prohibitions in the matter of naturall pleasure, and restraints of our sensitive appetite. Now this being become the matter of Divine laws, that we should in many parts and degrees abstain from what pleases our senses, by this supervening accident it happens that we are very hardly weaned from sinne, but most easily tempted to a vice. And then we think we have reason to lay the fault upon originall sinne and naturall averfation from goodness, when this inclination to vice is but accidentall, and occasional upon the matter and sanction of the laws. *Our nature is not contrary to vertue*, for the laws of nature, and right reason do not only oblige us, but * incline us to it; but *the instances of some vertues are made to come crosse our nature*, that is, to our naturall appetites, by reason of which it comes to passe, that (as S. * Paul

* Τοῦτ' ἔστι μὲν ἐν ὁπίς λογικῶς γένεσι ἐννοιαμίν, ὅτι καὶ μὴ παρὰ βλάβην ἑαυτῶν ἀπὸ [δὲ] ἀπεδύνας νόμους. Hierocl. * Ephes. 2. 3.

fays)

says) we are by nature the children of wrath, meaning, that by our naturall inclinations we are disposed to contradict those laws which lay fetters upon them, we are apt to satisfy the lusts of the flesh, for in these he there instances.

But in things intellectuall and spirituall, where neither the one nor the other satisfies the sensuall part, we are indifferent to vertue or to vice, and when we do amisse it is wholly and in all degrees inexcusably our own fault. In the old law when it was a duty to swear by the GOD of Israel in solemn causes, men were apt enough to swear by him onely, and that sometimes the Israelites did swear by the Queen of heaven, it was by the ill example and desires to comply with the neighbour nations, whose daughters they sometime married, or whose arms they feared, or whose friendship they desired, or with whom they did negotiate. It is indifferent to us to love our Fathers and to love strangers, according as we are determined by custome or education. Nay for so much of it as is naturall and original, we are more inclined to love them, then to disrepute them; and if we disobey them, it is when any injunction of theirs comes crosse to our naturall desires and purposes. But if from our infancy we be told concerning a stranger that he is our Father, we frame our affections to nature, and our nature to custome and education, and are as apt to love him who is not, and yet is said to be, as him, who is said not to be, and yet indeed is our naturall Father.

And in sensuall things, if GOD had commanded Polygamy or promiscuous Concubinate, or unlimited eatings and drinkings, it is not to be supposed, but that we should have been ready enough to have obeyed GOD in all such impositions. And the sons of Israel never murmured, when GOD bad them borrow jewels and ear-rings, and spoil the Egyptians: But because GOD restrain'd these desires, our duties are the harder, because they are fetters to our liberty, and contradictions to those naturall inclinations, which also are made more active by evill custome and unhandsome educations. From which premises we shall observe in order to practise, that sin creeps upon us in our education * so tacitely and undiscernibly,

that we mistake the cause of it, and yet so prevalently and effectually, that we judge it to be our very nature, and charge it upon Adam, to lessen the imputation upon us, or to encrease the license or the confidence, when every one of us is the Adam the man of sin, and the parent of our own impurities. For it is notorious that our own iniquities do so discompose our naturals, and evill customes and examples do so encourage impiety, and the law of GOD enjoyns such vertues which do violence to nature, that our proclivity to sin is occasion'd by the accident, and is caused by our selves; † whatever mischief Adam did to us, we do more to our selves. We are taught to be regengefull in our cradles, and are taught to strike our Neighbour as a means to still our frowardnesse, and to satisfy our wranglings. Our nurses teach us to know the greatnesse of our birth, or the riches of our inheritance, or they learn us to be proud, or to be impatient, before they learn us to know GOD, or to say our Prayers. And then because the use of reason comes at no definite time, but insensibly and divisibly, we are permitted

* Non enim nos turpitudinis natura damnatus, sed ult'a nobis quod oportebat indulsimus: ita non tam ingenio nos illi superarant quam proposito. Quintil. Orat. 1. 2. εννοησθης φησιν, ευδαιμονα ειναι τον που ανθρωπον ηρωσα σποδαιαν τον που εδ' εδωσεν ειναι δαιμονα. Arist. 2. Top. c. 3.

† Πρακτικος εστιν, ως ηδ' ανθρωπος τον δαιμονα. Stob. Serm. 254.

† Denique te ipsam conuenit, namque tibi citissimum inferre illic Naturam, aut citam consuetudinem malam: namque Negligens inceda sicca manestur ager. Horat. Sat. Ante palatium conuiui quibus es institutus. Gaudemus si quid lectissim dixerint. Verba ne Alexandrini quidem permittenda delictis, in seculo exquirimus. Fit ex his consuetudo, deinde natura. Disceat laet miseris, antequam sciam vitia esse. Quintil. l. 1. c. 2.

Tanta est corruptela male consuetudinis ut ab ea tanquam ignituli extinguantur. A natura datus exortatusque consuetudinis contraria ratio. Cicero.

such acts with impunity too long, deferring to repute them to be fins, till the habite is grown strong, naturall and masculine: and because from the infancy it began in inclinations, and tender overtures and flighter actions, *Adami* is laid in the fault, and *originall sin* did all; and this clearly we therefore confesse, * that our faults may seem the lesse, and the misery be pretended naturall, that it may be thought to be irremediable; and therefore we not engaged to endeavour a cure; so that the confession of our originall sin, is no imitation of *CHRISTS* humility in suffering Circumcision; but too often an act of Pride, carelesnesse, ignorance and security.

Εἰώθεσαν γὰρ οἱ πατέρες τῶν ἀνθρώπων ἡσπίς ἐπιπέσειν ἐν πιάτῳ τῆς κεφαλῆς τῶν ἰουδαίων ἕως τῆς ἐπιπέσειν ἡσπίδος τῶν ἰουδαίων.

8. At the Circumcision his Parents imposed the holy name told to the Virgin by the Angel, his name was called *JESUS*; a name above every name. For in old times *GOD* was known by names of power, of nature, of Majesty: But his name of mercy was reserved till now, when *GOD* did purpose to powre out the whole treasure of his mercy by the mediation and ministry of his holy Son. And because *GOD* gave to the Holy Babe the name, in which the treasures of mercy were deposited, and exalted *this name* above all names, we are taught that the purpose of his Counsell was, to ex-

Nomen enim *JESU* Hebraicè prolatum nihil aliud est nisi Τετραγράμματος vocatum per sebin. Videtur, cui unius est, multa de negotio huius nominis apud Galatium. Ad eundem sensum sunt et atavicium Sibylle:

Δὴ τότε γὰρ μέγαλοιο Θεῶ τοῖς ἀνθρώποισι ἤξει σαρκωφόρος ἐν ἡσπίδι ὁμοίμενος ἐν γῆ ἰερατεῖα φωνήεντα φέρων, τὸ δ' ἄφωνον ἐν αὐτῷ.

alt and magnifie his mercy above all his other works, he being delighted with this excellent demonstration of it, in the mission, and manifestation and Crucifixion of his Son; he hath changed the ineffable name, into a name utterable by man and desirable by all the world, the Majesty is all arayed in robes of mercy, the Tetragrammaton or adorable mystery of the Patriarchs is made fit for pronounciation and expressiōn, when it becometh the name of the *LORDS*

CHRIST. And if *JEHOVAH* be full of majesty and terrour, the name *JESUS* is full of sweetnesse and mercy. It is *GOD* clothed with circumstances of facility, and opportunities of approximation. The great and highest name of *GOD* could not be pronounced truly, till it came to be finished with a Guttrall that made up the name given by the Angel to this holy childe; nor *GOD* received or entertained by men, till he was made humane and sensible by the adoption of a sensitive nature, like vowels pronounciable by the intertexture of a Consonant. Thus was his person made tangible, and his name utterable, and his mercy brought home to our necessities, and the mystery made explicate, at the Circumcision of this holy Babe.

9. But now *GODS* mercy was at full sea, now was the time when *GOD* made no reserves to the effusion of his mercy. For to the Patriarchs and persons of eminent Sanctity and imployment in the Elder ages of the World, *GOD* according to the degrees of his manifestation or present purpose would give them one letter of this ineffable name. For the reward that *Abraham* had in the change of his name, was that he had the honour done him to have one of the letters of *JEHOVAH* put into it; And so had *Foshua* when he was a type of *CHRIST*, and the Prince of the *Israelitish* armies; And when *GOD* took away one of these letters, it was a curse. But now he communicated all the *whole name* to this holy Childe, and put a letter more to it, to signifie that he was the glory of *GOD*, the expresse image of

Ἰα. 21. 11. in casu Idumeæ 3. Dum vocatur, detinet H.

his Fathers person, GOD Eternall; and then manifested to the World in his humanity, that all the intelligent world who expected Beatitude and had treasured all their hopes in the ineffable name of GOD, might finde them all with ample returns in this name of JESUS, which GOD hath exalted above every name, even above that by which GOD in the old Testament did represent the greatest awfulnesse of his Majesty. This miraculous name is above all the powers of Magicall enchantments, the nightly rites of forcerers, the secrets of *Memphis*, the drugs of *Theffaly*, the silent and mysterious murmures of the wise *Chaldees*, and the spels of *Zoroastre*; This is the name at which the Devills did tremble, and pay their inforced and involuntary adorations, by confessing the Divinity, and quitting their possessions and usurped habitations. If our prayers be made in this name GOD opens the windows of heaven and rains down benediction: at the mention of this name the blessed Apostles, and *Hermone* the daughter of *S. Philip*, and *Philotheus* the son of *Thecphila*, and *S. Hilarion* and *S. Paul* the Hermite, and innumerable other lights who followed hard after the Sun of righteousness, wrought great and prodigious miracles: *Signes and wonders and healings were done by the name of the holy child JESUS*. This is the name which we should engrave in our hearts, and write upon our foreheads, and pronounce with our most harmonious accents, and rest our faith upon, and place our hopes in, and love with the overflowings of charity, and joy, and adoration. And as the revelation of this name satisfied the hopes of all the world, so it must determine our worshipping, and the addresses of our exterior and interior religion: it being that name whereby GOD and GODS mercies are made presentiall to us and proportionate objects of our religion and affections.

The PRAYER.

Most holy and ever blessed *JESU*, who art infinite in essence, glorious in mercy, mysterious in thy communications, affable and presentiall in the descents of thy humanity, I adore thy glorious name whereby thou hast shut up the abysses, and open the gates of heaven, restraining the power of hell, and discovering and communicating the treasures of thy Fathers mercies. O *JESU*, be thou a *JESUS* unto me, and save me from the precipices and ruines of sinne, from the expresses of thy Fathers wrath, from the miseries and unsufferable torments of accursed spirits by the power of thy Majesty, by the sweetnesse of thy mercy, and sacred influences and miraculous glories of thy Name. I adore and worship thee in thy excellent obedience and humility, who hast submitted thy Innocent and spotlesse flesh to the bloody Covenant of Circumcision; teach me to practise so blessed and holy a precedent, that I may be humble and obedient to thy sacred laws, severe and regular in my religion, mortified in my body and spirit, of circumcised heart and tongue, that what thou didst represent in symbol and mystery, I may really expresse in the exhibition of an exemplar, pious, and mortified life, cutting off all excrescencies of my spirit, and whatsoever may minister to the flesh, or any of its ungodly desires, that now thy holy name is called upon me, I may do

no dishonour to the name, nor scandall to the institution, but may do thee honour and worship and adorations of a pure religion, O most holy and ever blessed
 F E S U. Amen.

DISCOURSE II.

Of the Virtue of Obedience.

I. **T**Here are certain excellencies either of habit or consideration, which spirituall persons use to call *Generall ways*, being a dispersed influence into all the parts of good life, either directing the single actions to the right end, or managing them with right instruments, and adding speciall excellencies and formalities to them, or morally inviting to the repetition of them; but they are like the generall medicaments in Physick, or the prime instruments in Mathematicall Disciplines, such as are the consideration of the Divine presence, the example of JESUS, right intention; and such also is the virtue of *obedience*, which perfectly unites our actions to GOD, and conforms us to the divine will, which is the originall of goodness, and sanctifies and makes a man an holocaust to GOD, which contains in it eminently all other graces, but especially those graces whose essence consists in a conformity of a part or the whole: (such are faith, humility, patience and charity) which gives quietnesse and tranquillity to the spirit, and is an Antepast of Paradise (where their Jubilee is the perpetuall joyes of Obedience, and their doing is the enjoying the divine pleasure:) which adds an excellency and lustre to pious actions, and hallows them which are indifferent, and lifts up some actions from their unhallowed nature to circumstances of good and of acceptation. If a man says his prayers or communicates out of custome, or without intuition of the precept and divine Commandment, the act is like a ship returning from her voyage without her venture and her burden; as unprofitable as without stowage. But if GOD commands us either to eat or to abstain: to sleep, or to be waking: to work, or to keep a Sabbath: these actions which are naturally neither good nor evil, are sanctified by the obedience, and rank'd amongst actions of the greatest excellency. And this also was it which made *Abraham's* offer to kill his Son, and the *Israelites* spoiling the *Egyptians* to become acts laudable and not unjust: they were acts of obedience, and therefore had the same formality and essence with actions of the most spirituall devotions. GODS command is all our rule for practise, and our obedience united to the obedience of JESUS is all our title to acceptance.

2. But by obedience I do not here mean the exteriour execution of the work, for so, obedience is no grace distinct from the acting any or all the Commandments: but besides the doing of the thing (for that also must be presupposed) it is a sacrifice of our proper will to GOD, a choosing the duty because GOD commands it. For beasts also carry burdens and do our commands by compulsion: and the fear of slaves, and the rigour of task-masters made the number of bricks to be compleated when *Israel* groaned and cried to GOD for help. But sons that labour under the sweet paternal

nall regiment of their Fathers, and the influence of love, they love the precept and do the imposition, with the same purposes and complying affections with which the Fathers made it. When CHRIST commanded us to renounce the world, there were some that did think it was a hard saying, and do so still; and the young rich man forsook him upon it: but *Ananias* and *Saphira* upon whom some violences were done by custome, or the excellent sermons of the Apostles, sold their possessions too, but it was against their will that they retain'd part of it: but *S. Paul* did not onely forsake all his secular fortunes, but counted all to be drosse that he might gain CHRIST; he gave his will, made an offertory of that, as well as of his goods, choosing the act which was enjoyn'd, this was the obedience the holy JESUS paid to his heavenly Father, so voluntary that it was *meat to him to do his Fathers will.* John 4. 34.

And this was intended alwaies by GOD [*My son give me thy heart*] and particularly by the holy JESUS, for in the saddest instance of all his precepts, even that of suffering persecution, we are commanded to *rejoyce, and to be exceeding glad.* And so did those holy Martyrs in the primitive ages, who upon just grounds when GODS glory, or the edification of the Church had interest in it, they offered themselves to Tyrants, and dared the violence of the most cruell and bowelleffe hangmen. And this is the best oblation we can present to GOD. *To offer Gold is a present fit to be made by young beginners in religion, not by men in Christianity; Yea Crates the Theban threw his gold away, and so did Antisthenes; but to offer our will to GOD, to give our selves, is the act of an Apostle, the proper act of Christians.* And therefore when the Apostles made challenge of a reward, for leaving all their possessions, CHRIST makes no reply to the instance, Nor sayes, *you who have left all, But you, who have followed me in the regeneration, shall sit upon twelve thrones and judge the twelve tribes of Israel:* Meaning that the quitting the goods, was nothing; but the obedience to CHRIST, that they followed JESUS in the regeneration, going themselves in pursuit of him, and giving themselves to him, that was it which intituled them to a throne.

And this therefore GOD enjoins, that our offerings to him may be intire and complete, that we pay him a holocaust, that we do his work without murmuring, and that his burden may become easy, when it is borne up by the wings of love and alacrity of spirit. For in effect this obedience of the will is in true speaking and strict Theology nothing else, but that *charity* which gives excellency to almes, and energy to faith, and acceptance to all graces. But I shall reduce this to particular and more minute considerations.

1. We shall best know that our will is in the obedience by our *prompt undertaking*, by our cheerfull managing, by our swift execution; for all degrees of delay are degrees of immorigerousnesse, and unwillingnesse. And since time is extrinsecall to the act, and alike to every part of it, nothing determines an action but the opportunity without; and the desires and willingnesse within. And therefore he who deliberates beyond his first opportunity, and exteriour determination and appointment of the act, brings fire and wood, but wants a lamb for the sacrifice; and unlesse he offer up his *Isaac*, his beloved will, he hath no ministry prepared for GODS

peris, iincri pedes: totum se colligit, & imperantis colligat voluntatem. S. Bernard serm. de obed. cur. Et barbaris cunctato se, vilis statim exequi Regium. Tacit. l. 6. annal.

3.

S. Hieron.
epist. ad Licin.
Hispan.

Idem in 19.
Matth. 28.

4.

5.

Fidelis obediens nefcit moras, fugit evasissimum, ignorat tarditatem, precepti precipientem, parat oculos visus, aures auditus, linguam vocis, manus o-

acceptance. He that does not repent to day, puts it to the Question whether he will repent at all or no. He that defers restitution, when all the Circumstances are fitted, is not yet resolved upon the duty. And when he does it, if he does it against his will, he does it but do honorary penance with a paper upon his hat, and a taper in his hand; it may satisfie the Law, but not satisfie his Conscience; it neither pleases himself, and lesse pleases G O D. A sacrifice without a heart was a sad and ominous presage in the superstition of the Roman Augurs, and so it is in the service of G O D; For what the exhibition of the work is to man, that the presentation of the will is to G O D. It is but a cold charity to a naked begger to say, G O D *help thee*, and do nothing; give him clothes and he feels your charity: but G O D, who is the searcher of the heart, his apprehension of actions relative to him is of the inward motions, and addressees of the will, and without this our exterior services are like the paying of a piece of money, in which we have defaced the image, it is not currant.

6.

2. But besides the *Willingnesse* to do the acts of *expresse command*, the *readinesse* to do the *intimations* and *tacite* significations of G O D S pleasure is the best testimony in the world that our will is in the obedience. Thus did the holy J E S U S undertake a nature of infirmity, and suffer a death of shame and sorrow, and became obedient from the Circumcision even unto the death of the Croffe, not staying for a Command, but because it was his Fathers pleasure Mankind should be redeemed. For before the susception of it he was not a person subijcible to a command. It was enough that he understood the inclinations and designs of his Fathers mercies. And therefore G O D hath furnished us with instances of uncommanded piety to be a touchstone of our obedience. He that does but his endeavours about the expresse commands hath a bridle in his mouth, and is restrained by violence, but a willing spirit is like a greedy eye, devours all it sees, and hopes to make some proportionable returns and compensations of duty for his infirmity, by taking in the intimations of G O D S pleasure. When G O D commands chastity, he that undertakes a holy celibate, hath great obedience to the command of chastity. G O D bids us give almes of our increase; he obeys this with great facility, that *sells all his goods and gives them to the poor*. And, provided our hastinesse to snatch at too much does not make us let go our duty, like the indiscreet loads of too forward persons, too big, or too inconvenient and uncombin'd, there is not in the world a greater probation of our prompt obedience, then when we look further then the precise duty, swallowing that and more with our ready and hopefull purposes, nothing being so able to do miracles as *love*, and yet nothing being so certainly accepted as love, though it could do nothing in productions and exterior ministeries.

7.

3 But G O D requires that our obedience should have another excellency to make it a becoming present to the Divine acceptance; our *unstanding* must be sacrificed too, and become an ingredient of our obedience. We must also believe that whatsoever G O D commands, is most fitting to be commanded, is most excellent in it self, and the best for us to do. The first gives our affections and desires to G O D, and this also gives our reason; and is a perfection of obedience not communicable to the duties we owe to Man. For G O D onely is L O R D of this faculty, and being the fountain of all wisdom, therefore commands our

under-

understanding, because he alone can satisfie it. We are bound to obey humane laws, but not bound to think the laws we live under, are the most prudent constitutions in the world. But GODS commandments are not onely a lantern to our feet, and a light unto our paths, but a rule to our reason, and satisfaction to our understandings, as being the instruments of our address to GOD, and conveyances of his grace and manuductions to Eternity. And therefore S. *John Climacus* defines obedience to be an
 “ unexamined and unquestioned motion; a voluntary death and sepulture of the
 “ will, a life without curiosity, a laying aside our own discretion in the midst of the
 “ riches of the most excellent understandings.

And certainly there is not in the world a greater strength against temptations, then is deposited in an obedient understanding, because that onely can regularly produce the same affections, it admits of fewer degrees, and an infrequent alteration. But the actions proceeding from the appetite as it is determined by any other principle then a satisfied understanding, have their heightnings and their declensions, and their chances and mutations according to a thousand accidents. Reason is more lasting then desire, and with fewer means to be tempted; but affections and motions of appetite as they are procured by any thing, so may they expire by as great variety of causes. And therefore to serve GOD by way of *understanding* is surer, and it self, unlesse it be by the accidentall increase of degrees, greater then to serve him upon the motion and principle of passions and desires; though this be fuller of comfort and pleasure then the other. When *Lot* lived amongst the impure *Sodomites*, where his righteous soul was in a continual agony, he had few exterior incentives to a pious life, nothing to enkindle the sensible flame of burning desires toward piety; but in the midst of all the discouragements of the world, nothing was left him but the way and precedence of a truly informed reason and conscience. Just so is the way of those wise souls who live in the midst of a crooked and perverse generation, where piety is out of countenance, where austerity is ridiculous, religion under persecution, no examples to lead us on, there the understanding is left to be the guide, and it does the work the surest, for this makes the duty of many to be certain, regular, and chosen, constant, integrall, and perpetuall, but this way is like the life of an unmarried or a retired person, less of grief in it, and less of joy. But the way of serving God with the affections, and with the pleasures and entertainments of desires, is the way of the more passionate and imperfect, not in a mans power to choose or to procure; but comes by a thousand chances meeting with a soft nature, credulous or weak, easie, or ignorant, softened with fears, or invited by forward desires.

Those that did live amidst the fervours of the primitive charity, and were warmed by their fires, grew inflamed by contact and vicinity to such burning and shining lights. And they therefore grew to high degrees of piety, because then every man made judgement of his own actions by the proportions which he saw before him, and believed all descents from those greater examples to be so many degrees from the rule; And he that lives in a Colledge of devout persons will compare his own actions with the devotion and customes of that society, and not with the remisseness of persons he hears of in story, but what he sees and lives with. But if we live in an age of indevotion, we think our selves well affoid if we be warmer then their Ice; every thing which is above our example being eminent and

8.

9.

and conspicuous, though it be but like the light of a gloworme, or the sparkling of a Diamond, yet if it be in the midst of darknesse, it is a goodly beauty. This I call the way of serving GOD by desires and affections; and this is altered by example, by publick manners, by externall works, by the assignement of offices, by designation of conventions for prayer, by periods, and revolutions of times of duty, by hours and solemnities, so that a man shall owe his piety to these chances, which although they are graces of GOD, and instruments of devotion, yet they are not always in our power; and therefore they are but accidentall ministeries of a good life, and the least constant or durable. But when the principle of our piety is a conformity of our understanding to GODS laws, when we are instructed what to do, and *therefore* do it, because we are satisfied it is most excellent to obey GOD, this will support our piety against objections, lead it on in despite of disadvantages; this chooseth GOD *with reason*, and is not determined from without; and as it is in some degree necessary for all times, so it is the greatest security against the change of laws, and Princes, and religions, and ages, when all the incentives of affection and exterior determinations of our piety shall cease, and perhaps all externall offices and *the daily sacrifice*, and piety it self shall fall from the face of the land; then the obedience *founded in the understanding* is the onely lasting strength is left us to make retreat, and to secure our conditions. Thus from the composition of the *will and affections* with our exterior acts of obedience to GOD, our obedience is made *willing, swift and cheerfull*: but from the composition of the *understanding* our obedience becomes *strong, sincere and persevering*, and this that which S. Paul calls *our reasonable service*.

10. 4. To which if we adde that our obedience be *universal*, we have all the qualifications which make the duty to be pious, and prudent. The meaning is, that we obey GOD in all his sanctions though the matter be in common account small and inconsiderable, and give no indulgence to our selves to recede from the rule in any matter whatsoever. For the veryest minute of obedience is worth our attention, as being by GOD esteemed the tryall of our obedience in a greater affair. *He that is unjust in a little will be unjust in a greater*, said our blessed Saviour. And since to GOD all matter is alike, and no more accrues to him in a hecatomb, then in a piece of gumme, in an Asceticke severity, then in a secular life, GOD regards not the matter of a precept, but the obedience, which in all instances is the same; and he that will prevaricate when the matter is trifling, and by consequence, the temptations to it weak and impotent, and soon confuted, will think he may better be excused when the temptations are violent and importunate, as it commonly happens in affairs of greater importance. He that will lie to save sixpence, will not stick at it, when a thousand pound is the purchase; and possibly there is more contempt and despite done to the Divine authority, when we disobey it in such particulars, wherein the obedience is most easie, and the temptations lesse troublesome; I do not say there is more injustice, or more malice in a small disobedience then in a greater, but there is either more contempt, or more negligence and dissolution of discipline, then in the other.

11. And it is no small temptation of the devill solliciting of us not to be curious of scruples and grains, nor to disturbe our peace for lighter disobediences; perswading us that something must be indulged to publick

like manners, something to the civilities of society, something to nature, and to the approaches of our passions, and the motions of our first desires; but *that we be not over-righteous*. And true it is, that sometimes such surreptions and smaller undecencies are therefore pardoned and lessened almost to a nullity, because they dwell in the confines of things lawfull and honest, and are not so notorious as to be separated from permissions, by any publick, certain and universall cognifance, and therefore may passe upon a good man sometimes without observation. But it is a temptation when we think of neglecting them by a pre-determined incuriousnesse; upon pretence they are small. But this must be reduced to more regular Conclusions.

1. Although smaller disobediences, expressed in slight mis-becoming actions when they come by surprize and sudden invasion, are through the mercies of God dashed in the very approach, their bills of accusation are thrown out, and they are not esteemed as competent instruments of separation from Gods love; yet when a smaller sinne comes by design, and is acted with knowledge and deliberation (for then it is properly an act of disobedience) *Malitia supplet defectū ætatis*, The malice of the agent heightens the smallness of the act, and makes up the iniquity. To drink liberally once, and something more freely then the strict rules of Christian sobriety and temperance permit, is pardon'd the easier, when without deliberation and by surprize the person was abused, who intended not to transgresse a minute, but by little and little was mistaken in his proportions: but if a man by designe shall estimate his draughts and his good fellowship, and shall resolve upon a little intemperance, thinking because it is not very much, it is therefore none at all; that man hath mistaken himself into a crime; and although a little wound upon the finger is very curable, yet the smallest prick upon the heart is mortall: So is a design and purpose of the smallest disobedience in its formality, as malicious and destructive, as in its matter it was pardonable and excusable.

2. Although every lesser disobedience when it comes singly, destroyes not the love of God; (for although it may lessen the habit, yet it takes not

away its naturall being, nor interrupts its acceptation, lest all the world should in all instants of time be in a damnable condition) yet when these smaller obliquities are repeated, and no repentance intervenes, this repetition combines and unites the lesser till they be concentred and by their accumulation make a crime; and therefore a careless reiterating, and an incurious walking in mis-becoming actions is deadly and damnable in the return, though it was not so much at the setting forth. Every idle word is to be accounted for, but we hope in much mercy; and yet he, that gives himself over to immoderate talking, will swell his account to a vast and mountainous proportion, and call all the lesser escapes into a stricter judgement. He that extends his Recreation an hour beyond the limits of Christian prudence, and the analogy of its severity and imployment, is accountable to God for that improvidence and wast of Time; but he that shall mispend a day, and because that sinne is not scandalous like adultery, or clamorous like oppression, or unusuall like bestiality, or crying for revenge like detaining the portion of Orphans, shall therefore mispend another day without revocation of the first by an act of repentance and redemption of it, and then shall throw away

12.

13.

Quæ humanæ fragilitati quævis parva tamen crebra subieciunt, si collecta contra nos succint, ita nos gravabunt & opprimunt, sicut nimium aliquid grande peccatum. S. Aug. lib. 50. hom. 50. Idem lib. de penit. peccata venialia si multiplicentur decorum nostrum ita exterminant, ut à castis sponsi amplexibus nos separent.

* Γράσσει μα-
τυρία ζήμια
σεσπίστα).
Alich. Promet.
Αγαλιναν σο-
ματων τειλαθ,
δυσυζία Ευριπ.

a week, still adding to the former account upon the first stock, will at last be answerable for a habit of idleness, and will have contracted a vain and impertinent spirit. For since things, which in their own kinde are lawfull, become sinfull by the degree, if the degree be heightned by intention; or become great, like a heap of sand by a coacervation of the innumerable atomes of dust, the actions are as damnable, as any of the naturall daughters and productions of hell: when they are entertained without scruple, and renewed without repentance, and continued without dereliction.

14.

*Ad Rom. 1. cor. 2. vna est actio re-
male quod non
fiat criminali-
tem placet. dist.
25. Jec. Nunc
autem. ex
S. August.*

3. Although some inadvertencies of our life, and lesser disobediences, accidentally become lesse hurtfull, and because they are entailed upon the infirmities of a good man, and the lesse wary Customes and Circumstances of society, are also consistent with the state of grace, yet all affection to the smallest sins becomes deadly and damnable; *he that loves his danger shall perish in it*, saith the Wiseman; and every friendly entertainment of an undecency invites in a greater Crime: for no man can love a small sin, but there is in the greater crimes of its kind more desirable flatteries, and more satisfactions of sensuality then in those suckers and sprigs of sin. At first, a little disobedience is proportionable to a Mans temper, and his Conscience is not fitted to the bulk of a rude Crime, but when a Man hath accepted the first insinuations of delight, and swallowed it, that little sin is past, and needs no more to dispute for entrance; then the next design puts in and stands in the same probability to succeed the first, and greater then the first had to make the entry. However to love any thing that God hates is direct enmity with him; and whatsoever the Instance be, it is absolutely inconsistent with charity, and therefore incompetent with the state of grace. So that if the sin be smal, it is not a smal thing that thou hast given thy love to it, every such person perishes like a Fool, cheaply and ingloriously.

15.

*Cum fas atq;
refas exiguu si-
libidinum di-
cedunt avidi.
Horat.*

4. But it also concerns the niceness and prudence of Obedience to God to stand at further distance from a Vice then we usually attend to. For many times Virtue and Vice differ but one degree, and the neighbourhood is so dangerous that he who desires to secure his Obedience and Duty to God, will remove farther from the danger. For there is a rule of Justice, to which if one degree more of severity be added it degenerates into cruelty, and a little more mercy is remisseness and want of discipline, introduces licentiousness and becomes unmercifulness as to the publick, and unjust as to the particular. Now this Consideration is heightned if we observe that Virtue and Vice consist not in an indivisible point, but there is a latitude for either, which is not to be judged by any certain rules drawn from the nature of the thing, but to be estimated in proportion to the persons and other accidentall Circumstances. He that is burdened with a great charge, for whom he is bound under a Curse and the crime of Infidelity, to provide, may go further in the acquisition, and be more provident in the use of his mony, then those persons for whom God hath made more ample provisions, and hath charged them with fewer burdens and engagements oeconomicall. And yet no Man can say, that just beyond such a degree of Care stands Covetousness, and thus far on this side is Carelessness, and a man may be in the confines of death before he be aware. Now the onely way to secure our obedience and duty in such Cafes is to remove further off, and not to dwell upon the confines of the enemies Country. My meaning is, that it is not prudent, nor safe for a man to do whatsoever he lawfully may do.

For

For besides that we are often mistaken in our judgements concerning the lawfulness or unlawfulness of actions, he that will do all that he thinks he may lawfully do, if ever he does change his station and increase in giving himself liberty, will quickly arrive at doing things unlawfull. It is good to keep a reserve of our liberty, and to restrain our selves within bounds narrower then the largest sense of the Commandment, that when our affections wander and enlarge themselves (as sometime or other they will do) then they may enlarge beyond the ordinary, and yet be within the bounds of lawfulness. That of which men make a scruple and a question at first, after an habituall resolution of it stirs no more; but then their question is of something beyond it. When a man hath accustomed himself to pray seven times a day, it will a little trouble his peace if he omits one or two of those times; but if it be resolved then that he may please God with praying devoutly though but thrice every day; after he hath digested the scruples of this first question, possibly some accidents may happen that will put his Conscience and reason to dispute whether three times be indispensably necessary, and still if he be far within the bounds of lawfulness, tis well, but if he be at the margent of it, his next remove may be into dissolution and unlawfulness. He that resolves to gain all that he may lawfully this year, it is ods but next year he will be tempted to gain something unlawfully. He that because a man may be innocently angry will never restrain his passion, in a little time will be intemperate in his anger, and mistake both his object and the degree. Thus facetiousness and urbanity entertained with an open hand will turne into jestings that are uncomely.

If you will be secure, remove your tent, dwell further off; GOD hath given us more liberty then we may safely use; and although GOD is so gracious as to comply much with our infirmities, yet if we do so too, as GODS goodness in indulging liberty to us was to prevent our sinning, our complying with our selves will engage us in it: But if we imprison and confine our affections into a narrower compass, then our extravagancies may be imperfect, but will not easily be criminall. The dissolution of a scrupulous and strict person is not into a vice, but into a lesse degree of virtue; he that makes a conscience of loud laughter, will not easily be drawn into the wantonnesses of Balls and revellings, and the longer and more impure Carnivals. This is the way to secure our obedience; and no men are so curious of their health, as they that are scrupulous of the ayre they breath in.

17.

But now for our obedience to man, that hath distinct considerations, and apart.

1. All obedience to man is for Gods sake; for God imprinting his authority upon the sons of men, like the Sun reflecting upon a cloud, produces a *Parclius*, or a representation of his own glory, though in great distances and imperfection: it is the *Divine authority*, though character'd upon a piece of clay, and imprinted upon a weak and imperfect man: And therefore obedience to our superiours must be *universall* in respect of persons; to *all superiours*. This precept is expressly Apostolicall, *Be subject to every constitution and authority of man for the Lords sake*: It is for Gods sake, and therefore to every one, *Whether it be*

18.

ἔρασει ἰσὺν ὡς ἔδωκεν ἑνδοξίην τῷ γένῳ τοῦ βασιλικὸν καταστάσιντες, θεὸς αὐτοῖς παῖδες ἐπέσταν, καὶ τῶν οἷς μὲν τὸ εὐμενὲς καὶ τὸ βασιλικὸν ἀκριβὲς ἐπέσταν ὅτι διὰ τούτους ἐπίου κατὰ γένῳ. Euseb. ad Iliad. 1.

1 Pet. 2. 13.

Heb. 13. 7.

to the King, as supreme, or to his Ministers in subordination: That's for civill government; for Ecclesiasticall this; *Obey them that have the rule over you, and submit your selves; for they watch for your souls, as they that must give account:* All upon whom any ray of the divine Authority is imprinted, whether it be in greater or smaller Characters, are in proportion to their authority to be obeyed; *all upon the same ground; [for there is no power but of * God.]* So that no infirmity of person, no undervaluing circumstance, no exterior accident is an excuse for disobedience: and to obey the divine authority passing through the dictates of a wise, excellent and prudent Governour; but to neglect the impositions of a looser head, is to worship Christ onely upon the Mount Tabor, and in the glories of his Trantfiguration, and to despise him upon Mount *Calvary*, and in the cloudes of his inglorious and humble passion: *Not only to the good and gentle,* (so *S. Peter*;) *but to the harsh and rigid.* And it was by divine providence that all those many and stricter precepts of obedience to Governours in the New Testament, were verified by instances of Tyrants, Persecutors, Idolaters, & Heathen Princes; and for others amongst whom there was variety of disposition, there is no variety of imposition, but all excuses are removed, and all kindes of Governours drawn into the sanction and sacrednesse of Authority.

19.

Col. 3. 20. 22.
Ephel. 6 5.

2. *Not only to all Governours, but in all things we must obey.* Children obey your parents in all things: And, *servants obey your Masters in all things.* And this also is upon the same ground, *Do it as unto Christ; as unto the Lord, and not unto men.* But then this restraines the universalitie of obedience, that it may run within its owne channell; *as unto the Lord;* therefore nothing against the Divine Commandement. For if *G O D* speaks to us by man, transmitting Laws for conservation of civill societie, for ecclesiasticall policie, for Justice and personall advantages, for the interests of Vertue and Religion, for discountenancing of Vice, we are to receive it with the same Veneration as if *God* spake himselfe to us immediately. But because by his terrour upon Mount *Sinai* he gave testimony how great favour it is to speak to us by the ministration of our brethren, it were a strange impudence when we desire a proportionable and gentle instrument of divine commands, we should for this very proportion despise the Minister; like the frogs in the Apologue insulting upon their wooden king. But then if any thing come contrary to a divine Law, know it is the voyce of *Jacob*, of the supplanter, not of the right heir; and though we must obey man for *G O D S* sake, yet we must never disobey *G O D* for mans sake. In all things else we finde no exception; but according as the superiours intend the obligation and expresse it by the signature of laws, customes, interpretations, permissions, and dispensations, that is, so far as the law is obligatory in generall, and not dispensed with in particular, so far obedience is a duty, in all instances of acts where no sin is ingredient.

20.

3. And here also the finalnesse and cheapnesse of the duty does not tolerate disobedience; for the despising the smallest injunction is an act of as formall and direct rebellion as when the prevarication is in a higher instance. It is here as in divine laws, but yet with some difference: For small things do so little cooperate to the end of humane laws, that a smaller reason does by way of interpretation and tacite permission dispense, then can in a Divine sanction though of the lowest offices. Because *G O D* commands duties not for the end to which they of themselves do

Rom. 13. 1.

* Regum i-
mendo, um in
proprijs reges,
Reges in iplos
imperium est Jo-
vis, cum ita super-
cilio moventia.
Hor. l. 3. Od. 1.
ubi supra.

cooperate : but to make sacred his authority, and that we by our obedience may confesse him to be LORD: But in humane laws the authority is made sacred, not primarily for its selfe, but principally that the laws made in order to the conversation of societies may be observed. So that in the neglect of the smallest of Divine ordinances we as directly oppose GODS great purpose and intendment, as in greater matters: GODS dominion and authority (the conservation of which was his principall intention) is alike neglected: But in omitting an humane imposition of small concernment the case is different; it is certain there is not any considerable violence done to the publick interest by a contemptible omission of a Law: the thing is not small, if the Common-wealth be not safe, and all her great ends secured; but if they be, then the authority is inviolate, unlesse a direct contempt were intended, for its being was in order to that end, not for it selfe, as it is in the case of divine laws, but that the publick interest be safe.

*Dominionis not
curat l. x.*

And therefore as great matters of humane Laws may be omitted for great reasons, so may smaller matters for smaller reasons, but never without reason: for, *casually and contemptuously are all one.* But in the application of the particulars, either the laws themselves, or custome, or the prudence of a sincere, righteous man, or of a wise and disinterest person is to be the Judge. But let no mans confidence increase from the smallness of the matter to a *contempt of the authority*; for there are some sins whose malignity is accidentally increased by the slightness of the subject matter, such are blasphemy, perjury, and the contempt of authority. To blaspheme GOD for the losse of an Asper or a penny, to be forsworn in judgement for the rescuing of a few Maravidis, or a five groats fine, is a worse crime then to be perjurd for the saving ten thousand pounds; and to *despise authority*, when the obedience is so easie as the wearing of a garment, or doing of a posture, is a greater and more impudent contempt, then to despise authority imposing a great burthen of a more considerable pressure; where humane infirmity may tempt to a disobedience, and lessen the crime. And let this caution also be inserted, that we do *not at all neglect small impositions*, if there be direct and signal injunction in the particular instance. For as a great Body of Light transmitting his rays through a narrow hollownesse does by that small Pyramis represent all the parts of its magnitude and glory: so it may happen that a publick interest, and the concernments of authority, and the peace of a Church, and the integrall obedience of the subjects, and the conservation of a Community, may be transferred to us by an instance in its own nature inconsiderable; such as are wearing of a Cognizance, remembering of a Word, carrying a Branch in time of war, and things of the same nature; and therefore when the hand of authority is stretched out, and held forth upon a precept, and designes the duty upon particular reason, or with actuall intuition; there is not the same facility of being dispensed with, as in the neglected and unconsidered instances of other duties.

21.

This onely I desire to be observed; that if death or any violent accident, imprisonment, losse of livelyhood, or intolerable inconveniencies be made accidentally consequent to the observing of a law meerly humane, the law bindes not in the particular instance. No Man is bound to be a Martyr for a *ceremony*, or to dye rather then break a *Canon*, or to suffer con-

fification of goods for the pertinacious keeping of a civill constitution. And it is not to be supposed that a Lawgiver would have decreed a rite, and bound the lives of the subjects to it, which are of a far greater value then a rite, not onely because it were tyrannicall and unreasonable, but because the evill of the Law were greater then the good of it, it were against the reason of all Laws, and destroyes the priviledges of Nature, and it puts a Man into a condition as bad as the want of all Laws, for nothing is civilly or naturally worse then Death, to which the other evils arrive in their proportion. This is to be understood in particular and positive precepts, introduced for reasons particular, that is, lesse then those are which combine all societies, and which are the cement of all bodies politicall: I mean Laws rituall in the Church, and accidentall and emergent in the State. And that, which is the best signe to distinguish these Laws from others, is also the reason of the assertion. Laws decreed with a penalty to the transgressours cannot binde to an *evill greater* then that *penalty*. If it be appointed that we use a certain form of Liturgy under the forfeiture of five pound, for every omission, I am bound in conscience to obey it, where I can; but I am supposed legally to be disabled, if any Tyrant-power shall threaten to kill me if I do, or make me pay an hundred pound, or any thing greater then the forfeiture of the Law. For all the civill and naturall power of the Law is by its coercion, and the appendent punishment. The Law operates by rewards and punishments, by hope and fear, and it is unimaginable that the Law under a lesse penalty can oblige us in any case or accident to suffer a greater. For the compulsion of the Tyrant is greater then the coercion of the Lawgiver; and the Prince thinking the penalty annexed to be band sufficient, intended no greater evill to the *transgressour*, then the expressed penalty; and therefore much lesse would he have them *that obey the Law* by any necessity be forced to a greater evill: For then, Disobedience should escape better then Obedience. True it is, every disobeying person, that payes the penalty, is not quite discharged from all his Obligation; but it is then, when his disobeying is criminal upon some other stock besides the meer breach of the Law; as Contempt, Scandal, or the like; for the Law binde the Conscience indirectly and by consequence; that is, in plain language, GOD commands us to obey humane Laws, and the penalty will not pay for the *contempt*, because that's a sin against GOD; it pays for the violation of the Law,

* because that was all the direct transgression against Man. And then who shall make him recompense for suffering more then the Law requires of him? *Not the Prince*; for it is certain the greatest value he set upon the Law, was no bigger then the penalty; And the Common-wealth is supposed to be sufficiently secured in her interest by the penalty, or else the Law was weak, impotent, and unreasonable. *Not GOD*, for it is not an act of obedience to him: for he binde us no further to obey humane Laws, then the Lawgiver himself intends or declares; who cannot reasonably be supposed so over carefull, as to binde Hay with cords of silk and gold, or sumptuary Laws with the threads of life; nor a Father commanding his childe to wait on him every meal, be thought to intend his Obligation, even though the house be ready to fall on his head, or when he is to passe a sudden or unfoordable flood, before he can get to him; and that it may appear, Man ought not, it is certain, GOD himself doth not oblige us in all cases, and in all circumstances to observe every of his positive precepts. For, *assembling together*

• Lucius T'ev-
tius pro delict-
mento habuit
es bonis ubi-
vi palina trib-
vare. Eum servus
sequeretur crim-
menam plenum
affian gestans,
& quicunque
percellerat, insti-
tutum numeru-
vi 25 asses, qui
pro multa huius
offense ex lege
12 tab. impone-
bantur. A. Gel.
l. 20. c. 1.

Heb. 10. 25.

is a duty of GODS commanding; which we are *not to neglect*: but if Death waits at the door of these assemblies, we have the practise of the Primitive and best Christians to warrant us, to serve GOD in Retirements, and Cells, and Wilderneses, and leave *the assembling together* till better opportunities. If I receive more benefit, or the Common-wealth, or the Church and Religion any greater advantage by my particular obedience in these circumstances, (which cannot easily be supposed will be) it is a great act of charity to do it, and then to suffer for it. But if it be no more, that is, if it be not *expressly commanded* to be done (though with losse of life or confiscation) it is a good charity to save my own life, or my own estate: And though the other may be better, yet I am not in all cases obliged to do that which is simply the best. It is a tolerable infirmity, and allowed amongst the very first permissions of Nature, that I may preserve my life, unless it be in a very few cases, which are therefore clearly to be expressed, or else the contrary is to be presumed, as being a case most favourable. And it is considerable, that nothing is worse then Death, but Damnation, or something that partakes of that in some of its worst ingredients; such as is, a lasting torment, or a daily great misery in some other kinde. And therefore since no humane Law can binde a Man to a worse thing then Death, if obedience brings me to death, I cannot be worse when I disobey it, and I am not so bad, if the penalty of death be not expressed. And so for other penalties in their own proportions.

*Vide par. 2.
Dise. 9. n. 11.*

This Discourse is also to be understood concerning the *Laws of peace*, not of war; not onely because every disobedience in war may be punished with death (according as the reason may chance) but also because little things may be of great and dangerous consequence. But in peace it is observable, that there is no humane positive superinduced Law, but by the practise of all the world (which, because the permission of the Prince is certainly included in it, is the surest interpretation) it is dispensed withall, by ordinary necessities, by reason of lesser inconveniencies, and common accidents: such as the not saying of our Office daily is excused by the study of Divinity; the publishing the banes of Matrimony by an ordinary incommodity; the Fasting-days of the Church by a little sickness or a journey, and therefore much rather, if my estate, and most of all if my life be in danger with it: and to say that in these cases there is no interpretative permission to omit the particular action, is to accuse the Laws and the Lawgiver, the one of unreasonableness, the other of uncharitableness.

4. These Considerations are upon the execution of the duty: but even towards Man our obedience must have a mixture of the will and choice, like as our injunction of obedience to the Divine Command. *With good will doing service* (saith the Apostle) for it is impossible to secure the duty of inferiours but by conscience and good will; unless provision could be made against all their secret arts and concealments and escapings, which as no providence can foresee, so no diligence can cure. It is but *an eye-service* whatsoever is compelled and involuntary; nothing rules a Man in private but GOD and his own desires, and that gives Laws in a Wilderness, and accuses in a Cloister, and does execution in a Cloister, if there be any prevarication.

22.

5. But obedience to humane Laws goes no further, we are not bound to obey with a direct and particular act of understanding, as in all divine

23.

sanctions: for so long as our Superiours are fallible, though it be highly necessary we conform our wills to their innocent laws, yet it is not a duty we should think the Laws most prudent or convenient; because all Laws are not so; but it may concern the interest of humility and self-denial to be subject to an inconvenient, so it be not a sinfull Command: for so we must choose an affliction when G O D offers it, and give G O D thanks for it, and yet we may cry under the smart of it, and call to G O D for ease and remedy: And yet it were well, if inferiours would not be too busie in disputing the prudence of their Governours, and the convenience of their Constitutions, Whether they be sins or no in the execution, and to our particulars, we are concern'd to look to: I say, as to our particulars; for an action may be a sin in the Prince commanding it, and yet innocent in the person executing: as in the case of unjust wars, in which the subject who cannot, ought not to be a Judge, yet must be a Minister; and it is notorious in the case of executing an unjust sentence, in which * not the Executioner, but the Judge is only the unjust person; and he that serves his Prince in an unjust war, is but the executioner of an unjust sentence; but what ever goes further, does but undervalue the person, slight the government, and unloose the golden cords of Discipline. For we are not intrusted in providing for degrees, so we secure the kinde and condition of our actions. And since G O D having derived rayes and beams of Majesty, and transmitted it in parts upon severall states of Men, hath fixed humane authority and dominion in the golden candlestick of Understanding, he that shall question the prudence of his governour, or the wisdom of his sanction, does unclasp the golden rings that tie the purple upon the Princes shoulder; he tempts himself with a reason to disobey, and extinguishes the light of Majesty by overturning the candlestick, and hiding the opinion of his wisdom and understanding. And let me say this, he that is confident of his own understanding and reasonable powers (and who is more then he that thinks himself wiser then the Laws) needs no other Devill in the neighbourhood, no tempter but himself, to pride, and vanity, which are the naturall parents of disobedience.

24.

But a mans disobedience never seems so reasonable as when the subject is forbidden to do an act of piety, commanded indeed in the general, but uncommanded in certain circumstances. A forward piety and assiduous devotion, a great and undiscreet mortifier, is often tempted to think no authority can restrain the fervours and distempers of zeal in such holy exercises; and yet it is very often as necessary to restrain the indiscretions of a forward person as to excite the remissness of the cold and frozen. Such persons were the *Sarabaites* spoken of by *Cassian*, who were greater labourers & stricter mortifiers then the religious in families and Colleges; and yet they endured no Superiour, nor Laws. But such customes as these are humiliation without humility, humbling the body, and exalting the spirit, or indeed *sacrifices & no obedience*. It was an argument of the great wisdom of the Fathers of the Desert: when they heard of the prodigious severities exercised by *Simeon Stylites* upon himself, they sent one of the religious to him with power to enquire what was his manner of living, and what warrant he had for such a rigorous undertaking, giving in charge to command him to give it over, and to live in a community with them, and according to the common institution of those religious families. The Messenger did so, and immediately *Simeon* removed his foot from his pillar; with a purpose to descend: but

the

* Is damnatum
ait qui subet
dare: eius vero
nulla culpa est
et cui parere
necessi sit.
Vlpian. l. 13.

Μη ἐπεισε
νεύσει καὶ δι-
καιο δίκης.
Laert.

Modum a tenere
in eo difficile est
quod bonum esse
credideris, Sen.
ep. 23.

Collat. 18. c. 17.

Apud E. αγρη.
De eod. in Stylite
consulat lector,
Epiph. l. 1. c. 13.
Theod. & 7.
Synod. Gene. &
Baron. ad A. D.
432.

the other according to his Commission called to him to stay, telling him his station and severity was from GOD. And he that in so great a piety was humble and obedient, did not undertake that strictness out of singularity, nor did it transport him to vanity, for that he had received from the Fathers to make judgement of the man, and of his institution; whereas if upon presence of the great holiness of that course he had refused the command, the spirit of the person was to be declared coy and imprudent, and the man driven from his troublesome and ostentous vanity.

Our Fasts, our Prayers, our Watchings, our Intentions of duty, our frequent communions, and all exterior acts of religion are to be guided by our Superiour, if he sees cause to restraints or assuage any excess. For a wound may heal too fast, and then the tumour of the flesh is proud, not healthfull; and so may the indiscretions of Religion swell to vanity when we think they grow towards perfection; but when we can endure the causticks and correctives of our spirituall guides, in those things in which we are most apt to please our selves, then our obedience is regular and humble, and in other things there is lesse of danger. There is a story told of a very religious person, whose spirit in the extasie of devotion was transported to the clarity of a vision, and he seemed to converse personally with the holy JESUS, feeling from such intercourse great spiritual delights and huge satisfactions: in the midst of these joyes the bell call'd to prayers, and he, used to the strictness, and well instructed in the necessities of obedience, went to the Church, and having finished his devotions, returned and found the vision in the same posture of glories and entertainment; which also said to him, *Because thou hast left me, thou hast found me, for if thou hadst not left me, I had presently left thee.* What ever the story be, I am sure it is a good Parable; for the way to increase spirituall comforts, is to be strict in the offices of humble obedience; and we never lose any thing of our joy by laying it aside to attend a duty; and *Plutarch* reports more honour of *Agésilus* prudence and modesty, then of his gallantry and military fortune; * for he was more honorable by obeying the decree of the Spartan Senate, recalling him from the midst of his triumphs, then he could have been by finishing the war with prosperous success and disobedience.

Our obedience, being guided by these rules, is urged to us by the con-
signation of divine precepts and the loud voice of thunder, even seal'd by a signet of GODS right hand, the signature of greatest judgments. For GOD did with greater severity punish the Rebellion of *Korah* and his company, then the expresse murmures against himself, nay, then the high crime of Idolatry: for this crime GOD visited them with a sword; but for disobedience and mutiny against their Superiours, GOD made the earth to swallow some of them, and fire from Heaven to consume the rest; to shew that Rebellion is to be punished by the conspiracy of Heaven and Earth, as it is hatefull and contradictory both to GOD and Man: And it is not amiss to observe, that obedience to Man being it is *for Gods sake*, and yet to a person clothed with the circumstances and the same infirmities with our selves, is a greater instance of humility, then to obey GOD immediately whose authority is divine, whose presence is terrible, whose power is infinite, and and not at all depressed by exterior disadvantages or lessening appearances; just as it is both greater faith and greater charity to relieve a poor Saint for JESUS sake, then to give any thing to CHRIST himself, if he

25.

Casti. collat. 4. Abbat. D. c. 20. & S. Paul. exhort. ad intam. Moral. S. Greg. l. 35. Moral. c. 13. S. Bern. de ord. vitæ & morum instit. c. 1.

* *Titus Manlius sicus percussit filium, postquam hostem gloriose vicerat in macedonia pugna. A. G. M. l. 9. c. 13.*

26.

should appear in all the robes of glory and immediate address. For it is to GOD, and to CHRIST, and wholly for their sakes, and to them that the obedience is done, or the charity expressed, but themselves are persons whose awfulness, Majesty, and veneration, would rather force than invite obedience or almes. But when GOD and his holy Son stands behinde the cloud, and sends their servants to take the homage, or the charity, it is the same as if it were done to them, but it receives the advantage of acceptation by the accidentall adherencies of Faith and Humility to the severall actions respectively. When a King comes to Rebels in person, it strikes terror and veneration into them, who are too apt to neglect and despise the person of his Ministers, whom they look upon as their fellow subjects, and consider not in the exaltation of a deputed Majesty. *Charles* the fifth found a happy experience of it at *Gaunt* in Flanders, whose Rebellion he appeased by his presence, which he could hardly have done by his army. But if the Kings authority be as much rever'd in his Deputy, as it is sacred in his own person, it is the greater Humility and more confident Obedience. And as it is certain that he is the most humble that submits to his inferiours, so in the same proportion, the lower and meaner the instrument upon which GODS authority is born, the higher is the grace that teaches us to stoop so low. I do not say that a sin against humane laws is greater then a prevarication against a Divine Commandment; as the instances may be, the distance is next to infinite, and to touch the earth with our foot within the Octaves of Easter, or to taste flesh upon days of abstinence (even in those places and to those persons where they did or do oblige) have no consideration, if they be laid in balance against the crimes of Adultery, or Blasphemy, or Oppression. Because these crimes cannot stand with the reputation and sacredness of Divine Authority; but those others may in most instances very well consist with the ends of government, which are severally provided for in the diversity of sanctions respectively. But if we make our instances to other purposes, we finde, that to mutiny in an Army, or to keep private Assemblies in a Monarchy, are worse then a single thought or morose delectation in a fancy of impurity; because those others destroy government more then these destroy charity of GOD or Obedience. But then though the instances may vary the Conclusion, yet the formal reason is alike, and disobedience to Man is a disobedience against GOD; for GODS authority, and not Mans, is imprinted upon the Superiour; and it is like sacred fire in an earthen censer, as holy as if it were kindled with the fanning of a Cherubs wing, or placed just under the Propitiatory upon a golden Altar; and it is but a grosse conceit which cannot distinguish Religion from its Porter, *Isis* from the beast that carried it: so that in all disobedience to Men, in proportion to the greatness of the matter, or the malice of the person, or his contradiction to the ends of government and combinations of society, we may use the words by which the Prophet upbraided *Israel*, *Is it not enough that you are grievous unto men, but will you grieve my God also?* It is a contempt of the Divinity, and the affront is transmitted to GOD himself, when we despise the power which GOD hath ordained, and all power of every lawful Superiour is such; the Spirit of GOD being

Iia. 7. 13.

1 Sam. 15. 23.

witnesse in the highest measure, *Rebellion is as the sin of Witchcraft, and stubbornness as Idolatry.** It is spoken of rebellion against GOD, and all Rebellion

* ἡμῶν ὁ πλὴν καλῶν ἐστὶν ἐξιδίως ὁτις ἐστὶ, ἡμῶν βασιλεῖα, καὶ ἀποσκευῶν ἐνὶ αὐτῇ. Ἐπειὶ πάντα ὁδοῦσι. *Patriarch in Themist.*

is so, for, * *He that despiseth you despiseth me*, * Ὁς μὴ καταμακάρεσσι, ἐμὸν βασιλεῖ μάρτυρε. faith the blessed J E S U S, that's menace enough in the instance of spirituall regiment. *And you are gathered together against the Lord*, faith *Moses* to the rebellious Princes in the conspiracy of *Dathan*, that's for the temporall. And to encourage this duty, I shall use no other words then those of *Achilles* in *Homer*, * *They that obey in this world, are better then they that command in Hell.*

* Βασιλεῖ κ' ἐπίρουθ' ἰδὼν θητεύσει δ' ἄλλω Ἄδρει παρ' ἀκλήϊω ἢ μὴ βίβης πολὺς εἶναι, Ὀδύσσ. β.
* Ἡ πᾶσιν νεκτέον καταφρονημένοιαν κείσοισιν.

A Prayer for the grace of Holy O B E D I E N C E.

O Lord and blessed Saviour J E S U S, by whose obedience many became righteous, and reparations were made of the ruines brought to Humane Nature, by the disobedience of Adam; thou camest into the world with many great and holy purposes concerning our salvation, and hast given us a great precedent of obedience; which that thou mightest preserve to thy Heavenly Father, thou didst neglect thy life, and becamest obedient even to the death of the Crosse; Oh, let me imitate so blessed example, and by the merits of thy obedience let me obtain the grace of humility and abnegation of all my own desires in the clearest renunciation of my will; that I may will and refuse in conformity to thy sacred laws and holy purposes, that I may do all thy will cheerfully, choosingly, humbly, confidently, and continually; and thy will may be done upon me with much mercy and fatherly dispensation of thy Providence. Amen.

2.

LORD let my understanding adhere to, and be satisfied in the excellent wisdom of thy Commandments; let my affections dwell in their desires, and all my other faculties be set on daily work for performance of them; and let my love to obey thee make me dutifull to my Superiours, upon whom the impresses of thy authority are set by thine own hand; that I may never despise their persons nor refuse their injunctions, nor choose mine own work, nor murmur at their burdens, nor dispute the prudence of the Sanction, nor excuse my self, nor pretend difficulties, or impossibilities; but that I may be indifferent in my desires, and resigned to the will of those whom thou hast set over me; that since all thy Creatures obey thy word, I alone may not disorder the creation, and cancell those bonds and intermedial links of subordination whereby my duty should passe to thee and thy glory; but that my obedience being united to thy obedience, I may also have my portion in the glories of thy Kingdome, O Lord and blessed Saviour J E S U S. Amen.

SECT.

AL. SECT. 5.

*Considerations upon the presentation of JESUS
in the Temple.*

1.

THE holy Virgin Mother according to the Law of *Moses* at the expiration of a certain time came to the Temple to be purified, although in her sacred parturition she had contracted no legal impurity; yet she exposed her self to the publick opinion and common reputation of an ordinary condition; and still amongst all generations she is in all circumstances accounted blessed, and her reputation no title altered, save one-ly that it is made the more sacred by this testimony of her humility. But this we are taught from the consequence of this instance; that if an end principally design'd in any duty should be supplyed otherwise in any particular person, the duty is neverthelesse to be observed; and then the obedience and publick order is reason enough for the observation, though the proper end of its designation be wanting in the single person. Thus is fasting design'd for mortification of the flesh, and killing all its unruly appetites, and yet married persons who have another remedy, and a Virgin whose Temple is hallowed by a gift, and the strict observances of chastity, may be tyed to the duty; and if they might not, then fasting were nothing else but a publication of our impure desires, and an exposing the person to the confidence of a bold temptation, whilst the young men did observe the faster to be tempted from within. But the holy Virgin from these acts (of which in signification she had no need, because she sinned not in the Conception, nor was impure in the production) expressed other virtues besides obedience; such as were humble thoughts of her self, Devotion and Reverence to publick sanctions, Religion and Charity which were like the pure leaves of the whitest Lily, fit to represent the beauties of her innocence, but were vaill'd and shadowed by that sacramental of the Mosaick Law.

*Wide Rod. ique
in explicat. Bul-
le cruciata. and
Sir Thomas
More against
Tindal.*

2.

The holy Virgin received the greatest favour that any of the Daughters of *Adam* ever did, and knowing from whence, and for whose glory she had received it, returns the holy *JESUS* in a present to *GOD* again; for she had nothing so precious as himself to make oblation of; and besides that, every first-born among the Males was holy to the *LORD*; this childe had an eternal and essential sanctity, and until he came into the World, and was made apt for her to make present of him, there was never in the World any act of adoration proportionable to the honour of the great *GOD*; but now there was; and the holy Virgin made it, when she presented the holy childe *JESUS*. And now besides that we are taught to return to *GOD* whatsoever we have received from him, if we unite our Offerings and Devotions to this holy Present, we shall by the merit and excellency of this Oblation exhibit to *GOD* an offertory, in which he cannot but delight for the combinations sake and society of his holy Son.

3.

The holy Mother brought five Sicles, and a pair of Turtle Doves to redeem the Lamb of *GOD* from the Anathema; because every first-born was

was to be sacrificed to *GOD*, or redeem'd if it was clean; it was the poor Mans price, and the holy *JESUS* was never set at the greater prices, when he was estimatèd upon earth. For he that was *LORD* of the Kingdome chose his portion among the poor of this World, that he might advance the poor to the riches of his inheritance; And so it was from his Nativity hither. For at his Birth he was poor, at his Circumcision poor, and in the likeness of a sinner; at his Presentation poor, and like a sinner and a servant, for he chose to be redeem'd with an ignoble price. The five sicles were given to the Priest for the redemption of the Child; and if the Parents were not able, he was to be a servant of the Temple, and to minister in the inferior offices to the Priest; and this was *GODS* seizure and possession of him; for although all the servants of *GOD* are his inheritance, yet the Ministers of Religion who derive their portion of temporals from his title, who live upon the Corban, and eat the meat of the Altar which is *GODS* peculiar, and come nearer to his holiness by the addresses of an immediate ministratèd, are *GODS* own upon another and a distinct challenge; but because *CHRIST* was to be the Prince of another Ministry, and the chief Priest of another Order; he was redeem'd from attending the Mosaic rites, which he came to abolish, that he might do his Fathers business in establishing the Evangelical. Onely remember, that the Ministers of Religion are but *GODS* usufructuaries, as they are not Lords of *GODS* portion, and therefore must dispense it like Stewards, not like Masters; so the People are not their Patrons in paying, nor they their beneficiaries in receiving tithes or other provisions of maintenance; they owe for it to none but to *GOD* himself, and it would also be considered, that in all sacrilegious detentions of Ecclesiastical rites, *GOD* is the person principally injured.

The Turtle Doves * were offer'd also with the signification of another mystery. In the Sacred Rites of marriage, although the permissions of natural desires are such as are most ordinate to their ends, the avoiding Fornication, the alleviation of œconomical cares and vexations, and the production of children, and mutual comfort and support; yet the apertures and permissions of marriage have such restraints of modesty and prudence, that all transgression of the just order to such ends is a crime; and besides these, there may be degrees of inordination or obliquity of intention, or too sensual complacency or unhandsome preparations of minde or unsacramental thoughts; in which particulars, because we have no determin'd rule but prudence, and the analogy of the rite and the severity of our Religion, which allow in some cases more, in some lesse, and always uncertain latitudes; for ought we know, there may be lighter transgressions, something that we know not of; and for these at the purification of the woman it is supposed the offering was made, and the turtures, by being an oblation, did deprecate a supposed irregularity; but by being a chaste and marital Embleme, they profess'd the obliquity (if any were) was within the protection of the sacred bands of marriage; and therefore so excusable as to be expiated by a cheap offering; and what they did in Hieroglyphick, Christians must do in the exposition; be strict observers of the main rites and principal obligations; and not neglectful to deprecate the lesser unhandfulnesses of the too sensual applications.

GOD had at that instant so order'd, that for great ends of his own and theirs

4.
* Sed pudicitia
illis prima, et
necutis nota a-
dulterii: conju-
gii fidem non
violant. Plin.
l. 10. c. 33.

theirs, two very holy persons, of divers Sexes and like piety, *Siméon* and *Anna*, the one who lived an active and secular, the other a retired and contemplative life, should come into the Temple by revelation and direction of the holy Spirit; and see him whom they and all the World did look for, the LORDS CHRIST, *the consolation of Israel*. They saw him, they joyced, they worshipped, they prophesied, they sang Hymnes; and old *Siméon* did comprehend and circumscribe in his arms him that filled all the World, and was then so satisfied that he desired to live no longer; GOD had verified his promise, had shown him the *Messias*, had filled his heart with joy, and made his old age honourable; and now after all this sight, no object could be pleasant but the joyes of Paradise: for as a Man who hath star'd too freely upon the face and beauties of the Sun, is blinde and dark to objects of a lesse splendour, and is forc'd to shut his eyes, that he may through the degrees of darknesse perceive the inferiour beauties of more proportioned objects: so was old *Siméon*; his eyes were so filled with the glories of this revelation, that he was willing to close them in his last night; that he might be brought into the communications of eternity; and he could never finde comfort in any other object this world could minister: for such is the excellency of spiritual things, when they have once filled the corners of our hearts, and made us highly sensible and apprehensive of interiour beauties of GOD and of Religion, all things of this World are flat and empty and unsatisfying vanities, as unpleasent as the lees of Vineger to a tongue filled with the spirit of high Italicke wines. And until we are so dead to the World as to apprehend no gust or freer complacency in exteriour objects, we never have entertained CHRIST, or have had our cups overflow with devotion, or are filled with the Spirit. When our Chalice is filled with holy oil, with the anointing from above, it will entertain none of the waters of bitternesse, or if it does, they are thrust to the bottome, they are the lowest of our desires, and therefore onely admitted, because they are natural and constituent.

6. The good old Prophetesse *Anna*, had lived long in chaste Widowhood, in the service of the Temple, in the continual offices of Devotion, in fasting and prayer; and now came the happy instant in which GOD would give her a great benediction and an earnest of a greater: the returns of prayer and the blessings of piety are certain; and though not dispensed according to the expectances of our narrow conceptions, yet shall they so come, at such times and in such measures as shall crown the piety, and satisfie the desires, and reward the expectation. It was in the Temple, the same place where she had for so many years poured out her heart to GOD, that GOD pour'd forth his heart to her, sent his Son from his bosome, and there she received his benediction; indeed in such places GOD does most particularly exhibit himself, and blessing goes along with him where ever he goes; in holy places GOD hath put his holy Name, and to holy persons GOD does oftentimes manifest the interiour and more secret glories of his holiness; provided they come thither as old *Siméon* and *Anna* did, by the motions of the holy Spirit, not with designs of vanity, or curiosity, or sensuality; for such spirits as those come to profane and defecrate the house, and unhallow the person, and provoke the Deity of the place, and blast us with unwholesome aires.

But *Joseph* and *Mary* wondred at these things which were spoken, and treasured them in their hearts, and they became matter of Devotion, and mental Prayer, or *Meditation*.

THE PRAYER.

O Eternal *GOD*, who by the inspirations of thy holy Spirit didst direct thy servants *Simeon* and *Anna* to the Temple at the instant of the presentation of the holy childe *JESUS*, that so thou mightest verifie thy promise and manifest thy Son, and reward the piety of holy people, who longed for Redemption by the coming of the *Messias*; give me the perpetual assistance of the same Spirit to be as a *Monitour* and a guide to me, leading me to all holy actions, and to the embracements and possessions of thy glorious Son; and remember all thy faithful people who waite for the consolation and redemption of the Church from all her miseries and persecutions, and at last satisfie their desires by the revelations of thy mercies and salvation. Thou hast advanced thy holy Childe and set him up for a signe of thy mercies, and a representation of thy glories. *LORD* let no act, or thought, or word of mine ever be in contradiction to this blessed signe, but let it be for the ruine of all my vices and all the powers, the Devil employes against the Church, and for the raising up all those virtues and graces which thou didst designe me in the purposes of Eternity; but let my portion never be amongst the incredulous, or the scornful, or the Heretical, or the profane, or any of those who stumble at this stone which thou hast laid for the foundation of thy Church, and the structures of a virtuous life; remember me with much mercy and compassion when the sword of sorrows or afflictions shall pierce my heart: first transfix me with love, and then all the troubles of this world will be consignations to the joyes of a better, which grant for the mercies and the name sake of thy holy childe *JESUS*. Amen.

DISCOURSE

DISCOURSE III.

Of Meditation.

1. **I**F in the definition of Meditation I should call it an unaccustomed and unpractised duty, I should speak a truth, though somewhat inartificially: for not only the interior beauties and brighter excellencies are as unfelt as Idea's and abstractions are, but also the practise and common knowledge of the duty it self are strangers to us, like the retirements of the deep, or the undiscovered treasures of the Indian hills. And this is a very great cause of the drineste and expiration of Mens Devotion, because our souls are so little refreshed with the waters and holy dewes of Meditation. We go to our prayers by chance, or order, or by determination of accidental occurrences; and we recite them as we read a book; and sometimes we are sensible of the duty, and a flash of Lightning makes the room bright, and our prayers end and the lightning is gone, and we as dark as ever. We draw our water from standing pools, which never are fill'd but with sudden showres, and therefore we are dry so often: Whereas if we would draw water from the Fountains of our SAVIOUR, and derive them through the channel of diligent and prudent Meditations, our devotion would be a continual current, and safe against the barrenesse of frequent droughts.
2. For *Meditation* is an attention and application of spirit to divine things; a searching out all instruments to a holy life; a devout consideration of them, and a production of those affections which are in a direct order to the love of GOD, and a pious conversation. Indeed *Meditation* is all that great instrument of piety whereby it is made prudent, and reasonable, and orderly, and perpetual. For supposing our memory instructed with the knowledge of such mysteries, and revelations that are apt to entertain the Spirit, the understanding is first and best employed in the consideration of them, and then the will in their reception, when they are duly prepared and so transmitted: and both these in such manner, and to such purposes, that they become the Magazine and great repositories of grace, and instrumental to all designs of virtue.
3. For the understanding is not to consider the matter of any meditation in it self, or as it determins in natural excellencies or unworthineste respectively, or with a purpose to furnish it self with notion and riches of knowledge; for that is like the Winter-Sunne, it shines, but warms not; but in such order as themselves are put in the designations of Theology, in the order of Divine Laws, in their spiritual capacity, and as they have influence upon holineste: for the understanding here is something else besides the intellectual power of the Soul, it is the Spirit, that is, it is celestial in its application, as it is spiritual in its nature: and we may understand it well by considering the beatifical portions of soul and body in their future glories. For therefore even our bodies in the Resurrection shall be spiritual, because the operation of them shall be in order to spiritual glories, and their natural actions (such as are seeing and speaking) shall have a spiri-
tual

tual object and supernatural end; and here as we partake of such excellencies and cooperate to such purposes, men are more or less spiritual; and so is the understanding taken from its first and lowest ends of resting in notion and ineffective contemplation, and is made spirit (that is) wholly ruled and guided by GODS Spirit to supernatural ends and spiritual employments; so that it understands and considers the motions of the Heavens to *declare the glory of GOD*, the prodigies and alterations in the firmament to demonstrate his handywork; it considers the excellent order of creatures, that we may not disturb the order of creation, or dissolve the golden chain of subordination: *Aristotle* and *Porphyry* and the other Greek Philosophers, studied the Heavens to search out their natural causes and production of bodies; the wiser Chaldees and Assyrians studied the same things, that they might learn their influences upon us and make predictions of contingencies; the more moral Egyptian described his Theoremes in Hieroglyphicks and phantastick representations, to teach principles of Policy, Oeconomy, and other prudences of morality and secular negotiation: But the same Philosophy when it is made Christian, considers as they did, but to greater purposes, even that from the book of the Creatures we may glorify the Creatour, and hence derive arguments of worship and Religion; this is Christian Philosophy.

I instance onely in *considerations natural to spiritual purposes*; but the same is the manner in all meditation, whether the matter of it be nature or revelation; for if we think of Hell and consider the infinity of its duration, and that its flames last as long as GOD lasts, and thence conjecture upon the rules of proportion, why a finite creature may have an infinite unnatural duration; or think by what ways a material fire can torment an immaterial substance, or why the Devils, who are intelligent and wise Creatures, should be so foolish as to hate GOD from whom they know every rivulet of amability derives? This is to *study*, not to *meditate*; for meditation considers any thing that may best make us to avoid the place, and to quit a vicious habit, or master and rectifie an untoward inclination, or purchase a virtue, or exercise one, so that *meditation is an act of the understanding put to the right use*.

For the holy JESUS, coming to redeem us from the bottomelesse pit, did it by lifting us up out of the puddles of impurity and the unwholesome waters of vanity; *He redeemed us from our vain conversation*; and our understandings had so many vanities, that they were made instruments of great impiety. The unlearned and ruder Nations had fewer virtues, but they had also fewer vices then the wise Empires, that ruled the World with violence and wir together. The softer * *Asians* had lust and intemperance in a full Chalice; but their understandings were ruder then the finer Latines, for these mens understandings distill'd wickedness, as through a Limbeck, and the Romans drank spirits and the sublim'd quintessences of villany, whereas the other made themselves drunk with the lees and cheaper instances of sinne: so that the Understanding is not an idle and uselesse faculty, but naturally drives to practise, and brings guests into the inward Cabinet of the Will, and there they are entertained and feasted. And those understandings which did not serve the baser end of vices, yet were unprofitable for the most part, and furnished their inward rooms with glasses and beads and trifles fit for an American Mart. From all these impurities and

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vanities

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* Τὸς Περσῶν βασιλεὺς ἰσχυροῦς ἐκκρίτην τοῖς ἔσπερον καὶ πικρὰ καὶ ἠδονῶν ἀργυρίου πλῆθος. Athen. l. 4.

vanities JESUS hath redeemed all his Disciples, and not onely thrown out of his Temples all the impure rites of *Flora* and *Cybele*, but also the trifling and unprofitable ceremonies of the more sober Deities, not onely vices but uselesse and unprofitable speculations, and hath consecrated our Head into a Temple, our Understanding to Spirit, our Reason to Religion, our Study to Meditation; and this is the first part of the Sanctification of our Spirit.

6.

Psal. 1.

Psal. 119. 11.

And this was the cause holy Scripture commands the duty of meditation in proportion still to the excellencies of piety and a holy life, to which it is highly and aptly instrumental. *Blessed is the man that meditates in the Law of the LORD day and night.* And the reason of the proposition and the use of the duty is expessed to this purpose: *Thy words have I hid in my heart, that I should not sinne against thee.* The placing and fixing those divine Considerations in our understandings and hiding them there, are designs of high Christian prudence, that they with advantage may come forth in the expressses of a holy life. For what in the world is more apt and natural to produce humility, then to meditate upon the low stoopings and descents of the holy JESUS, to the nature of a Man, to the weaknesse of a Childe, to the poverties of a Stable, to the ignoblenesse of a Servant, to the shame of the Crosse, to the pains of Cruelty, to the dust of Death, to the title of a Sinner, and to the wrath of GOD? By this instance poverty is made honourable, and humility is sanctified and made noble, and the contradictions of nature are amiable and fitted for a wise election. Thus hatred of sinne, shame of our selves, confusion at the sense of humane misery, the love of GOD, confidence in his promises, desires of Heaven, holy resolutions, resignation of our own appetites, conformity to Divine will, oblations of our selves, repentance and mortification are the proper emanations from meditation of the sordidnesse of sinne, our pronenesse to it, our daily miseries as issues of Divine Vengeance, the glories of GOD, his infinite unalterable veracity, the satisfactions in the vision of GOD, the rewards of piety, the rectitude of the Laws of GOD, and perfection of his Sanctions, GODS supreme and paternall dominion, and his certain malediction of finners; and when any one of these considerations is taken to pieces, and so placed in the rooms of application, that a piece of duty is conjoynd to a piece of the mysterie; and the whole office to the purchase of a grace, or the extermination of a vice, it is like opening our windowes to let in the Sun and the Winde; and holinesse is as proportioned an effect to this practise, as glory is to a persevering holinesse, by way of reward and moral causality.

7.

For all the affections that are in Man are either natural, or by chance, or by the incitation of reason and discourse; our natural affections are not worthy the entertainments of a Christian; they must be supernatural and divine that put us into the hopes of Perfection and Felicities; and these other that are good, unlesse they come by meditation, they are but accidental, and set with the evening Sun: but if they be produced upon the strengths of pious meditation, they are as perpetual as they are reasonable, and excellent in proportion to the piety of the principle. A Garden that is watred with short and sudder showers is more uncertain in its fruits and beauties, then if a Rivulet waters it with a perpetual distilling and constant humedation: And just such are the short emissions and unpremeditated resolutions

solutions of piety begotten by a dahl of holy rain from Heaven, whereby GOD sometimes uses to call the carelesse but to taste what excellencies of piety they neglect; but if they be not produc'd by the reason of Religion and the Philosophy of Meditation, they have but the life of a Fly or a tall Gourd; they come into the World onely to say they had a being, you could scarce know their length, but by measuring the ground they cover in their fall.

For since we are more moved by material and sensible objects, then by things meerly speculative and intellectual, and generals even in spiritual things are lesse perceived, and lesse motive then particulars: Meditation frames the understanding part of Religion to the proportions of our nature, and our weaknesse, by making some things more circumstantiate, and material, and the more spiritual to be particular, and therefore the more applicable: and the mysterie is made like the Gospel to the Apostles, *Our eyes do see, and our ears do hear, and our hands do handle thus much of the word of life as is prepared for us in the Meditation.*

7. And therefore every wise person, that intends to furnish himself with affections of Religion, or detestation against a Vice, or glorifications of a Mystery, still will proportion the Mystery, and fit it with such circumstances of fancy and application, as by observation of himself he knowes aptest to make impression. It was a wise designe of *Mark Antony* when he would stir up the people to revenge the death of *Cæsar*, he brought his body to the pleading place, he shewed his wounds, held up the rent mantle, and shewed them the garment that he put on that night in which he beat the *Nervii*, that is, in which he won a victory, for which his Memory was dear to them. He shewed them that wound which pierced his heart, in which they were placed by so dear a love, that he made them his heirs, and left to their publick use places of delight and pleasure; and then it was natural when he had made those things present to them which had once moved their love and his honour, that grief at the losse of so honourable and so lov'd a person should succeed; and then they were Lords of all, their sorrow and revenge seldom slept in two beds. And thus holy Meditation produces the passions and desires it intends, it makes the object present and almost sensible, it renews the first passions by a fiction of imagination, it passes from the Paschal Parlour to Cedron, it tells the drops of sweat, and measures them and findes them as big as drops of blood, and then conjectures at the greatnesse of our sins; it fears in the midst of CHRIST S agonies, it hears his groans, it spies *Judas* his Lanthorn afar off, it follows JESUS to *Gabbatha*, and wonders at his innocence and their malice, and feels the strokes of the Whip, and shrinks the head when the Crown of Thorns is thrust hard upon his holy brows, and at last goes step by step with JESUS, and carries part of the Crosse, and is nailed fast with sorrow and compassion, and *dies with love*. For if the soul be principle of its own actions, it can produce the same effects by reflex acts of the understanding, when it is assisted by the imaginative part as when it sees the thing acted: onely let the meditation be as minute, particular, and circumstantiate as it may; for a Widow by representing the caresses of her dead Husbands love produces sorrow and the new affections of a sad indeerment. It is too sure, that the recalling the Circumstances of a past impurity does re-inkindle the flame and entertain the fancy with the burnings of an impure fire: And this happens not by any

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9.

advantages of vice, but by the nature of the thing, and the efficacy of Circumstances. So does holy Meditation produce those impresses and signatures, which are the proper effects of the mystery, if presented in a right line and direct representation.

10. 2. He that means to meditate in the best order to the productions of piety, must not be inquisitive for the highest mysteries, but the plainest propositions are to him of the greatest use and evidence. For Meditation is the duty of all, and therefore G O D hath fitted such matter for it, which is proportioned to every understanding, and the greatest mysteries of Christianity are plainest, and yet most fruitfull of Meditation, and most usefull to the production of Piety. High Speculations are as barren as the tops of Cedars, but the fundamentals of Christianity are fruitful as the Valleys or the creeping Vine. For know, that it is no meditation, but it may be an illusion, when you consider mysteries to become more learned, without thoughts of improving piety. Let your affections be as high as they can climbe towards G O D, so your considerations be humble, fruitful, and practically mysterious. *Oh that I had the wings of a Dove, that I might flye away and be at rest,* said David. The wings of an Eagle would have carried him higher, but yet the innocent Dove did furnish him with the better Embleme to represent his humble designe; and lower meditations might sooner bring him to rest in G O D. It was a saying of *Agidius, That an old and a simple woman, if she loves J E S U S, may be greater then was Brother Bonaventure.* Want of learning and disability to consider great secrets of Theology does not at all retard our progresse to spirituall perfections; Love to J E S U S may be better promoted by the plainer understandings of honest and unlettered people, then by the finer and more exalted speculations of great Clerks, that have lesse devotion. For although the way of serving G O D by the understanding be the best and most lasting, yet it is not necessary the understanding should be dress'd with troublesome and laborious notions; the reason that is in Religion is the surest principle to engage our services, and more perpetual then the sweetneses and the motives of affection, but every honest Mans understanding is then best furnished with the discourses and the reasonable parts of Religion, when he knowes those mysteries of Religion, upon which C H R I S T and his Apostles did build a holy life and the superstructures of piety; those are the best materials of his meditation.

11. So that *Meditation is nothing else but the using of all those arguments, motives and irradiations which G O D intended to be instrumental to piety.* It is a composition of both ways; for it stirs up our *affections by reason and the way of understanding*, that the wise soul may be satisfied in the reasonableness of the thing, and the affectionate may be entertained with the sweetneses of holy passion; that our judgment be determined by discourse, and our appetites made active by the caresses of a religious fancy. And therefore the use of meditation is to consider any of the mysteries of Religion with purposes to draw from it, rules of life, or affections to virtue, or detestation of vice; and from hence the Man rises to devotion and mental prayer and intercourse with G O D; and after that, he rests himself in the bosome of beatitude, and is swallowed up with the comprehensions of love and contemplation. These are the several *degrees* of Meditation; but let us first understand that part of it which is *duty*, and then if any thing succeed of a middle

middle condition between duty and reward, we will consider also how that duty is to be performed, and how the reward is to be managed, that it may prove to be no illusion; therefore I adde also this Consideration.

3. Whatsoever pious purposes and deliberations are entertained in the act of meditation, they are carefully to be maintained and thrust forward to actual performances, although they were indefinite and indeterminate, and no other ways decreed but by resolutions and determinations of reason and judgment. For GOD assists every pious action according to its exigence and capacity, and therefore blesses holy meditations with results of reason, and prepossessions dogmatically decreeing the necessity of virtue, and the convenience of certain exercises in order to the purchase of it: he then that neglects to actuate such discourses, loses the benefit of his meditation; he is gone no further then when he first set out, and neglects the inspirations of the holy Spirit. For if at any time it be certain what spirit it is that speaks within the soul, it is most certain that it is the good Spirit that moves us to an act of virtue in order to acquisition of the habit; and when GODS grace hath assisted us so far in our meditation, that we understand our duty and are moved with present arguments, if we put not forth our hand and make use of them, we do nothing towards our duty; and it is not certain that GOD will create graces in us as he does the soul; let every pious person think every conclusion of reason in his meditation to have pass'd an obligation upon him: and if he hath decreed that fasting so often, and doing so many religious acts is convenient and conducing to the production of a grace he is in pursuit of; let him know that every such degree, and reasonable proposition is the grace of GOD, instrumental to piety, part of his assistance, and therefore in no case to be extinguished.

12.

4. In meditation, let the understanding be restrained, and under such prudent coercion and confinement that it wander not from one discourse to another, till it hath perceived some fruit from the first: either that his soul be instructed in a duty, or mov'd by a new argument, or confirm'd in an old, or determin'd to some exercise and intermediall action of Religion, or hath broke out into some prayers and intercourse with GOD in order to the production of a virtue. And this is the mysticall design of the Spouse in the Canticles of Solomon, *I adjure you O you daughters of Jerusalem, by the Roes and by the Hinds of the field, that you stirre not up nor awake my love till he please.* For it is lightnesse of spirit to passe over a field of flowers and to fix no where, but to leave it without carrying some honey with us; unlesse the subject be of it self barren and unfruitfull, and then why was it chosen? Or that it is made so by our indisposition, and then indeed it is to be quitted: but (it is S: *Chrysostomes* simile) as a Lamb sucking the breast of its dam and Mother moves the head from one part to another till it hath found a distilling fontinell; and then it fixes till it be satisfied, or the fountain cease dropping: so should we in meditation reject such materials as are barren like the tops of hills, and fix upon such thoughts which nourish and refresh, and there dwell till the nourishment be drawn forth, or so much of it as we can then temperately digest.

13.

Cant. 3. 5.

5. In meditation, strive rather for graces then for gifts, for affections in the way of virtue more then the overflowings of sensible devotion; and therefore if thou findest any thing by which thou mayest be better, though thy spirit do not actually rejoyce or finde any gust or relish in the mandu-

14.

cation, yet choose it greedily: For although the chief end of meditation be affection, and not determinations intellectual; yet there is choice to be had of the affections, and care must be taken that the affections be desires of virtue, or repudiations and averfions from something criminal; not joyes and transportations fpiritual, comforts and complacencies; for they are no part of our duty; fometimes they are encouragements, and fometimes rewards, fometimes they depend upon habitude and difpofition of body, and feem great matters when they have little in them, and are more bodily then fpiritual, like the gift of tears, and yerning of the bowels; and fometimes they are illufions and temptations, at which if the foul ftoops and be greedy after, they may prove like *Hippomanes* golden apples to *Atalanta*; retard our courfe, and poffibly do fome hazard to the whole race. And this will be neerer reduced to praife, if we confider the variety of matter, which is fitted to the meditation in feveral ftates of men travailing towards heaven.

15. For the firft beginners in religion are employed in the maftering of their firft appetites, cafting out their Devils, exterminating all evill cuftomes, leffening the proclivity of habits, and countermanding the too great forwardneffe of vicious inclinations; and this, which Divines call the *Purgative* way, is wholly fpent in aétions of repentance, mortification and felf-denial; and therefore if a penitent perfon fnatches at comforts, or the tafte of fenfible devotion, his repentance is too delicate, it is but a rod of Rofes and Jeffamine. If GOD fees the fpirit broken all in pieces, and that it needs a little of the oyle of gladneffe for its fupport and reftitution to the capacities of its duty, he will give it, but this is not to be defigned, nor fnatched at in the meditation; tears of joy are not good expreffions nor inftruments of repentance, we muft not gather grapes from thorns, nor figs from thiftles; no refrefhments to be looked for here, but fuch onely as are neceffary for fupport; and when GOD fees they are, let not us trouble our felves, he will provide them. But the meditations which are prompt to this Purgative way and praife of firft beginners, is not apt to produce delicacies, but in the fequele and confequent of it. *Afterwards it brings forth the pleafant fruit of righteousneffe*, but *for the prefent it hath no joy in it*, no joy of fenfe though much fatisfaction to reafon. And fuch are meditations of the fall of Angels and Man, the Ejection of them from heaven, of our Parents from Paradife, the horrour and obliquity of fin, the wrath of GOD, the feverity of his anger, mortification of our body and fpirit, felf-denial, the Croffe of CHRIST, Death, and Hell, and Judgment; the terrors of an evill Confcience, the infecurities of a Sinner, the unreafonableneffe of fin, the troubles of repentance, the Worm and fting of a burdened fpirit, the difficulties of rooting out evill habits, and the utter abolition of fin; if thefe nettles bear honey, we may fill our felves; but fuch fweetneffes fpoil the operations of thefe bitter potions. Here therefore let your addreffes to GOD and your mental prayers be affectionate desires of Pardon, humble confiderations of our felves, thoughts of revenge againft our Crimes, defignes of mortification, indefatigable follicitations for mercy, expreffes of fhame and confufion of face; and he meditates beft in the *purgative way* that makes thefe affections moft operative and high.

16. After our firft ftep is taken, and the punitive part of repentance is refoived on, and begun, and put forward into good degrees of progreffe, we then

then enter into the *illuminative way of religion*; and set upon the acquit of virtues and the purchase of spiritual graces: and therefore our meditations are to be proportioned to the designe of that imployment, such as are considerations of the life of JESUS, examples of Saints, reasons of virtue, means of acquiring them, designations of proper exercises to every pious habit, the eight Beatitudes, the gifts and fruits of the holy Ghost, the promises of the Gospel, the attributes of GOD as they are revealed to represent GOD to be infinite and to make us Religious, the rewards of heaven, excellent and select sentences of holy persons, to be as incentives of piety; These are the proper matter for *proficients* in religion; but then the affections producible from these are love of virtue, desires to imitate the holy JESUS, affections to Saints and holy persons, conformity of choice, subordination to GODS will, election of the ways of virtue, satisfaction of the understanding in the ways of religion, and resolutions to pursue them in the midst of all discomforts and persecutions; and our mental prayers or intercourse with GOD, which are the present emanations of our meditations, must be in order to these affections, and productions from those, and in all these yet, there is safety and piety and no seeking of our selves, but designs of virtue in just reason and duty to GOD, and for his sake, that is, for his commandment. And in all these particulars, if there be such a sterility of spirit that there be no end served but of spiritual profit, we are never the worse; all that GOD requires of us is, that we will *live well* and *repent in just measure and right manner*, and he that doth so, hath meditated well.

From hence if a pious soul passes to affections of greater sublimity, and intimate and more immediate, abstracted and immaterial love, it is well, onely remember that the love, GOD requires of us, is an operative, material and communicative love; *If ye love me, keep my Commandments*; so that still a good life is the effect of the sublimest meditation; and if we make our duty sure behinde us, ascend up as high into the mountain as you can, so your ascent may consist with the securities of your person, the condition of infirmity, and the interests of your duty. According to the saying of * *Uldensius*; *Our empty saying of lands and reciting verses in honour of his Name, please not GOD so well, as the imitation of him does advantage to us; and a devout imitator pleases the spouse better than an idle Panegyrick*; Let your work be like his, your duty in imitation of his precept and

* *Scm. 1. de assumpt. Kai η τών αρεσφρεώντων πολυέλεαστημι εἰς Θεόν ἐγίνετο, εἰ μὴ μετὰ τὸ ἐνδὲς φρονήματι αρεσφροῖσι δώξα ἔξ ἑθνηπολίαι ἀφέναν τὸρ πρὸς ἀναδημασία ἱεροσολοῖς χορηγία τὸ ἕρθεον σέβημα διακρῶς ἠδισταμένον, συνάπτει Θεῶ. Ευνοῖ.*

example, and then sing praises as you list; no heart is large enough, no voice pleasant enough, no life long enough, nothing but an eternity of duration, and a beatificall state can do it well: and therefore holy *David* joyns them both; *Whoso offereth me thanks and praise he honoureth me, and to him that ordereth his conversation aright I will shew the salvation of GOD*. All thanks and praise without a right ordered conversation are but the Echo of religion, a voice and no substance; but if those praises be sung by a heart righteous and obedient, that is *singing with the spirit*, and *singing with understanding*; that is the Musick GOD delights in.

6. But let me observe and preffe this caution: it is a mistake, and not a little dangerous, when people religious and forward shall too promptly, frequently and neerly spend their thoughts in consideration of divine excellencies. GOD hath shewn thee merit enough to spend all thy stock of love

17.

Psal. 50. 23.

18.

love upon him in the characters of his power, the book of the Creature, the great tables of his mercy, and the lines of his justice; we have cause enough to praise his excellencies in what we feel of him, and are refreshed with his influence, and see his beauties in reflexion, though we do not put our eyes out, with staring upon his face. To behold the glories and perfections of GOD with a more direct intuition is the privilege of Angels, who yet cover their faces in the brightnesse of his presence: it is onely permitted to us to consider the back parts of GOD: And therefore those speculations are too bold and imprudent addresses, and minister to danger more then to religion, when we passe away from the direct studies of virtue and those thoughts of GOD, which are the freer and safer communications of the Deity, which are the means of entercourse and relation between him and us, to those considerations concerning GOD which are Metaphysical and remote, the formal objects of adoration and wonder, rather then of virtue and temperate discourses; for GOD in Scripture never revealed any of his abstracted perfections and remoter and mysterious distances, but with a purpose to produce fear in us, and therefore to chide the temerity and boldnesse of too familiar and nearer entercourse.

19. True it is that every thing we see or can consider represents some perfections of GOD; but this I mean, that no man should consider too much, and meditate too frequently upon the immediate perfections of GOD, as it were by way of intuition, but as they are manifested in the Creatures and in the ministeries of virtue; and also when ever GODS perfections be the matter of meditation, we should not ascend upwards into him, but descend upon our selves like fruitful vapours drawn up into a cloud, descending speedily into a showre, that the effect of the consideration be a designe of good life; and that our loves to GOD be not spent in abstractions, but in good works and humble obedience. The other kinde of love may deceive us; and therefore so may such kinde of considerations which are its instrument. But this I am now more particularly to consider.

20. For beyond this I have described, there is a degree of meditation so exalted, that it changes the very name, and is called *contemplation*, and it is in the unitive way of religion: that is, it consists in unions and adherencies to GOD; it is a prayer of quietnesse and silence, and a meditation extraordinary, a discourse without variety, a vision and intuition of divine excellencies, and immediate entry into an orb of light, and a resolution of all our faculties into sweetnesse, affections and starings upon the Divine beauty; and is carried on to extasies, raptures, suspensions, elevations, abstractions, and apprehensions beatificall. In all the course of *virtuous meditation*, the soul is like a Virgin invited to make a matrimonial contract, it inquires the condition of the person, his estate and disposition, and other circumstances of amability and desire. But when she is satisfied with these enquiries and hath chosen her husband, she no more considers particulars, but is moved by his voice, and his gesture, and runs to his entertainment and fruition, and spends her self wholly in affections, not to obtain but enjoy his love.

Thus it is said.

21. But this is a thing not to be *discoursed* of, but *felt*; and although in other sciences the terms must first be known, and then the rules, and conclusions scientificall; here it is otherwise: for first the whole experience of this must be obtained, before we can so much as know what it is, and the end must

be

be acquired first; the conclusion before the premises. They that pretend to these heights call them the secrets of the kingdom, but they are such which no man can describe, such which GOD hath not revealed in the publication of the Gospel, such for the acquiring of which there are no means prescribed, and to which no man is obliged, and which are not in any mans power to obtain, nor such which it is lawfull to pray for or desire, nor concerning which we shall ever be called to an account.

Indeed when persons have been long softned with the continual droppings of religion, and their spirits made timorous and apt for impressiō by the assiduity of prayer and perpetual alarms of death, and the continual dyings of mortification; the fancy which is a very great instrument of devotion, is kept continually warm and in a disposition and aptitude to take fire and to flame out in great ascents; and when they suffer transportations beyond the burdens and support of reason, they suffer they know not what, and call it what they please, and other pious people that hear talk of it, admire that devotion which is so eminent and beatified (for so they esteem it) and so they come to be called raptures and extasies; which even amongst the Apostles were so seldom that they were never spoke of; for those visions, raptures, and intuitions of S. Steven, S. Paul, S. Peter, * and S. John were

22.

not pretended to be of this kinde; not excesses of religion, but propheticall and intuitive revelations to great and significant purposes, such as may be and are described in story: but these other cannot; for so *Cassian* reports and commends a saying of *Antony* the Hermite; *That is not a perfect prayer in which the Votary*

does either understand himself or the prayer, meaning that persons eminently religious were *Divina patientes*, as *Dionysius Areopagite* said of his Master *Hierothemus*, Pathicks in Devotion, suffering ravishments of senses, transported beyond the uses of humanity into the suburbs of beatificall apprehensions: but whether or no this be any thing else besides a too intense and indiscreet pressure of the faculties of the soul to inconveniences of understanding, or else a credulous, busie, and untamed fancy, they that think best of it cannot give a certainty. There are and have been some *Religions* who have acted madnesse, and pretended inspirations; and when these are destitute of a propheticke spirit, if they resolve to serve themselves upon the pretences of it, they are disposed to the imitation, if not, to the sufferings of madnesse, and it would be a great folly to call such *Dei plenos*, full of GOD, who are no better then phantastick and mad people.

* Act. 10. 10. ἐπέπεσον ἐπ' αὐτὸν ἕκαστος, and cap. 11. 5. καὶ ἔδον ἐν ἑκάστῳ ὄραμα. Raptus vidit visionem cum oraverat.

Mentemque priorem Exultat, atque hominem toto sibi cedere iussit
Petrone: quod de Apolline dixit Lucanus.
Qualis erat visio sine extasi Estaeami qui visionem omnipotentis vidit, excedens sed relicto oculis, Num. 24. 4. 16.

Μανίας δὲ γε εἶδη δὸς ἡ μὲν ὑπὸ νοσημάτων ἀνδραγαθίων, ἢ ὑπὸ θείας ὁρᾶς ἀλαζῆς. Platon in Phaed. τίς ἢ θείας τελέων θεῶν μὲν διελόμενοι, μαυτικῆν καὶ ἐνθεουσιών.

μὲν ἐπίπνοιαν ἀπὸ λαῶν θέντες. Διονύσιος ἢ τελεσκῆτης, μυστὴρ ἦν ποιητικῆν τελέων ἐρωτῶν ἔργων ἔν ἀν ἀπὸ τῶν ποιῶν ἐν ἐλίγῳ πῆτε ἔπαισι καὶ σφίσι ποιῶν ἀπειρεσίην. ἀλλὰ φύσει πανίτες, καὶ οἱ χριστομωδοὶ καὶ ἄλλοι λέγουσι μὲν πολλά, ἴσους ἢ ἑδὲν ἐν λέγουσι. Platon in Apol.

This we are sure of, that many illusions have come in the likeness of visions; and absurd fancies under the pretence of raptures; and what some have called the spirit of prophecy, hath been the spirit of lying; and contemplation hath been nothing but melancholy and unnatural lengths; and stilnesse of prayer hath been a meer dream and hypochondriacall devotion, and hath ended in pride or despair, or some fortith and dangerous temptation. It is reported of *Heron* the Monk, that having lived a retired, mortified, and religious life for many years together, at last he came to that habit

23.

of

of austerity, or singularity, that he refused the festiual refection and freer meals of Easter and other solemnities, that he might doe more eminently then the rest, and spend his time in greater abstractions and contemplations: but the Devill taking advantage of the weaknesse of his melancholy and unsetled spirit, gave him a transportation and an extasie in which he fancied himself to have attained so great perfection, that he was as dear to G O D as a crowned Martyr, and Angels would be his security for indemnity, though he threw himself to the bottome of a well; he obeyed his fancy and temptation, did so, bruised himself to death, and dyed possessed with a persuasion of the verity of that extasie and transportation.

24.

I will not say that all violencies and extravagancies of a religious fancy are illusions, but I say that they are all unnaturall, not hallowed by the warrant of a revelation, nothing reasonable, nothing secure; I am not sure that they ever consist with humility, but it is confessed that they are often produced by self-love, arrogance and the great opinion others have of us: I will not judge the condition of those persons who are said to have suffered these extraordinaries, for I know not the circumstances, or causes, or attendants, or the effects; or whether the stories be true that make report of them; but I shall only advise that we follow the intimation of our blessed Saviour, *that we sit down in the lowest place till the Master of the feast come and bids us sit up higher*; If we entertain the inward Man in the *purgative* and *illuminative way*, that is, in actions of repentance, virtue and precise duty, that is the surest way of uniting us to G O D, whilest it is done by faith and obedience; and that also is love; and in these peace and safety dwell: and after we have done our work it is not discretion in a servant to hasten to his meal and snatch at the refreshment of *visions, unions, and abstractions*, but first we must gird our selves and wait upon the Master, and not sit down our selves till we all be called at the great supper of the Lamb.

25.

It was therefore an excellent desire of S. Bernard, who was as likely as any to have such altitudes of speculation if G O D had really dispensed them to persons holy, phantastick and religious, *I pray G O D grant to me peace of spirit, joy in the holy Ghost, to compassionate others in the midst of my mirth, to be charitable in simplicity, to rejoyce with them that rejoyce, and to mourn with them that mourn; and with these I shall be content: other exaltations of devotion I leave to Apostles and Apostolick men; the high hills are for the Harts and the climbing Goates, the stony rocks and the recesses of the earth for the Conies*. It is more healthfull and nutritive to dig the earth and to eat of her fruits, then to stare upon the greatest glories of the heavens, and live upon the beams of the Sun; so unsatisfying a thing is rapture and transportation to the soul; it often distracts the faculties, but seldome does advantage piety, and is full of danger in the greatest of its lustre. If ever a man be more in love with GOD by such instruments, or more indeered to virtue, or made more severe and watchfull in his repentance, it is an excellent grace and gift of G O D, but then this is nothing but the joyes and comfort of ordinary meditation; those extraordinary, as they have no sense in them, so are not pretended to be instruments of virtue; but are like *Fonathans* arrows shot beyond it, to signifie the danger the man is in towards whom such arrows are shot; but if the person be made unquiet, unconstant, proud, pusillanimous, of high opinion, pertinacious and confident in uncertain judgements, or desperate, it is certain they are temptations and illusions: so that as all our duty consists in the

the ways of repentance and acquit of virtue; so there rests all our safety, and by consequence all our solid joyes; and this is the effect of ordinary, pious, and regular meditations.

If I mistake not, there is a temptation like this under another name amongst persons whose religion hath lesse discourse and more fancy, and that is, a familiarity with GOD; which indeed if it were rightly understood, is an affection consequent to the illuminative way, that is, an act, or an effect of the virtue of Religion and Devotion, which consists in prayers and addresses to GOD, lauds and Eucharists, and hymns, and confidence of coming to the throne of grace, upon assurance of GODS veracity and goodnesse infinite: so that familiarity with GOD, which is an affection of friendship, is the entercourse of giving and receiving blessings and graces respectively: and it is produced by a holy life, or the being in the state of grace, and is part of every mans inheritance that is a friend of GOD. But when familiarity with GOD shall be esteemed a priviledge of singular and eminent persons not communicated to all the faithfull, and is thought to be an admission to a neerer entercourse of secrecy with GOD, it is an effect of pride and a mistake in judgment concerning the very same thing which the old Divines call the unitive way, if themselves that claim it understood the terms of art, and the consequents of their own intentions.

Onely I shall observe one Circumstance, that familiarity with GOD is nothing else but an admission to be of GODS family, the admission of a servant or a son in minority, and implies obedience, duty, and fear on our parts; care and providence and love on GODS part: And it is not the familiarity of sons, but the impudence of proud equals to expresse this pretended priviledge in even, unmannerly, and unreverent addresses and discourses: and it is a sure rule, that whatsoever heights of piety, union or familiarity any man pretends to, it is of the Devil, unless the greater the pretence be, the greater also be the humility of the man. The highest flames are the most tremulous; and so are the most holy and eminent religious persons, more full of awfulnesse and fear and modesty and humility; so that in true Divinity and right speaking there is no such thing as the unitive way of religion, save onely in the effects of duty, obedience and the expresses of the precise virtue of religion. Meditations in order to a good life let them be as exalted, as the capacity of the person and subject will endure, up to the height of contemplation; but if contemplation comes to be a distinct thing and something besides or beyond a distinct degree of virtuous meditation, it is lost to all sense and religion and prudence. *Let no man be hasty to eat of the fruits of Paradise before his time.*

And now I shall not need to enumerate the blessed fruits of holy Meditation; for it is a grace that is instrumentall to all effects, to the production of all virtues and the extinction of all vices, and by consequence the inhabitation of the holy Ghost within us, is the naturall or proper emanation from the frequent exercise of this duty, onely it hath something particularly excellent, besides its generall influence: for meditation is that part of prayer which knits the soul to its right object, and confirms and makes actual all our intention and devotion. Meditation is the tongue of the soul and the language of our spirit; and our wandring thoughts in prayer are but the neglects of meditation, and recessions from that duty; and according as we neglect meditation, so are our prayers imperfect; meditation being the soul

of prayer, and the intention of our spirit. But in all other things meditation is the instrument and conveyance; it habituates our affections to heaven, it hath permanent content, it produces constancy of purpose, despising of things below, inflamed desires of virtue, love of G O D, self-deniyall, humility of understanding and univerfall correction of our life and manners.

The P R A Y E R.

Holy and Eternall *J E S U S*, whose whole life and doctrine was a perpetuall Sermon of holy life, a treasure of wisdom and a repository of Divin materials for meditation, give me grace to understand, diligence and attention to consider, care to lay up, and carefulnesse to reduce to practise all those actions, discourses and pious lessons and intimations by which thou didst expressly teach, or tacitly imply, or mysteriously signifie our duty: Let my understanding become as spirituall in its employment and purposes as it is immateriall in its nature: fill my memory as a vessell of election with remembrances and notions highly compunctive, and greatly incentive of all the parts of sanctity. Let thy holy Spirit dwell in my soul, instructing my knowledge, sanctifying my thoughts, guiding my affections, directing my will in the choice of virtue, that it may be the great employment of my life to meditate in thy law, to study thy preceptive will, to understand even the niceties and circumstantials of my duty, that ignorance may neither occasion a sinne, nor become a punishment: take from me all vanity of spirit, lightnesse of fancy, curiosity and impertinency of enquiry, illusions of the Devill and phantastick deceptions: let my thoughts be as my religion, plain, honest, pious, simple, prudent and charitable, of great employment & force to the production of virtues and extermination of vice, but suffering no transportations of sense and vanity, nothing greater then the capacities of my soul, nothing that may minister to any intemperances of spirit, but let me be wholly inebriated with love, and that love wholly spent in doing such actions as best please thee in the conditions of my infirmity and the securities of humility, till thou shalt please to draw the curtain and reveal thy interiour beauties in the kingdome of thy eternall glories: which grant for thy mercies sake O Holy and Eternall *J E S U*. Amen.

SECT.

SECT. VI.

*Of the death of the Holy Innocents or the babes of
Bethlehem, and the flight of JESUS
into EGYPT.*



AL this while *Herod* waited for the return of the Wisemen, that they might give directions where the childe did lye, and his sword might finde him out with a certain and direct execution. But when he saw that he was mocked of the Wisemen, he was exceeding wroth. For it now began to deserve his trouble, when his purposes which were most secret began to be contradicted and diverted with a prevention, as if they were resisted by an all-seeing and almighty Providence. He began to suspect, the hand of heaven was in it, and saw there was nothing for his purposes to be acted, unlesse he could dissolve the golden chain of Predestination. *Herod* beleived the divine Oracles foretelling that a King should be born in *Bethlehem*, and yet his ambition had made him so stupid, that he attempted to cancell the decree of heaven. For if he did not beleive the prophecies, why was he troubled? If he did beleive them, how could he possibly hinder that event which **G O D** had foretold himself would certainly bring to passe?

And therefore since **G O D** already had hindred him from the executions of a distinguishing sword, he resolved to send a sword of indiscrimination and confusion, hoping that if he killed all the babes of *Bethlehem*, this young Kings reign also should soon determine. *He therefore sent forth and slew all the children that were in Bethlehem and all the coasts thereof from two years old and under, according to the time which he had diligently enquired of the Wisemen.* For this execution was in the beginning of the second year after **CHRISTS** nativity, as in all probability we guesse; not at the two years end, as some suppose: because as his malice was subtill, so he intended it should be secure, and though he had been diligent in his inquiry, and was neer the time in his computation, yet he that was never sparing of the lives of others, would now to secure his Kingdome rather over-act his severity for some moneths, then by doing execution but just to the title of his account hazard the escaping of the *Messias*.

This execution was sad, cruell and universall: no abatements made for the dire shriekings of the Mothers, no tender hearted souldier was employed, no hard hearted person was softned by the weeping eyes, and pity-begging looks of those mothers, that wondred how it was possible any person should hurt their pretty sucklings; no connivencies there, no proteccions, or friendships, or consideration, or indulgencies, but *Herod* caused that his own childe which was at nurse in the coasts of *Bethlehem* should bleed to death; which made *Augustus Caesar* to say, that in *Herods house* it were better to be a hog then a childe: because the custome of the nation did secure a hog from *Herods* knife, but no religion could secure his childe. The sword being

1.

2.

Sic ait Glossa ordinaria ad O-nuphrius in factis ait hanc eadem hincno post Christum natum contigisse

3.

Maerob. Saturnal. lib. 2. ca. 4.

M ing

ing thus made sharp by *Herods* commission killed 14000 pretty babes, as the Greeks in their Calendar, and the Abyssines of *Ethiopia* doe commemorate in their offices of Liturgy. For *Herod* crafty and malicious, that is,

* Quis apud
Iudaeum di-
scipulus Tyran-
tid.
ἐκείνου ἦν ὁ
τὸν φρεσὶν
καὶ ψυχῶν, ὁ
τοῦ περὶ αὐτοῦ
ἐκείνου αἰ
παρ' ἑαυτοῦ ἀνηγόρευε, καὶ εἰπὼν σαραζαῖ, καὶ εἰπὼν τυραῖ, καὶ χρημάτων ἀφαιρέσεις, καὶ βλα-
πῆς, καὶ ὄβριος. &c.

perfectly * tyrant, had caused all the children to be gathered together; which the credulous mothers (supposing it had been to take account of their age and number in order to some taxing) hindred not, but unwittingly suffered themselves and their babes to be betrayed to an irremediable butchery.

Then was fulfilled that which was spoken by *Feremy the Prophet*, saying, *Lamentation and weeping and great mourning, Rachel weeping for her children and would not be comforted.* All the synonyma's of sadness were little enough to expresse this great weeping when 14000 mothers in one day saw their pretty babes pouring forth their blood into that bosome whence not long before they had sucked milk, and in stead of those pretty similes which use to entertain the fancy and dear affections of their mothers, nothing but affrighting shrieks and then ghastly looks; the mourning was great, like the mourning in the valley of *Hinnom*, and there was no Comforter; their sorrow was too big to be cured till it should lie down alone and rest with its own weariness.

5. But the malice of *Herod* went also into the hill countrey, and hearing that of *John* the son of *Zechary*, great things were spoken, by which he was designed to a great ministry about this young Prince, he attempted in him also to rescind the Prophecies, and sent a messenger of death towards him; but the Mothers care had been early with him, and sent him into desert places, where he continued till the time appointed of his manifestation unto *Israel*. But as the children of *Bethlehem* died in the place of *CHRIST*, so did the Father of the Baptist dye for his child. For *Herod* slew *Zechary* between the Temple and the Altar, * because he refused to betray his son to the fury of that rabid Bear: Though some persons very eminent amongst the stars of the Primitive Church, † report a tradition, that a place being separated in the Temple for Virgins, *Zechary* suffered the Mother of our Lord to abide there after the birth of her holy Son, affirming her still to be a Virgin; and that for this reason, not *Herod*, but the Scribes and Pharisees did kill *Zechary*.

* Sic Chryso-
st. & Petrus Mar-
tyr episc. Alex-
andr. Nicoph. &
Cedvenus.

† Sic aiunt Ori-
gen tract. 23. in
evang. Matth.
S. Basil. bomil. de humana Christi generatione. Nyssen in natali Christi. Cyril. adv. Anthropomorphitas.

6.
* In Scopiaco.
cap. 8.

Tertullian * reports that the blood of *Zechary* had so befouled the stones of the pavement, which was the altar on which the good old Priest was sacrificed, that no act or industry could wash the tincture out; the dye and guilt being both indeleble; as if, because *GOD* did intend to exact of that nation all the blood of righteous persons from *Abel* to *Zechary*, who was the last of the Martyrs of the synagogue, he would leave a character of their guilt in their eyes to upbraid their irreligion, cruelty and infidelity. Some there are who affirme these words of our blessed Saviour not to relate to any *Zechary* who had been already slain, but to be a prophecy of the last of all the Martyrs of the *Jews* who should be slain immediately before the destruction of the last Temple and the dissolution of the Nation. Certain it is that such a *Zechary* the son of *Baruch* (if we may beleive *Josephus*) was slain

slain in the middle of the Temple a little before it was destroyed; and it is agreeable to the nature of the prophecy and reproof here made by our blessed Saviour that [from *Abel* to *Zechary*] should take in all the righteous blood from first to last, till the iniquity was complete; and it is not imaginable that the blood of our blessed Lord, and of *S. James* their Bishop, (for whose death many of themselves thought God destroyed their city) should be left out of the account; which yet would certainly be left out, if any other *Zechary* should be meant, then he whom they last slew; and in proportion to this, *Cyprian de Valera* expounds that which we read in the past tense, to signify the future; *ye slew*, i. e. *shall slay*; according to the style often used by Prophets, and as the *Aorist* of an uncertain signification, will bear. But the first great instance of the Divine vengeance for these executions was upon *Herod*; who in very few years after, was smitten with GOD with so many plagues and tortures, that himself alone seemed like an hospitall of the *Incurabili*: For he was tormented with a soft slow fire, like that of burning iron, or the cinders of Yew, in his body: in his bowels with intolerable Colicks and ulcers, in his naturall parts with worms, in his feet with gout, in his nerves with convulsions, difficulty of breathing; and out of divers parts of his body issued out so impure and ulcerous a stream, that the loathsomenesse, pain and indignation made him once to snatch a knife with purpose to have killed himself, but that he was prevented by a Nephew of his, that stood there in his attendance.

But as the flesh of beasts grows callous by stripes, and the pressures of the yoke: so did the heart of *Herod*, by the loads of Divine vengeance. GOD began his hell here, and the pains of hell never made any man lesse impious; for *Herod* perceiving that he must now die, * first put to death his son *Antipater* under pretence that he would have poisoned him; and that the last scene of his life might for pure malice and exalted spite out-doe all the rest, because he beleved the Jewish nation would joyce at his death, he assembled all the Nobles of the people and put them in prison, giving in charge to his sister *Salome*, that when he was expiring his last, all the Nobility should be slain, that his death might be lamented with a perfect and universal sorrow.

But GOD that brings to nought the counsels of wicked Princes turned the designe against the intendment of *Herod*; for when he was dead and could not call his sister to an account for disobeying his most bloody and unrighteous commands, she released all the imprisoned and despairing Gentlemen, and made the day of her Brothers death a perfect Jubilee, a day of joy, such as was that when the nation was delivered from the violence of *Haman* in the days of Purim.

And all this while GOD had provided a sanctuary for the holy Childe *JESUS*. For GOD seeing the secret purposes of blood which *Herod* had, sent his Angel who appeared to *Joseph* in a dream, saying, *Arise and take the young childe and his Mother and flye into Egypt, and be thou there untill I bring thee word, for Herod will seek the young childe to destroy him; then he arose and took the young childe and his Mother by night and departed into Egypt;* And they made their first abode in *Hermopolis* in the countrey of *Thebais*, whither when they first arrived, the childe *JESUS* being by designe or providence carried into a Temple, all the statues of the Idol gods fell down, like *Dagon* at the presence of the Ark, and suffered their timely and just dissolution and dishonour. According to the pro-

7.

* Δεναι γὰρ ἐν
χοιμαὶ ἀποκτε-
μέναι χιούσι.

8.

9.

Matth. 2. 13.

Euseb. de de-
monst. c. 20.
S. Athanas. lib.
de incarnat.
c. 16. Palladi-
us in vita S. A-
pollon.

Isa. 19. 1.
Dorotheus in
synopsi. Pallad.
in vita Apollon.

phesy of *Isaiah*: *Behold the Lord shall come into Egypt and the Idols of Egypt shall be moved at his presence.* And in the life of the Prophet *Jeremy*, written by *Epiphanius* it is reported, that he told the Egyptian Priests that then their Idols should be broken in pieces, when a holy Virgin with her childe should enter into their countrey: which prophecy possibly might be the cause that the Egyptians did, besides their vanities, worship also an infant in a manger, and a Virgin in her bed.

10.

From *Hermopolis* to *Maturea* went these holy Pilgrims in pursuance of their safety and provisions, where it was reported they dwelt in a garden of balsame, till *Joseph* being at the end of seven years (as it is commonly believed) ascertained by an Angel of the death of *Herod* and commanded to return to the land of *Israel*, he was obedient to the heavenly vision, and returned. But hearing that *Archelaus* did reign in the place of his Father, and knowing that the cruelty and ambition of *Herod* was hereditary or intayl'd upon *Archelaus*, being also warned to turn aside into the parts of *Galilee*, which was of a distinct jurisdiction, governed indeed by one of *Herods* sons, but not by *Archelaus*, thither he diverted, and there that holy family remained in the city of *Nazareth*, whence the holy childe had the appellative of a *Nazarene*.

Ad. SECT. 6.

*Considerations upon the death of the Innocents,
and the flight of holy JESUS
into EGYPT.*

1.

Herod having called the wisemen, and received information of their designe, and the Circumstances of the childe, pretended religion too, and desired them to bring him word, when they had found the babe, that he might come and worship him; meaning to make a sacrifice of him, to whom he should pay his adoration: and in stead of investing the young Prince with a Royall purple he would have stained his swadling bands with his blood. It is ever dangerous when a wicked Prince pretends Religion, his designe is then foulest by how much it needs to put on a fairer outside: but it was an early policy in the world, and it concerned mens interests to seem religious, when they thought that to be so, was an abatement of great designs. When *Jezebel* designed the robbing and destroying *Naboth*, she sent to the Elders to proclaim a fast; for the externall and visible remonstrances of religion leave in the spirits of men a great reputation of the seeming person, and therefore they will not rush into a furious sentence against his actions, at least not judge them with prejudice against the man towards whom they are so fairely prepared, but doe some violence to their own understanding, and either disbelieve their own reason, or excuse the fact, or think it but an error, or a lesse crime, or the incidencies of humanity, or however, are so long in decreeing against him, whom they thinke to be religious, that the rumour is abated, or the stream of indignation

on is diverted by other laborious arts intervening before our zeal is kindled, and so the person is unjudged, or at least the design secured.

But in this humane policy was exceedingly infatuated, and though *Herod* had trusted his design to no keeper but himself, and had pretended fair, having *religion* for the word, and called the wisemen privately, and intrusted them with no employment but a civill request, an account of their successe of the journey, which they had no reason or desire to conceal; yet his heart was opened to the eye of heaven, and the sun was not more visible then his dark purpose was to GOD, and it succeeded accordingly; the childe was sent away, the wisemen warned not to return, *Herod* was mocked and enraged; and so his craft became foolish and vain; and so are all counsells intended against GOD, or any thing of which he himself hath undertaken the protection. For although we understand not the reasons of security, because we see not that admirable concentrating of infinite things in the Divine Providence, whereby God brings his purposes to act by wayes unlookt for, and sometimes contradictory; yet the publick and perpetuall experience of the world hath given continuall demonstrations, that all evill counsells have come to nought; that the succeeding of an impious design is no argument that the man is prosperous; that the curse is then surest, when his fortune spreads the largest; that the contradiction and impossibilities of deliverance to pious persons are but an opportunity and engagement for GOD to doe wonders, and to glorifie his power and to exalt his mercy by the instances of miraculous or extraordinary events. And as the afflictions happening to good men are alleviated by the support of Gods good Spirit; and enduring them here are but consignations to an honourable amends hereafter: so the succeeding prosperities of fortunate impiety, when they meet with punishment in the next or in the third age, or in the deletion of a people five ages after, are the greatest arguments of Gods providence, who keeps wrath in store, and forgets not to doe judgement for all them that are oppressed with wrong; It was laid up with God, and was perpetually in his eye, being the matter of a lasting, durable and unremitted anger.

But God had care of the holy childe; he sent his Angel to warn *Joseph* with the babe and his Mother to flye into *Egypt*. *Joseph* and *Mary* instantly arise, and without enquiry how they shall live there, or when they shall return, or how be secured, or what accommodations they shall have in their Journey, at the same hour of the night begin the pilgrimage with the cheerfulness of obedience, and the securities of faith, and the confidence of hope; and the joyes of love, knowing themselves to be recompensed for all the trouble they could endure, that they were instruments of the safety of the holy *JESUS*, that they then were serving God, that they were encircled with the securities of the divine providence, and in these dispositions all places were alike, for every region was a Paradise where they were in company with *JESUS*. And indeed that man wants many degrees of faith and prudence, who is solicitous for the support of his necessities, when he is doing the commandment of God. If he commands thee to offer a sacrifice, himself will provide a Lambe, or enable thee to finde one; and he would remove thee into a state of separation, where thy body needs no supplies of provision, if he meant thou shouldest serve him without provisions; he will certainly take away thy need, or satisfie it, he will feed thee himself as he did the Israelites, or take away thy hunger as he did to *Moses*, or send

— τὸς θεὸς ἐ-
χων πρὸς σι-
λάς, ἀπίστω
ματινὸν ἔργον
δ' ἔμελλε. *Exip.*

Heb. 13. 5, 6.

ravens to feed thee as he did to *Elias*, or make charitable people minister to thee as the widow to *Elisba*, or give thee his own portion as he maintained the Levites, or make thine enemies to pity thee as the Assyrians did the captive Jews; For whatsoever the world hath, and whatsoever can be conveyed by wonder, or by providence, *all that* is thy security for provisions, so long as thou doest the work of God. And remember that the assurance of blessing, and health, and salvation is not made by doing what we list, or being where we desire, but by doing Gods will, and being in the place of his appointment: we may be safe in Egypt, if we be there in obedience to God; and we may perish among the babes of *Bethlehem*, if we be there by our own election.

4. *Joseph* and *Mary* did not argue against the Angels message; because they had a confidence of their charge, who with the breath of his mouth could have destroyed *Herod*, though he had been abetted with all the legions marching under the Roman Eagles; but they, like the two Cherubims about the Propitiatory, took the childe between them, and fled, giving way to the fury of persecution, which possibly when the materials are withdrawn might expire, and dye like fire, which else would rage for ever. *JESUS* fled, undertook a sad journey, in which the roughness of the wayes, his own tenderness, the youth of his Mother, the old age of his supposed Father, the finalness of their viaticum and accommodation for their voyage, the no kindred they were to go to, hopelesse of comforts and exterior supplies, were so many circumstances of poverty, and lesser strokes of the persecution; things that himself did choose to remonstrate the verity of his nature, the infirmity of his person, the humility of his spirit, the austerity of his undertaking, the burden of his charge, and by which he did teach us the same virtues he then expressed; and also consign'd this permission to all his Disciples in future ages, that they also may flye from their persecutors, when the case is so, that their work is not done; that is, they may glorifie God with their lives more then with their death. And of this they are ascertained by the arguments of prudent account; for sometimes we are called to glorifie God by dying, and the interest of the Church, and the faith of many may be concerned in it; then we must abide by it. In other cases it is true that *Demosthenes* said in apology for his own escaping from a lost field, *A man that runs away may fight again*. And *S. Paul* made use of a guard of Souldiers to rescue him from the treachery of the Jewish Rulers, and of a basket to escape from the Inquisition of the Governour of *Damascus*; and the Primitive Christians, of Grotts and subterraneous retirements, and *S. Athanasius* of a fair Ladies house, and others of deserts and graves, as knowing it was no shame to flye when their Master himself had fled, that his time & his work might be fulfilled, & when it was, he then laid his life down.

5. It is hard to set down particular rules that may indefinitely guide all persons in the stacing of their own case; because all things that depend upon circumstances are alterable unto infinite. But as *GODS* glory and the good of the Church are the great considerations to be carried before us all the way, and in proportions to them we are to determine and judge our Questions: so also our infirmities are allowable in the scrutiny; for I doubt not but *GOD* intended it a mercy and a compliance with humane weakness, when he gave us this permission, as well as it was a designe to secure the opportunities of his service, and the consummation of his own work by

us.

¹ Ἄνθρωπος ὁ φεύγων ἐξ ἐπιλήθους μάχης.

us. And since our fears and the incommodities of flight, and the sadnesse of exile, and the insecurities and inconveniencies of a strange and new abode are part of the persecution; provided that Gods glory be not certainly and apparently neglected, nor the Church evidently scandalized by our flight, all interpretations of the question in favour of our selves, and the declension of that part which may tempt us to apostasie, or hazard our confidence, and the choosing the lesser part of the persecution is not against the rule of faith, and always hath in it lesse glory, but oftentimes more security.

But thus far *Herods* ambition transported him, even to resolutions of murder of the highest person, the most glorious and the most innocent upon earth; and it represents *that passion* to be the most troublesome and vexatious thing that can afflict the sons of men. *Virtue* hath not half so much trouble in it, it sleeps quietly without startings and :frighting fancies, it looks cheerfully, smiles with much serenity, and though it laughs not often, yet it is ever delightfull in the apprehensions of some faculty: it fears no man, nor no thing, nor is it discomposed; and hath no concernments in the great alterations of the World; and entertains death like a Friend, and reckons the issues of it, as the greatest of its hopes: but *ambition* is full of distractions; it teems with stratagems, as *Rebecca* with strugling twins, and is swelled with expectation as with a tympany, and sleeps sometimes as the winde in a storme, still and quiet for a minute, that it may burst out into an impetuous blast till the cordage of his heartstrings crack; fears when none is nigh, and prevents things which never had intention, and falls under the inevitability of such accidents, which either could not be foreseen or not prevented. It is an infinite labour to make a Mans self miserable, and the utmost acquit is so goodly a purchase, that he makes his days full of sorrow to enjoy the troubles of a three years reign; for *Herod* lived but three years, or five at the most, after the flight of J E S U S into Egypt. And therefore there is no greater unreasonableness in the world then in the designs of ambition; for it makes the present certainly miserable, unsatisfied, troublesome and discontent, for the uncertain acquit of an honour, which nothing can secure; and besides a thousand possibilities of miscarrying, it relies upon no greater certainty then our life, and when we are dead all the world sees who was the fool. But it is a strange carevenesse and baseness of disposition, of men so furiously and unsatiably to run after perishing and uncertain interests in defiance of all the reason and religion of the world, and yet to have no appetite to such excellencies which satisfy reason and content the spirit, and create great hopes, and ennoble our expectation, and are advantages to communities of men and publick societies, and which all wisemen teach and all religion commands.

And it is not amisse to observe how *Herod* vexed himself extremely upon a mistake; the childe J E S U S was born a King, but it was a King of all the world, not confined within the limits of a province, like the weaker beauties of a torch to shine in one room, but like the Sun, his Empire was over all the world; and if *Herod* would have become but his tributary and paid him the acknowledgements of his Lord, he should have had better conditions then under *Cesar*, and yet have been as absolute in his own Jewry as he was before; his kingdome was not of this World, and he that

Hollis Herodes impie
Christum venire quid times?
Non auferet terrestria
Qui regna dat caelestia.

6.

7.

*Dubia pro civi-
tis solent timere
Reges. Seneca
Oedip.*

gives

Qui sceptra divo sceptra imperio regit
Tinet timoribus, metus in animum cadit.
Senec. Oedip.

gives heavenly kingdoms to all his servants would not have stooped to have taken up *Herods* petty Coronet; but as it is a very vanity which ambition seeks, so it is a shadow that disturbs and discomposes all its motion and apprehensions.

8. And the same mistake caused calamities to descend upon the Church: for some of the persecutions commenced upon pretence, Christianity was an enemy to government: But the pretence was infinitely unreasonable, and therefore had the fate of senseless allegations, it disbanded presently; for no external accident did so incorporate the excellence of CHRIST S religion into the hearts of men, as the innocence of the men, their inoffensive deportment, the modesty of their designs, their great humility and obedience, a life expressly in enmity and contestation against secular ambition. And it is to be feared that the mingling humane interests with religion will deface the image CHRIST hath stamped upon it; certain it is, the metall is much abated by so impure alloy, while the Christian Prince serves his end of ambition, and bears arms upon his neighbours country for the service of religion, making CHRIST S kingdom to invade *Herods* rights: and in the state Ecclesiasticall secular interests have so deep a portio-

Καὶ ἡ τῶν ἀσεβησάντων πολυτέλεια, πηλὴ εἰς θεὸν ἔγινε, εἰ μὴ μετὰ τὸ ἐνθέν ἄσθενήσῃ. Ὁ ἀσεβήσας δὲ ἐξ ἑαυτοῦ θρησκείας ἀφένων, πρὸς ἐσθ' ἐπ' αὐτὴν ἀναθήματα ἱερῶν σάκων χορηγία. τὸ δ' ἐνθέν ἄσθενημα δικῶς ἠδ' ἐρασμί- νων συνάπτει θεῷ. Hierocl.

on, that there are snares laid to tempt a perfection, and men are invited to Sacrilege while the revenues of a Church are a fair fortune for a Prince. I make no scruple to finde fault with Painters that picture the poor Saints with rich garments; for though they deserved better, yet they had but poor ones: and some have been

tempted to cheat the Saint, not out of ill will to his sanctity, but love to his shrine, and to the beauty of the clothes, with which some imprudent persons have of old time dressed their images: so it is in the fate of the Church, persecution, and the robes of CHRIST were her portion, and her clothing, and when she is dressed up in gawdy fortunes it is no more then she deserves, but yet sometimes it is occasion that the Devil cheats her of her holiness, and the men of the world sacrilegiously cheat her of her riches: and then when GOD hath reduced her to that poverty he first promised and intended to her, the persecution ceases, and sanctity returns, and GOD curses the sacrilege, and stirs up mens mindes to religious Donatives: and all is well till she grows rich again. And if it be dangerous in any man to be rich, and discomposes his steps in his journey to Eternity, it is not then so proportionable to the analogy of CHRIST S Poverty, and the inheritance of the Church, to be fedulous in acquiring great temporalities, and putting Princes in jealousy and States into care for securities, lest all the Temporall should run into Ecclesiasticall possession.

9. If the Church have by the active piety of a credulous, a pious and lesse observant age been endowed with great possessions, she hath rules enough, and poor enough, and necessities enough to dispend what she hath, with advantages to religion: but then all she gets by it is the trouble of an unthankfull, a suspected and unsatisfying dispensation; and the Church is made by evill persons a Scene of ambition and stratagem, and to get a Germane Bishoprick to be a Prince, and to defend with niceness and suits of Law every custom or lesser rite even to the breach of charity, and the scandall of

Vide quæ dixit
Amnian. Mar-
cel. lib. 17. &
epistolæ S. Gregorii M. l. 4. ep. 32. 34. 36. & l. 6. ep. 30. 47. indiēt 1. ep. 30. & concil. Africanum quo monitus est Celestinus Papa, ne summojum typhum sæculi in ecclesiam, quæ lucem simplicis atq; & humilitatis diem, Deum videre cupientibus præferat, videndum inducere.

religion

religion is called a duty; and every single person is bound to forgive injuries, and to quit his right rather than his Charity; But if it is not a duty in the Church also, in them whose life should be excellent to the degree of example, I would fain know, if there be not greater care taken to secure the Ecclesiasticall revenue, then the publick charity and the honour of religion in the strict piety of the Clergy: for as the not engaging in suits may occasion bold people to wrong the Church, so the necessity of engaging is occasion of losing charity and of great scandall. I finde not fault with a free revenue of the Church; it is in some sense necessary to Governours, and to preserve the Consequents of their authority: but I represent that such things are occasion of much mischief to the Church, and lesse holinesse, and in all cases, respect should be had to the design of Christianity, to the Prophecies of JESUS, to the promised lot of the Church, to the dangers of riches, to the excellencies, and advantages, and rewards of poverty; and if the Church have enough to perform all her duties and obligations cheerfully, let her of all societies be soonest content. If she have plenty, let her use it temperately and charitably; if she have not, let her not be querulous and troublesome; but however, it would be thought upon, that though in judging the *quantum* of the Churches portion the World thinks every thing too much, yet we must be careful we do not judge every thing too little; and if our fortune be safe between envy and contempt, it is much mercy. If it be despicable, it is safe for Ecclesiasticks, though it may be accidentally inconvenient, or lesse profitable to others; but if it be great, publick experience hath made remonstrance, that it mingles with the world, and dutties those fingers w^{ch} are instrumental in consecration, & the more solemn rites of christianity.

JESUS fled from the persecution; as he did not stand it out, so he did not stand out against it; he was carefull to transmit no precedent, or encouragement of resisting tyrannous Princes, when they offer violence to Religion, and our lives: he would not stand disputing for priviledges, nor calling in Auxiliaries from the LORD of Hosts, who could have spared him many Legions of Angels, every single spirit being able to have defeated all *Herods* power; but he knew it was a hard lesson to learn patience, and all the excuses in the world would be sought out to discourage such a Doctrine by which we are taught to dye, or lose all we have, or suffer inconveniencies at the will of a Tyrant; we need no authentick examples, much lesse Doctrines to invite Men to war, from which we see Christian Princes cannot be restrained with the engagements and peacefull Theoremes of an excellent and a holy Religion, nor Subjects kept from rebelling by the interests of all Religions in the World, nor by the necessities and reasonableness of obedience, nor the indeerments of all publick Societies of Men; one word, or an intimation from CHRIST would have sounded an alarm, and put us into postures of defence, when all CHRIST S excellent Sermons, and rare exemplar actions cannot tye our hands. But it is strange now, that of all Men in the World Christians should be such fighting people, or that Christian Subjects should lift up a thought against a Christian Prince, when they had no intimation of encouragement from their Master, but many from him to endear *obedience*, and *humility*, and *patience*, and *charity*, and these four make up the whole analogy, and represent the chief design and meaning of Christianity in its moral constitution.

But JESUS, when himself was safe, could also have secured the poor
Babes

10.

11.

*Ætas nec dum
habilis ad pug-
nam idonea ex-
stitit ad evadēdū ;
ut apparet
innocentes esse
qui propter
Christum necan-
tur, infans in-
nocens occisa est.
S. Cyprian.*

*Athenagoras
dixit infantes
resurrecturos,
sed non venturos
in iudicium.*

Babes of *Bethlehem*, with thousands of diversions and avocations of *Herods* purposes, or by discovering his own escape in some safe manner not unknown to the Divine wisdom; but yet it did not so please G O D. He is Lord of his Creatures, and hath absolute dominion over our lives, and he had an end of glory to serve upon these Babes, and an end of justice upon *Herod*; and to the children he made such compensation, that they had no reason to complain that they were so soon made stars, when they shined in their little Orbs and participations of Eternity; for so the sense of the Church hath been, that they having died the death of Martyrs, though incapable of making the choice, G O D supplied the defects of their will, by his own entertainment of the thing; that as the misery and their death, so also their glorification might have the same Authour in the same manner of causality; even by a peremptory and unconditioned determination in these particulars. This sense is pious and nothing unreasonable, considering that all circumstances of the thing make the case particular; but the immature death of other infants is a sadder story; for though I have no warrant or thought that it is ill with them after death; and in what manner or degree of well-being it is, there is no revelation; yet I am not of opinion, that the securing of so low a condition as theirs in all reason is like to be, will make recompense, or is an equal blessing with the possibilities of such an eternity, as is proposed to them who in the use of reason and a holy life glorify G O D with a free obedience; and if it were otherwise, it were no blessing to live till the use of reason; and Fools and Babes were in the best, because in the securest condition, and certain expectation of equal glories.

12. As soon as *Herod* was dead (for the Divine Vengeance waited his own time for his arrest) the Angel presently brought *Joseph* word; the holy Family was full of content and indifferency, not solicitous for return, not distrustful of the Divine Providence, full of poverty and sanctity, and content, waiting G O D S time, at the return of which G O D delay'd not to recall them from exile; *out of Egypt he called his Son*, and directed *Joseph* fear and discourse that he should divert to a place in the jurisdiction of *Phillip*, where the Heir of *Herods* cruelty, *Archelaus*, had nothing to do; and this very series of providence and care G O D expresses to all his sons by adoption; and will determine the time and set bounds to every Persecution, and punish the instruments, and ease our pains, and refresh our sorrows, and give quietness to our fears, and deliverance from our troubles, and sanctifieit all, and give a Crown at last, and all in his good time, if we wait the coming of the Angel, and in the mean time do our duty with care, and sustain our temporals with indifferency; and in all our troubles and displeasing accidents we may call to minde, that G O D by his holy and most reasonable Providence hath so ordered it, that the spiritual advantages we may receive from the holy use of such incommodities, are of great recompense and interest, and that in such accidents the holy J E S U S having gone before us in precedent, does go along with us by love and fair assistances, and that makes the present condition infinitely more eligible, then the greatest splendour of secular fortune.

 The P R A Y E R .

O Blessed and eternal G O D, who didst suffer thy holy Son to flye from the violence of an enraged Prince, and didst choose to defend him in the ways of his infirmity by hiding himself, and a voluntary exile; be thou a defence to all thy faithfull people, when ever persecution arises against them, send them the ministry of Angels to direct them into ways of security, and let thy holy Spirit guide them in the paths of sanctity, and let thy providence continue in custody over their persons till the times of refreshment, and the day of redemption shall return: Give O L O R D to thy whole Church sanctity and zeal, and the confidences of a holy faith, boldnesse of confession, humility, content, and resignation of spirit, generous contempt of the World, and unmingled desires of thy glory, and the edification of thy Elect, that no secular interests disturbe her duty, or discompose her charity, or depress her hopes, or in any unequal degree possesse her affections and pollute her spirit, but preserve her from the snares of the World, and the Devil, from the rapine and greedy desires of sacrilegious persons, and in all conditions whether of affluence or want may she still promote the interests of Religion: that when plentifulnesse is within her palaces, and peace in her walls, that condition may then be best for her; and when she is made as naked as J E S U S to his passion, then poverty may be best for her, that in all estates she may glorifie thee, and in all accidents and changes thou mayest sanctifie and blesse her, and at last bring her to the eternal riches and abundances of glory, where no persecution shall disturb her rest. Grant this for sweet J E S U S sake, who suffered exile, and hard journeys, and all the inconveniencies of a friendlesse person, in a strange Province, to whom with thee and the eternal Spirit be glory forever, and blessing in all generations of the World and for ever and ever. Amen.

 S E C T .

SECT. VII.

Of the younger years of JESUS, and his disputation with the Doctors in the Temple.

From the return of this holy Family to *Judæa*, and their habitation in *Nazareth*, till the blessed childe JESUS was twelve years of age, we have nothing transmitted to us out of any authentick Record; but that they went to *Jerusalem* every year at the Feast of the Passover. And when JESUS was twelve years old, and was in the Holy City attending upon the Paschal Rites, and solemn Sacrifices of the Law, his Parents having fulfilled their days of festivity, went homeward, supposing the Childe had been in the Caravan among his friends, and so they erred for the space of a whole days journey; and when they sought him and found him not, they returned to *Jerusalem* full of fears and sorrow.

No fancy can imagine the doubts, the apprehensions, the possibilities of mischief, and the tremblings of heart which the holy Virgin Mother felt thronging about her fancy and understanding; but such a person who hath been tempted to the danger of a violent fear and transportation, by apprehension of the losse of a hope greater then a Miracle; her discourfes with her self could have nothing of distrust, but much of sadness and wonder, and the indetermination of her thoughts was a trouble, great as the passion of her love; possibly an Angel might have carried him she knew not whither; or it may be the son of *Herod* had gotten the prey, which his cruell Father mis'd; or he was sick, or detained out of curiosity and wonder, or any thing but what was right: and by this time she was come to *Jerusalem*, and having spent three days in her sad and holy pursuit of her lost jewel, despairing of the prosperous event of any humane diligence, as in all other cases she had accustomed, she made her address to GOD, and entering into the Temple to pray; GOD, that knew her desires, prevented her with the blessings of goodness, and there her sorrow was changed into joy and wonder; for there she found her holy Son sitting in the midst of the Doctors both hearing them and asking them questions.

And when they saw him they were amazed, and so were all that heard him, at his understanding and answers; beyond his education, beyond his experience, beyond his years, and even beyond the common spirits of the best Men, discoursing up to the height of a Prophet, with the cleerness of an Angel, and the infallibility of inspiration; for here it was verified in the highest and most literal signification, that out of the monthes of babes GOD had ordained strength; but this was the strength of argument, and science of the highest mysteries of Religion and secret Philosophy.

Glad were the Parents of the Childe to finde him illustrated with a Miracle, concerning which when he had given them such an account, which they understood not, but yet *Mary* laid up in her heart, as that this was

part of his employment and his *Fathers businesse*, he returned with them to *Nazareth*, and was *subject to his Parents*; where he lived in all holinesse and humility, shewing great signes of wisdom, in dearing himself to all that beheld his conversation, did nothing lesse then might become the great expectation which his miraculous birth had created of him; for he increased in wisdom and stature, and favour with *G O D* and *Man*, still growing in proportion to his great beginnings to a miraculous excellency of grace, sweeteresse of demeanour, and excellency of understanding.

5. They that love to serve *G O D* in hard questions, use to dispute whether *CHRIST* did truly, or in appearance onely increase in wisdom. For being personally united to the Word, and being the eternall wisdom of the Father, it seem'd to them, that a plenitude of wisdom was as naturall to the whole person, as to the Divine Nature. But others, fixing their belief upon the words of the story, which equally affirms *CHRIST*, as properly to have increased in favour with *G O D*, as with *Man*, in wisdom, as in stature, they apprehend no inconvenience in affirming it to belong to the verity of Humane Nature to have degrees of understanding as well as of other perfections: and although the humanity of *CHRIST* made up the same person with the Divinity, yet they think the Divinity still to be free, even in those communications which were imparted to his inferiour Nature, and the Godhead might as well suspend the emanation of all the treasures of Wisdom upon the Humanity for a time, as he did the Beatificall Vision, which most certainly was not imparted in the interval of his sad and dolorous Passion; but whether it were truly or in appearance, in habit or in exercise of act, by increase of notion or experience, it is certain the promotions of the holy Childe were great, admirable, and as full of wonder as of sanctity, and sufficient to entertain the hopes and expectations of *Israel* with preparations and dispositions, as to satisfy their wonder for the present, so to accept him at the time of his publication, they having no reason to be scandalized at the smalnesse, improbability, and indifferency of his first beginnings.

6. But the holy Childe had also an employment, which he undertook in obedience to his supposed Father, for exercise and example of humility, and for the support of that holy Family which was dear in the eyes of *G O D*, but not very splendid by the opulency of a free and indulgent fortune. He wrought in the trade of a Carpenter, and when *Ioseph* died, which hapned before the manifestation of *JESUS* unto *Israel*, he wrought alone, and was no more called the Carpenters son, but the Carpenter himself. *Is not this Carpenter, the son of Mary?* said his offended Countrymen. And in this condition the blessed *JESUS* did abide till he was thirty years old, for he that came to fulfill the Law, would not suffer one title of it to passe unaccomplished; for by the Law of the Nation, and custome of the Religion, no Priest was to officiate, or Prophet was to preach before he was thirty years of age.

Mark 6. 3.

Ad. SECT. 7.

Considerations of the Disputation of JESUS with the Doctors in the Temple.

Ioseph and Mary being returned unto *Nazareth* were sedulous to enjoy the privileges of their Country, the opportunities of Religion, the publick address'd to GOD, in the rites of festivals, and solemnities of the Temple; they had been long griev'd with the impurities and Idol rites, which they with sorrow had observ'd to be done in Egypt; and being deprived of the blessings of those holy societies and employments, they us'd to enjoy in Palestine, at their return came to the offices of their Religion with appetites of fire, and keen as the evening Wolf; and all the joyes, which they should have received in resperion and distinct emanations, if they had kept their Anniversaries at *Jerusalem*, all that united they received in the duplication of their joyes at their return, and in the fulfilling themselves with the refection and holy viands of Religion. For so GOD uses to satisfy the longings of holy people, when a Persecution has shut up the beautiful gates of the Temple, or denied to them opportunities of access, although GOD hears the prayers they make w^h their windows towards *Jerusalem*, with their hearts opened with desires of the publick communions, and sends them a Prophet with a private meal, as *Habakkuk* came to *Daniel*, yet he fills their hearts when the year of Jubilee returns, and the people sing, *In convertendo*, the song of joy for their redemption: For as of all sorrows the deprivations and eclipses of Religion are the saddest, and of the worst and most inconvenient consequence; so in proportion are the joyes of spirituall plenty and religious returns; the communion of Saints being like the Primitive Corban, a repository to feed all the needs of the Church, or like a Taper joyn'd to a Torch, it self is kindled and increases the other flames.

They fail'd not to go to *Ierusalem*; for all those holy prayers and ravishments of love, those excellent meditations and entercourses with GOD, their private readings and discourses were but entertainments and satisfaction of their necessities; they lived with them during their retirements; but it was a feast when they went to *Ierusalem*, and the freer and more indulgent refection of the Spirit; for in publick solemnities GOD opens his treasures, and pours out his grace more abundantly; private Devotions, and secret offices of Religion, are like refreshing of a Garden with the distilling and petty drops of a Waterpor: but address'd to the Temple, and serving GOD in the publick communion of Saints, is like rain from Heaven; where the offices are described by a publick spirit, hightned by the greater portions of assistance, and receive advantages by the adunations and symbols of Charity, and increment by their distinct title to promises appropriate even to their assembling, and mutual support, by the piety of example, by the communication of counsels, by the awfulness of publick observation, and the engagements of holy customes. For Religion is a publick virtue, it is the liga-

Habet semper privilegium suum, sicut saceratus fiat quod publica lege celebratur, quam quod privata institutione dependitur. Leo de jejun. 7. mensis. Idem. Serm. 4. Publica proferenda sunt privatim, & unus sanctior; devotio quando in operibus privatim totius Ecclesie unus est animus, & unus sensus.

ture of souls and the great instrument of the conservation of bodies Politick, and is united in a common object, the GOD of all the World, and is manag'd by publick ministeries, by Sacrifice, Adoration, and Prayer, in which with variety of circumstances indeed, but with infinite consent and union of designe, all the sons of *Adam* are taught to worship GOD; and it is a publication of GODS honour, its very purpose being to declare to all the World, how great things GOD hath done for us, whether in publick Donatives, or private Missives; so that the very designe, temper and constitution of Religion is to be a publick address to GOD; and although GOD is present in Closets, and there also distils his blessings in small rain, yet to the societies of Religion and publication of worship, as we are invited by the great blessings and advantages of Communion, so also we are in some proportions more straightly limited by the analogy and exigence of the duty. It is a Persecution when we are forced from publick worshippings; no Man can hinder our private addresses to GOD, every Man can build a Chappel in his brest, and himself be the Priest, and his heart the Sacrifice, and every foot of glebe he treads on be the Altar, and this no Tyrant can prevent. If then there can be Persecution in the offices of Religion, it is the prohibition of publick profession and Communions, and therefore he that denies to himself the opportunities of publick rites and conventions is his own Persecutour.

Heb. 10. 25.

3. But when JESUS was twelve years old, and his Parents had finished their offices, and return'd filled with the pleasures of Religion, they mis'd the Childe, and sought him amongst their kindred, but there they found him not; for whoever seeks JESUS must seek him in the offices of Religion, in the Temple, not amongst the engagements and pursuit of worldly interrets; *I forgot also mine own Fathers house*, said *David*, the Father of this holy Childe, and so must we, when we run in an enquiry after the son of *David*; but our relinquishing must not be a dereliction of duty, but of engagement; our affections toward kindred must always be with charity, and according to the endeermments of our relation, but without immersion, and such adherencies, as either contradict or lessen our duty towards GOD.

4. It was a sad effect of their pious journey to lose the joy of their Family, and the hopes of all the World; but it often happens that after spiritual employments GOD seems to absent himself, and withdraw the sensible effects of his presence, that we may seek him with the same diligence and care and holy fears, the holy Virgin Mother sought the blessed JESUS. And it is a designe of great mercy in GOD to take off the light from the eyes of a holy person, that he may not be abused with complacencies and too confident opinions and reflexions upon his fair performances. For we usually judge of the well or ill of our devotions, and services, by what we feel; and we think GOD rewards every thing in the present, and by proportion to our own expectations; and if we feel a present rejoycing of Spirit, all is well with us, the smoak of the Sacrifice ascended right in a holy Cloud; but if we feel nothing of comfort, then we count it a prodigy and ominous, and we suspect our selves (and most commonly we have reason:) such irradiations of cheerfulness are always welcome, but it is not always anger that takes them away; the Cloud removed from before the camp of Israel, and stood before the host of *Pharaoh*, but this was a designe of ruine to the Egyptians, and of security to Israel; and if those bright Angels that

go with us to direct our journeys remove out of our sight and stand behinde us, it is not always an argument that the anger of the LORD is gone out against us; but such decates of sense and clouds of spirit are excellent conservators of humility, and restrain those intemperances and vainer thoughts which we are prompted to in the gayety of our spirits.

But we often give GOD cause to remove and for a while to absent himself, and his doing of it sometimes upon the just provocations of our demerits, makes us at other times with good reason to suspect our selves even in our best actions. But sometimes we are vain, or remisse, or pride invades us in the darknesse and incuriousnesse of our spirits, and we have a secret sin which GOD would have us to enquire after; and when we suspect every thing, and condemn our selves with strictest and most angry sentence, then it may be, GOD will with a ray of light break through the cloud, if not, it is nothing the worse for us; for although the visible remonstrance and face of things in all the absences and withdrawals of JESUS be the same, yet if a sin be the cause of it, the withdrawing is a taking away his favour and his love; but if GOD does it to secure thy piety, and to enflame thy desires, or to prevent a crime, then he withdraws a gift onely, nothing of his love, and yet the darknesse of the spirit and sadnesse seem equal. It is hard in these cases to discover the cause, as it is nice to judge the condition of the effect, and therefore it is prudent to ascertain our condition by improving our care and our Religion; and in all accidents to make no judgement concerning GODS favour by what we feel, but by what we do.

When the holy Virgin with much Religion and sadnesse had sought her joy, at last she found him disputing among the Doctors, hearing them and asking them questions; and besides that he now first opened a fontinel, and there sprang out an excellent rivulet from his abyffe of wisdom, he conigned this truth to his Disciples, that they who mean to be Doctors and teach others, must in their first accessses and degrees of discipline learn of those, whom God and publick order hath set over us, in the mysteries of Religion.

THE PRAYER.

Blessed and most holy JESUS, Fountain of grace and comfort, Treasure of wisdom and spiritual emanations, be pleased to abide with me for ever, by the inhabitation of thy interiour assistances and refreshments, and give me a corresponding love, acceptable and unstained purity, care and watchfulnesse over my ways, that I may never, by provoking thee to anger, cause thee to remove thy dwelling, or draw a cloud before thy holy face; but if thou art pleased upon a designe of charity, or trial, to cover my eyes, that I may not behold the bright rays of thy favour, nor be refreshed with spiritual comforts; let thy love support my spirit, by wayes insensible, and in all my needs give me such a portion, as may be instrumental and incentive to performance of my duty, and in all accidents let me continue to seek thee by prayers, and humiliation, and frequent desires, and the strictnesses of a holy life; that I may follow thy example, pursue thy footsteps, be supported by thy strength, guided by thy hand, enlightned by thy favour, and may at last after a persevering holiness and an unwearied industry dwell with thee in the Regions of light, and eternal glory, where there shall be no feares of parting from the habitations of felicity and the union and fruition of thy presence, O blessed and most holy IESUS. Amen.

S E C T. VIII.

Of the preaching of J O H N the Baptist, preparative to the manifestation of J E S U S.

1. **W**HEN Herod had drunk so great a draught of blood at *Bethlehem*, and sought for more from the *Hil* country, *Elizabeth* carried her son into the *Wilderness*, there in the desert places and recesses to hide him from the fury of that beast, where she attended him with as much care and tenderness, as the affections and fears of a Mother could expresse in the permission of those fruitlesse solitudes; the childe was about eighteen

*Nicoph. lib. 1.
c. 14.*

moneths old, when he first fled to sanctuary; but after forty days his Mother dyed; and his Father *Zechary* at the time of his ministracion, which happened about this time, was killed in the Court of the Temple; so that the childe was exposed to all the dangers and infelicities of an Orphan, in a place of solitarinesse and discomfort, in a time when a bloody King endeavoured his destruction: But when his Father and Mother were taken from him, the Lord took him up. For according to the tradition of the Greeks, GOD deputed an Angel to be his nourisher and Guardian, as he had formerly done to *Ishmael* who dwelt in the wilderness, and to *Eliaz* when he fled from the rage of *Ahab*: so to this childe, who came in the spirit of *Eliaz*, to make demonstration, that there can be no want where GOD undertakes the care and provision.

*S. Chryf. homil.
de nativ. S. Jo.
Baptiste.
Gen. 21. 17.
1 King. 19. 5.*

2. The entertainment, that *S. Johns* Proveditore the Angel gave him, was such as the *Wilderness* did afford, and such as might dispose him to a life of austeritie; for there he continued spending his time in meditations, contemplation, prayer, affections and colloquies with GOD, eating Flies and wilde honey, not clothed in soft, but a hairy garment, and a leathern girdle, till he was thirty years of age. And then, being the fiftieth year of *Tiberius*; *Pontius Pilate* being Governour of *Iudea*, the Word of God came unto *John* in the wilderness. And he came into all the countrey about *Jordan*, preaching and baptizing.

*Vestis erat curvi setis conferta cameli,
Contra luxuriam molles diuaret ut avis,
Aceretque graues compunctio corpore somnos;
Paulinus.*

3. This *John* according to the propheties of him, and designation of his person by the holy Ghost, was the forerunner of *CHRIST*; sent to dispose the people for his entertainment, and prepare his ways; and therefore it was necessary his person should be so extraordinary, and full of sanctitie, and so clarified by great concurrencies and wonder in the circumstances of his life, as might gain credit and reputation to the testimony he was to give concerning his LORD the Saviour of the World. And so it happened.

4. For as the *Baptist*, while he was in the wilderness, became the pattern of solitary and contemplative life, a School of Virtue, and Example of Sanctitie, and singular austeritie: so at his emigration from the places of his retirement, he seemed, what indeed he was, a rare and excellent Personage; and the wonders which were great at his birth, the prediction of his Conception

ception by an Angel, which never had before happened, but in the persons of *Isaac* and *Samson*; the contempt of the World, which he bore about him, his mortified countenance and deportment, his austere and heremital life, his vehement spirit and excellent zeal in preaching, created so great opinions of him among the people, that all held him for a Prophet in his office, for a heavenly person in his own particular, and a rare example of sanctity, and holy life to all others; and all this being made solemn and ceremonious by his baptism, he prevailed so, that he made excellent and apt preparations for the LORDS appearing; *For there went out to him Ierusalem, and all Iudæa, and all the regions round about Jordan, and were baptized of him, confessing their sins.*

5.

The Baptist having by so heavenly means won upon the affections of all Men, his Sermons and his testimony concerning CHRIST were the more likely to be prevalent, and accepted; and the sum of them, was *repentance* and dereliction of sins, and bringing forth the *fruits of good life*; in the promoting of which Doctrine he was a severe reprehender of the Pharisees, and Sadduces, he exhorted the people to works of mercy, the Publicans to do justice, and to decline oppression, the Soulders to abstain from plundering, and doing violence or rapine; and publishing, that *he was not the Christ*, that *he onely baptized with water*, but the *Messias* should baptize with the *holy Ghost*; and with *fire*; he finally denounced judgment, and great severities to all the World of impenitents, even abscission and *fire unquenchable*. And from this time forward, *viz. From the days of Iohn the Baptist, the kingdome of heaven suffered violence, and the violent take it by force*. For now the Gospel began to dawn, and *Iohn* was like the morning star, or the blushing Springing from the windows of the East, foretelling the approach of the Sun of Righteousness: and as *S. Iohn Baptist* laid the first rough, hard and unheven stone of this building in mortification, self-denial, and doing violence to our natural affections: so it was continued by the Master builder himself, who propounded the glories of the Crown of the heavenly Kingdome to them onely who should climbe the Crosse to reach it. Now it was that Multitudes should throng and croud to enter in at the strait gate, and presse into the kingdome; and the younger brothers should snatch the inheritance from the eider, the unlikely from the more likely, the Gentiles from the Jews, the strangers from the natives, the Publicans and Harlots from the Scribes and Pharisees; who like violent persons shall by their importunity, obedience, watchfulness and diligence snatch the kingdome from them to whom it was first offered; and *Iacob* shall be loved and *Esau* rejected.

Ad. SECT. VIII.

*Considerations of the preaching of JOHN
the Baptist.*

FROM the disputation of JESUS with the Doctors to the time of his manifestation to Israel, which was eighteen years, the holy Child dwelt in *Nazareth* in great obedience to his Parents, in exemplar modesty, singular humility, working with his hands in his supposed Fathers trade, for the support of his own and his Mothers necessities, and that he might bear the curse of *Adam*, that in the sweat of his brows he should eat his bread; all the while he increased in favour with GOD and Man, sending forth excellent testimonies of a rare Spirit, and a wise understanding in the temperate instances of such a conversation to which his humility and great obedience had engaged him: But all this while the stream ran under ground, and though little bubblings were discerned in all the course, and all the way Men looked upon him as upon an excellent person, diligent in his calling, wise and humble, temperate and just, pious and rarely temper'd, yet at the manifestation of *Iohn* the Baptist, he brake forth like the stream from the bowels of the earth, or the Sun from a cloud; and gave us precedent that we should not shew our lights to minister to vanity, but then onely when GOD and publick order, and just dispositions of Men call for a manifestation; and yet the ages of Men have been so forward in propheticall ministeries, and to undertake Ecclesiasticall employment, that the vitiousness, and indiscretions, and scandals the Church of GOD feels as great burdens upon the tenderness of her spirit, are in great part owing to the neglect of this instance of the prudence and modesty of the holy JESUS.

But now the time appointed was come, the *Baptist* comes forth upon the Theatre of *Palestine*, a forerunner of the office and publication of JESUS, and by the great reputation of his sanctity, prevailed upon the affections and judgement of the People, who with much ease beleev'd his Doctrine, when they had reason to approve his life; for the good example of the Preacher is always the most prevailing Homily; his *life* is his *best Sermon*. He that will raise affections in his Auditory must affect their eyes; for we seldome see the people weep if the Oratour laughs loud and loosely; and there is no reason to think that his discourse should work more with me, then himself. If his arguments be fair and specious, I shall think them fallacies, while they have not faith with him; and what necessity for me to be temperate, when he, that tels me so, sees no such need but hopes to go to Heaven without it? or if the duty be necessary, I shall learn the definition of temperance and the latitudes of my permission, and the bounds of lawful and unlawful by the exposition of his practise; if he bindes a burden upon my shoulders, it is but reason I should look him to bear his portion too. *Good works convince more then miracles*; and the power of ejecting Devils is not so great probation, that Christian Religion came from God, as is the holi-

S. Chryf. orat.
de S. Babyli.

holineſſe of the doctrine, and its efficacy and productions upon the hearty Profeſſours of the institution. *S. Pachomius*, when he wore the military girdle under *Constantine* the Emperour, came to a city of Christians, who having heard that the army in which he then marched was almost starved for want of necessary provisions, of their own charity relieved them speedily and freely; he wondering at their so free and cheerfull dispensation, inquired what kind of people these were, whom he saw so bountifull? It was answered they were Christians, whose Profession it is to hurt no man, and to do good to every man; the pleased Souldier was convinced of the excellency of that religion, which brought forth men so good and so pious, and loved the Mother for the childrens sake, threw away his girdle and became Christian, and religious, and a Saint: and it was *Tertullians* great argument in behalf of Christians, *see how they love one another, how every Man is ready to die for his brother*; it was a living argument and a sensible demonstration of the purity of the fountain, from whence such lympid waters did derive. But so *Iohn* the Baptist made himself a fit instrument of preparation, and so must all the Christian Clergy be fitted for the dissemination of the Gospel of Jesus.

3. The Baptist had till this time, that is, about thirty years, lived in the Wilderneſſe under the Discipline of the holy Ghost, under the tuition of Angels, in conversation with GOD, in great mortification and disaffections to the World, his garments rugged and uneaſie, his meat plain, necessary, and without variety, his employment prayers and devotion, his company wilde beasts in ordinary, in extraordinary, messengers from Heaven; and all this not undertaken of necessity to subdue a bold lust, or to punish a loud crime, but to become more holy and pure from the lesser stains and insinuations of too free infirmities, and to prepare himself for the great ministry of serving the holy JESUS in his publication. Thirty years he lived in great austeritie; and it was a rare patience and exemplar mortification; we use not to be so pertinacious in any pious resolutions, but our purposes disband upon the sense of the first violence; we are free and confident of resolving to fast when our bellies are full, * but when we are called upon by the first necessities of nature, our zeal is cool, and dissoluble into air upon the first temptation; and we are not upheld in the violences of a short austeritie without faintings and repentances to be repented of, and enquirings *after the vow is past*, and searching for excuses and desires to reconcile our nature and our conscience; unlesse our necessity be great, and our sin clamorous and our Conscience loaden, and no peace to be had without it; and it is well if upon any reasonable grounds we can be brought to suffer contradictions of nature, for the advantages of grace; but it would be remembered that the *Baptist* did more upon a lesse necessity, and possibly the greatness of the example may entice us on a little further, then the customes of the World or our own indevotions would engage us.

4. But after the expiration of a definite time *Iohn* came forth from his solitude, and served GOD in societies; he served GOD, and the content of his own spirit by his conversing with Angels and Dialogues with GOD, so long as he was in the wilderneſſe, & it might be some trouble to him to mingle with the impurities of Men, amongst whom he was sure to observe such recesses from perfection, such violation of all things sacred, so great despite done to all ministeries of Religion, that to him who had no experience or

* *Satiatis & expletis iucundius est cavere quam frui.* Cic. de senect.

neighbourhood of actions criminal, it must needs be to his sublim'd and clarifick spirit more punitive and afflictive, then his hairen shurt and his acetick diet was to his body; but now himself, that tried both, was best able to judge which state of life was of greatest advantage and perfection.

In his solitude he did breath more pure inspiration, Heaven was more open, GOD was more familiar, and frequent in his visitations; In the Wildernesse his company was Angels, his employment meditations and prayer; his temptations simple and from within, from the impotent and lesser rebellions of a mortified body; his occasions of sin as few as his examples; his condition such, that if his soul were at all busie, his life could not easily be other then the life of Angels; for his work and recreation, and his visits, and his retirements could be nothing but the variety and differing circumstances of his piety; his inclinations to society made it necessary for him to repeat his addressees to GOD; for his being a sociable Creature, and yet in solitude, made that his conversing with GOD, and being partaker of Divine communications, should be the satisfaction of his natural desires, and the supply of his singularity and retirement; the discomforts of which made it natural for him to seek out for some refreshment, and therefore to go to Heaven for it, he having rejected the solaces of the World already; and all this besides the innocencies of his * silence, which is very great, and to be judged of in proportion to the infinite extravagancies of our language, there being no greater perfection here to be expected, then not to offend in our tongue. James 3.

« *It was solitude and retirement in which JESUS kept his Vigils, the Desert*
 « *places heard him pray, in a privacy he was born, in the wildernesse he fed his*
 « *thousands, upon a Mountain apart he was transfigured, upon a Mountain he*
 « *died, and from a Mountain he ascended to his Father;* in which retirements his Devotion certainly did receive the advantage of convenient circumstances, and himselfe in such dispositions twice had the opportunities of glory.

And yet after all these excellencies, the Spirit of GOD called the Baptist forth to a more excellent ministry; for in *solitude* pious persons might go to Heaven by the way of prayers and devotion; but in *society* they might go to Heaven by the way of mercy and charity, and dispensations to others. In solitude there are fewer occasions of vices, but there is also the exercise of fewer vertues; and the temptations, though they be not from many Objects, yet are in some Circumstances more dangerous, not onely because the worst of evils, spiritual pride does seldome misse to creep upon those goodly Oakes, like ivy, and suck their heart out; and a great mortifier without some complacencies in himself, or affectations or opinions, or something of singularity, is almost as unusual, as virgin purity and unstained thoughts in the *Bordeli*. (S. Hierom had tried it and found it so by experience, and he it was that said so) but also because whatsoever temptation does invade such retired persons, they have privacies enough to

† Non minorum flagitii occasione fecit a peccatorum. Quin.

Maxima pars peccatorum solitari se peccantibus testis assistat. Seneca. S. Bernard. Malum quod nemo videt, nemo arguit; ubi non timetur reprehensio, seculis accedit tentatio; & libere in perpetratu iniquitas.

mit a sin; and the evil that no Man sees, no Man reproves, and that makes the temptation bold and confident, and the iniquity easie and ready: So that as they have not so many tempters as they have abroad, so neither have they so many restraints: their vices are not so many, but they are more dangerous in themselves, and to the World safe and opportune; and as they communicate lesse with the World, so they do lesse charity and fewer offices of mercy; no Sermons there but when solitude is made popular, and the City removes into the Wildernesse; no comforts of a publick Religion, or visible remonstrances of the Communion of Saints; and of all the kinds of spiritual mercy, *onely one* can there properly be exercised, and of the corporal *none* at all: And this is true in lives and institutions of lesse retirement, in proportion to the degree of the solitude; and therefore Church story reports of divers very holy persons, who left their wildernesies, & sweetneses of Devotion in their retirement, to serve GOD in publick by the ways of charity and exterior offices. Thus S. *Anthony* and *Acapsamas* came forth to encourage the fainting people to contend to death for the crown of Martyrdome, and *Aphraates* in the time of *Valens* the Arian Emperour came abroad to assist the Church in the suppressing the flames kindled by the Arian Faction. And upon this ground they that are the greatest admirers of Hermetical life, call the Episcopal Function the *state of perfection*, and a degree of ministerial and honorary excellency beyond the pieties and contemplations of solitude, because of the advantages of gaining souls, and religious conversation, and going to GOD by doing good to others.

Encl. Hist. lib. 6. c. 3. Theod. l. 4. c. 23. 24.

* Nihil est illi precipi Deo quoniam hunc mundum regit, quod quidem in seors fiat, acceptus, quam consilia caluq; hominum iure socialis, que civitates appellantur. Cicero. Som. Scipion.

7.

John the Baptist united both these lives, and our blessed SAVIOUR, who is the great Precedent of sanctity and prudence, hath determined this question in his own instance; for he lived a life common, sociable, humane, charitable, and publick, and yet for the opportunities of especial devotion retir'd to prayer and contemplation, but came forth speedily; for the Devil never set upon him, but in the wildernesse, and by the advantage of retirement. For as GOD hath many, so the Devil hath some opportunities of doing his work in our solitarinesse; but JESUS reconcil'd both, and so did *John* the Baptist in several degrees and manners, and from both we are taught, that *solitude* is a good School, and the *world* is the best Theatre; the institution is best there, but the *practise* here; the *wildernesse* hath the advantage of Discipline, and *society* opportunities of perfection. *Privacy* is the best for *devotion*, and the *publick* for *charity*. In both GOD hath many *Saints* and *Servants*, and from both the *Devil* hath had *some*.

3. Iacobus 2. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

8.

His Sermon was an exhortation to repentance, and an holy life, he gave particular schedules of duty to several states of persons, sharply reproved the Pharisees, for their hypocrisie and impiety, it being worse in them because contrary to their rule, their profession and institution: gently guided others into the ways of righteoufnesse, calling them the *straight ways of the Lord*, that is, the direct and shortest way to the kingdome, for of all lines the straight is the shortest, and as every Angle is a turning out of the way, so every sinne is an obliquity, and interrupts the journey. By such discourses & a Baptisme, he disposed the spirits of Men for the entertaining the *Messias*, and the Homilies of the Gospel. For *Johns* Doctrine was to the Sermons of JESUS, as a Preface to a Discourse; and his Baptisme was to the new Institution and Discipline of the kingdome, as the Vigils to a Holyday,

of

of the same kind in a lesse degree. But the whole Oeconomy of it represents to us, that *repentance* is the *first intromission* into the sanctities of Christian Religion. The LORD treads upon no paths that are not hallowed, and made smooth by the sorrows and cares of contrition, and the impediments of sin cleared by dereliction, and the succeeding fruits of emendation. But as it related to the Jews, his baptism did signifie by a cognation to their usuall rites and ceremonies of ablution and washing Gentile Profelytes, that the Jews had so far receded from their duty, and that holinesse which GOD required of them by the law, that they were in the state of strangers, no better then Heathens, and therefore were to be treated, as themselves received Gentile Profelytes, by a baptism, and a new state of life, before they could be fit for the reception of the Messias, or be admitted to his kingdome.

It was an excellent sweetnesse of Religion that had entirely possesst the soul of the Baptist, that in so great reputation of sanctity, so mighty course of people, such great multitudes of Disciples and confidants, and such throngs of admirers, he was humble without mixtures of vanity, and confirm'd in his temper and piety against the strength of the most impetuous temptation. And he was tryed to some purpose, for when he was tempted to confesse himself to be the CHRIST, he refused it, or to be *Elias*, or to be accounted that Prophet, he refused all such great appellatives, and confessed himself onely to be a *voice*, the lowest of entities, whose being depends upon the Speaker, just as himself did upon the pleasure of GOD, receiving form and publication and employment wholly by the will of his LORD, in order to the manifestation of *the word eternal*. It were well that the spirits of Men would not arrogate more then their own, though they did not lessen their own just dues. It may concern some end of piety, or prudence, that our reputation be preserved by all just means, but never that we assume the dues of others, or grow vain by the spoils of an undeserved dignity. Honours are the rewards of virtue, or engagement upon offices of trouble and publick use; but then they must suppose a preceding worth, or a fair employment. But he that is a Plagiary of others titles or offices, and dresses himself with their beauties, hath no more solid worth or reputation, then he should have nutriment, if he eat only with their mouth, and slept their slumbers, himself being open and unbound in all the Regions of his senses.

The PRAYER.

O Holy and most glorious GOD, who before the publication of thy eternal Son, the Prince of Peace, didst send thy servant Iohn Baptist, by the examples of mortification, and the rude austerities of a penitential life, and by the Sermons of Penitence to remove all the impediments of sin, that the ways of his LORD and ours might be made clear, ready, and expedite; be pleased to let thy holy Spirit lead me in the strait paths of sanctity, without deflexions to either hand, and without the interruption of deadly sin, that I may with facility, zeal, assiduity and a persevering diligence walk in the ways of the LORD; Be pleased that

the ax may be laid to the root of Sin, that the whole body of it may be cut down in me, that no frust of Sodome may grow up to thy displeasure. Thoroughly purge the floor and granary of my heart with thy fan, with the breath of thy Diviner Spirit, that it may be a holy repository of graces, and full of benediction and sanctity, that when our L O R D shall come, I may at all times be prepared for the entertainment of so Divine a Guest, apt to lodge him, and to feast him, that he may for ever delight to dwell with me. And make me also to dwell with him, sometimes retiring into his recesses and private rooms by contemplation, and admiring of his beauties, and beholding the secrets of his kingdome, and at all other times walking in the Courts of the L O R D S house, by the diligences and labours of repentance, and a holy life, till thou shalt please to call me to a nearer communication of thy excellencies, which then grant, when by thy gracious assistances, I shall have done thy works, and glorified thy holy name, by the strict and never failing purposes and proportionable endeavours of Religion and holinesse, through the merits and mercies of Iesus Christ. Amen.

DISCOURSE IV.

Of Mortification and corporal austerities.

1. **F**rom the days of John the Baptist, the kingdome of Heaven suffers violence, and the violent take it by force, said our blessed SAVIOUR. For now that the new Covenant was to be made with Man, repentance which is so great a part of it, being in very many actions a punitive duty, afflictive and vindicative, from the days of the Baptist, (who first, by office and solemnity of designe, published this Doctrine) violence was done to the inclinations and dispositions of Man, and by such violences we were to be possessed of the Kingdome. And his example was the best Commentary upon his Text, he did violence to himself, he lived a life in which the rudenesses of Camels hair, and the lowest nutriment of Flies, and Honey of the Desert, his life of singularity, his retirement from the sweetnesse of society, his resisting the greatest of tentations, and despising to assume false honours, were instances of that violence, and explications of the Doctrine of Self-denial and Mortification, which are the Pedestal of the Crosse, and the Supporters of Christianity, as it distinguishes from all Laws, Religions, and institutions of the World.

2. Mortification is the one halfe of Christianity: it is a dying to the World, it is a denying of the will and all its naturall desires: *an abstinence from pleasure and sensual complacencies, that the flesh being subdued to the spirit, both may joy in the service of GOD, and in the offices of holy Religion.* It consists in actions of severity and renunciation, it refuses to give entertainment to any vanity, nor uses a freer licence in things lawful, lest it be tempted to things unlawful, it kills the lusts of the flesh by taking away its fuel, and incentives; and by using to contradict its appetite, does inure it with more facility to obey the superiour faculties; and in effect it is nothing but a great care we fin nor, and a prudent and severe using such remedies and instruments which in Nature and Grace are made apt for the production of our purposes. And it consists

Τὴν δὲν κτ.
 Διαίτησι τῶ
 φεσνήματι
 σαρκὸς ὡς
 τὴν τῆς εὐσε-
 βείας σκοποῦν
 ὁπίδενυμένω
 ἀποχλῶ τῆ
 Νων. S. Basil.

consists in interiour and exterior offices; these being but instruments of the interiour, as the body is organical or instrumental to the soul, and no part of the duty it self, but as they are advantages to the end, the mortification of the Spirit, which by whatsoever means we have once acquired, and doe continue, we are disobliged from all other exterior severities, unless by accident they come to be obligatory, and from some other cause.

Mortification of the will or the spirit of Man, that's the duty; that the will of Man may humbly obey G O D, and absolutely rule its inferiour faculties; that the inordinations of our naturall desires, begun by *Adams* sin, and continued and increased by our continuing evil customes may be again placed in the right order, that since many of the Divine precepts are restraints upon our naturall desires we should so deny those appetites, that cover after naturall satisfactions, that they may not serve themselves by dis-serving G O D. For therefore our own wills are our greatest dangers, and our greatest enemies, because they tend to courses contradictory to G O D. G O D commands us to be humble; our own desires are to be great, considerable, and high; and we are never secure enough from contempt, unless we can place our neighbours at our feet; Here therefore we must deny our will, and appetites of greatnesse for the purchase of Humility. G O D commands Temperance and Chastity; our desires and naturall promptnesse breaks the bonds asunder, and entertains dissolutions to the licentiousnesse of *Apicius*, or the wantonnesse of a Mahumetan Paradise; sacrificing meat and drink offerings to our appetites as if our stomachs were the Temples of *Bel*; and making women and the opportunities of lust to be our dwelling, and our employment, even beyond the Common loosenesse of entertainment. Here therefore we must deny our own wills, our appetites of Gluttony and Drunkennesse, and our prurient beastly inclinations, for the purchase of Temperance and Chastity. And every other virtue is, either directly or by accident, a certain instance of this great duty, which is, like a Catholicon, purgative of all distemperatures, and is the best preparative and disposition to prayer in the world.

For it is a sad consideration, and of secret reason, that since prayer of all duties is certainly the sweetest and the easiest, it having in it no difficulty or vexatious labour, no wearinesse of bones, no dimmesse of eyes, or hollow cheeks, is directly consequent to it, no naturall desires of contradictory quality, nothing of disease, but much of comfort and more of hope in it; yet we are infinitely averse from it, weary of its length, glad of an occasion to pretermitt our offices, and yet there is no visible cause of such indisposition; nothing in the nature of the thing, nor in the circumstances necessarily appendant to the duty. Something is amisse in us, and it wanted a name till the Spirit of G O D by enjoying us the duty of mortification, hath taught us to know that immortification of spirit is the cause of all our secret and spiritual indispositions: we are so incorporated to the desires of *sensuall* objects, that we feel no relish or gust of the *spirituall*. It is as if a Lion should eat hay, or an Ox venison, there is no proportion between the object and the appetite, till by mortification of our first desires, our wills are made spirituall, and our apprehensions supernaturall and clarified. For as a Cook told *Dionysius* the Tyrant, the black broth of *Lacedemon* would not doe well at *Syracus*, unless it be tasted by a Spartans palate; so neither can the excellencies of heaven be discerned, but by a spirit disrelishing the for-

lish appetites of the world, and accustomed to diviner banquets: and this was mystically signified by the two Altars in *Solomons* Temple, in the outer Court whereof beasts were sacrificed, in the inner Court an Altar of incense: the first representing Mortification or slaying of our beastly appetites; the second the offering up our prayers, which are not likely to become a pleasant offertory, unless our impurities be removed by the atonement made by the first Sacrifices; without our spirit be mortified, we neither can love to pray, nor G O D love to hear us.

5.

But there are three steps to ascend to this Altar. 1. The first is to abstain from satisfying our carnall desires in the instances of sinne; and although the furnace flames with vehement emissions at some times, yet to walk in the midst of the burning without being consumed, like the children of the Captivity; that is the duty even of the most imperfect, and is commonly the condition of those good persons, whose interest in secular employments speaks fair, and solicites often, and tempts highly; yet they manage their affairs with habituall justice, and a constant charity; and are temperate in their daily meals, chaste in the solaces of marriage, and pure in their spirits, unmingled with sordid affections in the midst of their possessions and enjoyments. These men are in the world, but they are strangers here; *They have a city, but not an abiding one; they are Profelytes of the house,* but have made no covenant with the world. For though they desire with secular desires, yet it is but for necessities, and then they are content; they use the creatures with freedome, and modesty; but never to intemperance and transgression: so that their hands are *below* tyed there by the necessities of their life; but their hearts are *above*, lifted up by the abstractions of this first degree of mortification. And this is the first and nicest distinction between a man of the world, and a man of G O D; for this state is a denying our affections nothing but the sin it enjoys as much of the world, as may be consistent with the possibilities of heaven: a little lesse then this is the state of immortification, and *a being in the flesh*, which (saith the Apostle) cannot inherit the kingdome of G O D. The flesh must first be separated, and the adherencies pared off from the skin, before the parchment be fit to make a schedule for use, or to transmitt a record; whatsoever in the sense of the Scripture is *flesh*, or an enemy to the spirit, if it be not rescinded and mortified, makes that the laws of G O D cannot be written in our hearts. This is the doctrine S. Paul taught the Church: *For if yee live after the flesh yee shall dye, but if yee through the Spirit do mortifie the deeds of the body, yee shall live.* This first mortification is the way of life, if it continues: but its continuance is not secured, till we are advanced towards life by one degree more of this death. For this condition is a state of a daily, and dangerous warfare, and many inroads are made by sin, and many times hurt is done and booty carried off: for he that is but thus far mortified, although his dwelling be within the kingdome of grace, yet it is in the borders of it, and hath a dangerous neighbourhood. If we mean to be safe, we must remove into the heart of the Land, or carry the war further off.

Rom. 8. 13.

6.

Q. *quàm contempta res est homo, nisi super humana se erexit!* Senec.

2. We must not onely be strangers here, but we must be dead too, *dead unto the world*, that is, we must not onely deny our *vices*, but our *Passions*; not only contradict the direct immediate *persuasion* to a sin, but also crosse the *inclination* to it. So long as our appetites are high and full, we shall never have peace or safety, but the dangers and insecurities of a full war, and

a potent Enemy; we are always disputing the Question, ever struggling for life: but when our Passions are killed, when our desires are little and low, then grace reigns, then *our life is hid with Christ in God*, then we have fewer interruptions in the way of righteousness, then we are not so apt to be surpris'd by suddain eruptions and transportation of Passions, and our piety it self is more prudent and reasonable, chosen with a freer election, discerned with clearer understanding, hath more in it of Judgment than of Fancy, and is more spirituall and Angelicall. He that is apt to be angry; though he be habitually carefull, and full of observation, that he sin not, may at some time or other be surpris'd, when his guards are undiligent, and without actuall expectation of an enemy: but if his anger be dead in him, and the inclination lessened to the indifferency and gentleness of a Childe, the man dwells safe, because of the impotency of his Enemy; or that he is reduced to obedience, or hath taken conditions of peace. He that hath refused to consent to actions of uncleanness to which he was strongly tempted, hath won a victory by fine force, GOD hath blessed him well; but an opportunity may betray him instantly, and the sin may be in upon him unawares; unless also his desires be killed, he is betrayed by a party within. *David* was a holy person, but he was surpris'd by the sight of *Bathsheba*, for his freer use of permitted beds had kept the fire alive, which was apt to be put into a flame when so fair a beauty reflected through his eyes. But *Ioseph* was a Virgin, and had kept under all his inclinations to looser thoughts; opportunity, and command, and violence, and beauty did make no breach upon his spirit.

He that is in the first state of Pilgrimage, does not mutiny against his Superiours, nor publish their faults, nor envy their dignities; but he that is dead to the world, sees no fault that they have, and when he hears an objection, he buries it in an excuse, and rejoyces in the dignity of their persons. Every degree of mortification endures reproof without murmure; but he that is quite dead to the world and to his own will, feels no regret against it, and hath no secret thoughts of trouble and unwillingness to the suffering, save onely that he is sorry he deserv'd it. For so a dead body resists not your violence, changes not its posture you plac'd it in, strikes not his striker, « is not moved by your words, nor provoked by your scorn, nor is troubled « when you shrink with horror at the sight of it; onely it will hold the « head downward in all its situations, unless it be hindred by violence: and a mortified spirit is such, without indignation against scorne, without revenge against injuries, without murmuring at low offices, not impatient in troubles, indifferent in all accidents, neither transported with joy, nor deprest with sorrow, and is humble in all his thoughts. And thus *he that is dead* Rom. 6. 7. (saith the Apostle) *is justified from sinnes*. And this is properly a *state of life*, in which by the grace of JESUS we are restored to a condition of order and interiour beauty in our faculties, our actions are made moderate and humane, our spirits are even, and our understandings undisturbed.

For passions of the sensitive soul are like an exhalation, hot and dry, born up from the earth upon the wings of a cloud, and detained by violence out of its place, causing thunders, and making eruptions into lightning and sudden fires. There is a tempest in the soul of a passionate man, and though every winde does not shake the earth, nor rend trees up by the roots, yet we call it violent and ill weather, if it onely makes a noise and is harmeless.

And it is an inordination in the spirit of a man when his passions are tumultuous and mighty, though they doe not determine directly upon a sin; they discompose his peace, and disturb his spirit, and make it like troubled waters, in which no man can see his own figure, and just proportions; and therefore by being lesse a man, cannot be so much a Christian, in the midst of so great dispositions. For although the cause may hallow the passion (and if a man be very angry for GODS cause it is zeal, not fury) yet the *cause* cannot secure the *person* from violence, transportation and inconvenience. When *Elisha* was consulted by three Kings concerning the successe of their present expedition, he grew so angry against idolatrous *Foram*, and was carried on to so great degrees of disturbance, that when for *Feholbaphais* sake he was content to enquire of the LORD, he called for a minstrell who by his harmony might recompose his disunited and troubled spirit, that so he might be apter for divination. And sometimes this zeal goes besides the intention of the man, and beyond the degrees of *prudent* or *lawfull*, and engages in a sin, though at first it was zeal for religion. For so it hapned in *Moses*, at the waters of *Massah* and *Meribah*, he spake foolishly, and yet it was when he was zealous for GOD, and extremely carefull for the peoples interest. For his passion, he was hindred from entering into the land of promise. And we also if we be not moderate and well tempered, even in our passions for GOD, may, like *Moses*, break the tables of the Law, and throw them out of our hands with zeal to have them preserved; for passion violently snatches at the conclusion, but is inconsiderate and incurious concerning the premises. The sum and purpose of this Discourse is that saying of our blessed Saviour, *He that will be my Disciple, must deny himself*, that is, not onely desires that are sinfull, but desires that are *his own*, pursuances of his *own affections*, and violent motions, though to things not evill, or in themselves contagious.

3. And yet there is a degree of mortification of spirit beyond this; for the condition of our security may require, that we not onely deny to act our tentations, or to please our naturall desires, but also to *seek opportunities of doing displeasure to our affections*, and violence to our inclinations; and not onely to be indifferent, but to choose a contradiction and a denial to our strongest appetites, to rejoyce in a trouble: and this was the spirit of *S. Paul* *I am exceeding joyfull in all our tribulations, and we glory in it*: which joy consists not in any sensitive *pleasure* any man can take in afflictions and adverse accidents, but in *despising* the present inconveniences, and looking through the cloud unto those great felicities, and graces, and consignations to glory, which are the effects of the Crosse. *Knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed*; That was the incentive of *S. Pauls* joy; and therefore as it may consist with any degree of mortification to pray for the taking away of the Crosse, upon condition it may consist with Gods glory, and our ghostly profit; so it is properly an act of this virtue to pray for the Crosse, or to meet it, if we understand it may be for the interest of the spirit. And thus *Saint Basil* prayed to God to remove his violent pains of *headach*; but when God heard him, and took away his pain, and *lust* came in the place of it, he prayed to God to restore him his *headach* again; that crosse was gain and joy, when the removall of it was so full of danger and temptation: and this the Masters of spirituall life call *being crucified with Christ*;

2 King. 3. 13.

Matth. 16. 24.

2 Cor. 7. 4.
Rom. 5. 3.

Ibid.

Christ, because as CHRIST chose the death, and desired it by the appetites of the spirit, though his flesh smarted under it, and groaned and dyed with the burden; so doe all that are thus mortified, they place misfortunes and sadneses amongst things eligible, and set them before the eyes of their desire: although the flesh, and the desires of sense are factious and bold against such sufferings.

Of these 3 degrees of interiour or spirituall mortification, the first is duty, the second is counsell, and the third is perfection; We sinne, if we have not the first, we are in danger without the second, but without the third we cannot be perfect as our heavenly Father is; but shall have more of humane infirmities to be ashamed of, then can be excused by the accrefencies and condition of our nature: the first is onely of absolute necessity; the second is prudent, and of greatest convenience: but the third is excellent and perfect.

10.

And it was the consideration of a wise Man, that the Saints in heaven, who understand the excellent glories and vast differences of state, and capacities amongst beaified persons, although they have no envy nor sorrows, yet if they were upon earth with the same notion and apprehensions they have in heaven, would not for all the world lose any degree of glory; but mortifie to the greatest eminency, that their glory may be a derivation of the greatest ray of light; every degree being of compensation glorious, and disproportionably beyond the inconsiderable troubles of the greatest self-denyall. G O D S purpose is, that we abstain from sin, there is no more in the commandment; and therefore we must deny our selves, so as not to admit a sin, under pain of a certain and eternall curse; but the other degrees of mortification are by accident so many degrees of virtue; not being enjoyned or counselled for themselves, but for the preventing of crimes, and for securities of good life; and therefore are parts and offices of Christian prudence, which whosoever shall positively reject, is neither much in love with virtue, nor carefull of his own safety.

Καθαρσις μὲν ἀπὸ πῆς ὑλικῆς ἀλογίας ἢ πῦ θνητῶς ἀμαρτίας τελειότης ἢ πῆς ὀκει-
ας ἐνζωίας ἀγάλης πρὸς τὴν θεϊαν
ἡμοῦσιν ἐπαράγουσα τὴν πρὸ ἡμετέραν ἀρετὴν
ἢ ἀλήθειαν μέγιστον ἀπορροφῶσα ἢ μὲν αὐ-
τήσαν τῶν παθῶν ἐξορίζουσα, ἢ ἢ τὸ θεῖον
εἰς ἑαυτῶς ἔχουσα ἀσσεκταμένην. Hieroci.
in Pythag.

S. Bonavent.
i an am gloriam
omni bona neg-
igimus, quanta
bona int enim fa-
cere possimus,
si otiose eam
transigimus.

2. But Mortification hath also some designs upon the body. For the body is the shop, and forge of the soul, in which all her designs which are transient upon externall objects, are framed; and it is a good servant, as long as it is kept in obedience, and under discipline, but he that breeds his servant delicately, will finde him contumacious and troublesome, bold and confident, as his son; and therefore S. Pauls practise, (as himself gives account of it) was to keep his body under, and bring it into subjection, lest he should become a Castaway; for the desires of the body are in the same things, in which themselves are satisfied, so many injuries to the soul; because upon every one of the appetites a restraint is made, and a law placed for Sentinell, that if we transgresse the bounds fixt by the divine Commandment, it becomes a sinne: now it is hard for us to keep them within compasse, because they are little more then agents meerly naturall, and therefore cannot interrupt their act, but covet and desire as much as they can without suspension or coercion, but what comes from without, which is therefore the more troublesome; because all such restraints are against nature, and without sensuall pleasure. And therefore this is that, that S. Paul saith, when we were in the flesh, the passions of sinnes which were by the Law, did work in our members to bring forth fruit unto Death. For these pleasures of the body draw us as

11.

Prov. 29. 11.
1 Cor. 9. 27.
Rom. 6. 4.
Heb. 12. 2.
1 Pet. 2. 1.
& 4. 1.

Rom. 7. 5.

load-

loadstones draw iron, not for love, but for prey and nutriment; it feeds upon the iron, as the bodily pleasures upon the life of the spirit, which is lessened, and impaired according as the gusts of the flesh grow high and lapid.

12.

Αἰχρῶν τῶν
μὲν οὐκ ἔστιν
ἀρχαίων, ταῖς
ἰδὲν αἰσθάνεται
εἰ. *Uocra. ad
Dæmonie.*

He that feeds a Lion must obey him, unless he make his den to be his prison: our lusts are as wilde, and as cruel beasts, and unless they feel the load of fetters and of laws, will grow unruly and troublesome, and increase upon us, as we give them food and satisfaction; he that is used to drink high wines, is sick if he hath not his proportion to what degree soever his custome hath brought his appetite; and to some men, Temperance becomes certain death, because the inordination of their desires hath introduced a custome, and custome hath increased those appetites, and made them almost naturall in their degree; but he that hath been used to hard diet, and the pure stream, his refreshments are much within the limits of temperance, « and his desires as moderate as his diet. *S. Ferom* affirms, that to be continent in the state of widowhood is harder, then to keep our Virgin pure, and there is reason, that then the appetite should be harder to be restrained, when it hath not been accustomed to be denyed, but satisfied in its freer solicitations. When a fontinell is once opened, all the symbolical humours run thither, and issue out, and it is not to be stopped without danger, unless the humour be purged or diverted: So is the satisfaction of an impure desire, it opens the issue and makes way for the emanation of all impurity, and unless the desire be mortified, will not be stopt by purposes and easie desires.

13.

Since therefore the body is the instrument of sins, the felow and the incentive, our mortification must reach thither also, at least in some degrees, or it will be to small purpose to think of mortifying our spirit in some instances of temptation; In vain does that man thinke to keep his honour and chastity, that invites his lust to an activeness by soft beds and high diet, and idleness and opportunity; Make the souls instrument unapt, and halfe the work is done. And this is true in all instances of carnality or naturall desires; whose scene lies in the lower region of passions, and are acted by the body; but the operation of the cure must be in proportion to the design; as the mortification of the spirit is in severall degrees, so the mortification of the body also hath its severall parts of prudence, injunction and necessity. For the prescribing all sorts of mortifications corporall, indefinitely and indiscriminately to all persons, without separation of their ends, and distinct capacities, is a snare to mens Consciences, makes religion impertinently troublesome, occasions some men to glory in corporall austeritie, as if of it self it were an act of piety, and a distinction of the man from the more imperfect persons of the world, and is all the way unreasonable and inartificiall.

14.

1. Therefore such whose engagements in the world or capacities of person

*Hinc epula vicisse famem, magniq; penates
Summovisse hincem testos, pretiosaq; vestis
Hirtam membra super Romani more Quiritis
Induxisse togam.*

*De Catone dixit Lucanus; & de eodem.
Intonsus vigilans in frontem descendere canos
Passus erat, mastamque genis increfere barbam.*

confine them to the lowest and first step of mortification, those who fight onely for life and liberty, nor for priviledges and honour, that are in perpetual contestation and close fightings with sin, it is necessary that their body also be mortified in such a degree, that their desires transport them

not beyond the permissions of divine and humane Laws: let such men be strict

strict in the rules of Temperance and sobriety, be chaste within the laws of marriage, cherish their body to preserve their health, and their health to serve G O D, and to doe their offices: to these persons the best instruments of discipline are the strict laws of Temperance, denying all transgressions of the appetite boying over its margin and proper limit, assiduous prayer and observation of the publick laws of fasting, which are framed for moderate and even, as to be proportionable to the common manner of living of persons secular and incumbred. For though many persons of common employments and even manner of living have in the midst of worldly avocations undertaken austerities very rude and rigorous, yet it was in order to a higher mortification of spirit; and it is also necessary they should, if either naturally, or habitually, or easily they suffer violent transportation of passions: for since the occasions of anger and disturbance in the world frequently occur, if such passions be not restrained by greater violence, then is competence to the ordinary offices of a moderate piety, the cure is weaker then the humour, and so leaves the work imperfect.

2. But this is coincident to the second degree of mortification, for if either out of desire of a farther step towards perfection, or out of the necessities of nature or evill customes it be necessary also to subdue our passions aswell as the direct invitations to sinne, in both these cases the body must suffer more austerities, even such as directly are contrariant to every passionate disturbance, though it be not ever sinfull in the instance. All Mortifiers must abstaine from every thing that is unlawfull, but these, that they may abstaine from things *unlawfull*, must also deny to themselves satisfaction in things *lawfull* and *pleasant*; and this is in a just proportion to the end, the subduing the passions, lest their liberty and boldnesse become licentious. And we shall easier deny their importunity to sin, when we will not please them in those things in which we may: such in which the fear of GOD, and the danger of our souls, and the convictions of reason and religion doe not immediately cooperate. And this was the practise of *David*, when he had thirsted for the waters of *Bethlehem*, and some of his worthies ventured their lives and brought it, he refused to drink it, but poured it upon the ground 2 Sam. 23. 17. unto the Lord, that is, it became a drink-offering unto the Lord: an acceptable oblation, in which he sacrificed his desires to G O D, denying himself the satisfaction of such a desire, which was naturall and innocent, save that it was something nice, delicate and curious. Like this was the act of the Fathers in the mountain *Nitris*, to one of which a fair cluster of dried grapes being sent, he refused to taste them, lest he should be too sensuall and much pleased, but sent them to another, and he to a third, and the same consideration transmitted the present through all their cells, till it came to the first man again: all of them not daring to content their appetite in a thing too much desired, lest the like importunity in the instance of a sin should prevail upon them. To these persons the best instruments of Discipline are subtractions rather then imposition of austerities; let them be great haters of corporall pleasures, eating for necessity, diet spare and cheap; abridging and making short the opportunities of naturall and permitted solaces, * refusing exterior comforts, not choosing the most pleasant object, not suffering delight to be the end of eating, and therefore separating delight from it, as much as prudently they may, not being too importunate with G O D to remove his gentler hand of

15.

*Apyd Pollad. in
Distor. I anstac.*

* *Quanto quisq; sibi plura negaverit,
A Diis plura feret. Hor.*

paternal

paternal correction, but inuring our selves to patient suffering, and indifferent acceptation of the Cross that GOD layes upon us; at no hand living *delicately*, or *curiously*, or *impatiently*. And this was the condition of *S. Paul*, suffering with excellent temper all those persecutions and inconveniences, which the enemies of Religion loaded him withall; which he called, *bearing the marks of the Lord JESUS in his body*; and *carrying about in his body the dying or mortification of the Lord IESUS*: it was in the matter of perfection, which because he bore patiently, and was accustomed to, and he accepted with indifference and renunciation, they were the mortifications and the marks of *JESUS*, that is, a true conformity to the Passion of *CHRIST*, and of great effect and interest for the preventing sins by the mortification of his natural desires.

16.

3. But in the pale of the Church, there are and have been many tall Cedars, whose tops have reached to Heaven; some there are, that choose afflictions of the body, that by turning the bent and inclination of their affections into sensual displeasures, they may not onely cut off all pretensions of Temptation, but grow in spiritual graces, and perfections intellectual and beatified. To this purpose they served themselves with the instances of sack-cloth, hard lodging, long fasts, penitiation in prayers, renunciation of all secular possessions, great and expensive charity, bodily labours to great weariness and affliction, and many other prodigies of voluntary suffering, which Scripture and the Ecclesiastical stories do frequently mention. *S. Lewis King of France* wore sackcloth every day, unless sickness hindred; and *S. Zenobius* as long as he was a Bishop. And when *Severus Sulpicius* sent a sackcloth to *S. Paulinus* Bishop of *Nola*, he returned to him a letter of thanks, and discoursed piously concerning the use of corporal austerities: and that I need not instance, it was so general, that this was by way of appropriation called the *garment of the Church*, because of the frequent use of such instruments of exterior mortification: and so it was in other instances. *S. James* neither eat flesh nor drank wine, *S. Matthew* lived upon acorns, seeds and herbs; and amongst the elder Christians, some rolled themselves naked in snows, some upon thorns, some on burning coals, some chewed bitter pills, and masticated gummies, and sipped frequently on horrid potions, and wore iron upon their skin, and bolts upon their legs, and in witty torments excelled the cruelty of many of their persecutors, whose rage determined quickly in death, and had certainly less of torment, then the tedious afflictions and rude penances of *Simcon* surnamed *Stylites*. But as all great examples have excellencies above the ordinary devotions of good people, so have they some danger and much consideration.

17.

1. Therefore I consider, that these bodily and voluntary self-afflictions can onely be of use in carnal and natural temptations, of no use in spiritual: for ascetick diet, hard lodging, and severe disciplines, cannot be directly operative upon the spirit, but onely by mediation of the body, by abating its extravagancies, by subtracting its maintenance, by lessening its temptations; these may help to preserve the soul chaste, or temperate, because the scene of these sins lyes in the body, and thence they have their maintenance, and from thence also may receive their * abatements; but in actions, which are less material, such as pride, and envy, and blasphemy, and impinence, and all the kindes and degrees of malice, external mortifi-

cations

2 Cor. 4. 10.
G. 1. 6. 17.

Deposuerunt se-
culi byssum, &
sumiserunt Ec-
clesie vestimen-
tum, quod est ci-
licium. Rurici-
us. Ep. 20.
Euseb. l. 2.
hist. c. 22.
Clem. Alex.
Pædog. l. 2. c. 1.

* Εν πάση μορῇ
τῶν κινήσεων, ἐν
ᾗ τῶν κακῶν
πελάσονται ἢ
ἐνεσθῆν ἀφ' ἐσθί-
τη βροτανίας.
Aniphan.

cations do so little cooperate to their cure, that oftentimes they are their greatest inflammers and incentives, and are like cordials given to cure a cold fit of an Ague, they do their work, but bring a hot fit in its place; and besides that, great mortifiers have been soonest assaulted by the spirit of pride, we finde that great fasters are naturally angry and cholerick. S. Hierom found it in himself, and Ruffinus felt some of the effects of it; and therefore this last part of corporal mortification, and the choosing such afflictions by a voluntary imposition, is at no hand to be applied in all cases, but in cases of lust only and intemperance or natural impatience, or such crimes which dwell in the senses; and then it also would be considered, whether or no rudenesses to the body applied for the obtaining *patience*, be not a direct temptation to *impatience*, a provoking the spirit, and a running into that, whither we pray that God would not suffer us to be led: possibly, such austerities, if applied with great caution and wise circumstances, may be an exercise of patience, when the grace is by other means acquired; and he that findes them so, may use them, if he dares trust himself: but as they are dangerous before the grace is obtained; so when it is, they are not necessary: and still it may be enquired in the case of temptations to lust, whether any such austerities which can consist with health will do the work; so long as the body is in health, it will do its offices of nature; if it is not in health, it cannot do all offices of grace, nor many of our calling: and therefore although they may do some advantages to persons tempted with the lowest sins, yet they will not do it all, nor do it alone, nor are they safe to all dispositions; and where they are useful to these smaller and lower purposes, yet we must be careful to observe that the mortification of the spirit, to the greatest and most perfect purposes, is to be set upon by means spiritual and of immediate efficacy; for they are the lowest operations of the soul, which are moved and produced by actions corporal; the soul may from those become lustful or chaste, chearful or sad, timorous or confident: but yet even in these the soul receives but some dispositions thence, and more forward inclinations; but nothing from the body can be operative in the begetting or increase of charity, or the love of GOD, or devotion, or in mortifying spiritual and intellectual vices: and therefore those greater perfections, and heights of the soul, such as are designed in this highest degree of mortification, are not apt to be enkindled by corporall austerities; and

» *Nigrinus* in *Lucian* findes fault with those Philosphers,
 » who thought vertue is to be purchased by cutting the skin
 » with whips, binding the nerves, razing the body with
 » iron: but he taught that vertue is to be placed in the minde
 » by actions internal and immaterial, and that from thence
 » remedies are to be derived against perturbations and acti-
 » ons criminal. And this is determined by the Apostle in
 fairest intimation, *Mortifie therefore your earthly members*; and he in-
 dances in carnal crimes, *fornication, uncleanness, in-
 ordinate affection, evil concupiscence, and covetousness*, which
 are things may be something abated by corporal mortifications; and that
 these are by distinct manner to be helped from other more spiritual vices,
 he adds, *but now therefore put off all these, anger, wrath, malice, blasphemy,
 filthy communication, and lying*: To both these sorts of sins, mortifica-
 tion being the general remedy, particular applications are to be made, and it

Δηλοῦν ὅτι καὶ τῶν τοιούτων κα-
 τεργακῶς φιλοσόφων οἱ τοῦτον
 ἀσκησάν ἀρετῆς ἀπελάσαντων, ἦν
 πολλὰς ἀνάγκαις καὶ πόνοις τὰς
 νῆας ἀντήγειν κατὰ γυμνάσιον· ἵ-
 σταν μὲν δὲν οἱ πολλοὶ κελύοντες,
 ἄλλοι δὲ μαστρουύντες, οἱ δὲ
 χαλεβεροί, καὶ σιδύρον τὰς ὀφθαλ-
 μίας αὐτῶν κατεξέοντες. ἡγέτο
 δὲ καλῶς πλεονεκτήτερον ἐν ταῖς
 ψυχαῖς τὸ σφῆδον ταῦτο, καὶ ἀπαρτῆς
 κατὰ κοινάσι. *Lucian. Nigrin.*

Col. 3. 1.

must

Te copis redimat, feruim patitur & ignes,
 Arida nec sitiens ora lavabis igna.
 Ut valeas animo, quicquam tolerare negabis?
 Νεχροσασί τὸ μέλαν
 ἀπόθετε τὸ πύρρα.

must be onely spiritual, or also corporal in proportion to the nature of the sins: he seems to distinguish the remedy by separation of the nature of the crimes, and possibly also by the differing words

of [*mortific*] applied to carnal sins, and [*put off*] to crimes spiritual.

18.

2. But in the lesser degrees of mortification, in order to subduing of all passions of the sensitive appetite, and the consequent and symbolical sins, * bodily austerities are of good use, if well understood and prudently undertaken: To which purpose I also consider, No acts of corporal austerities or external Religion, are of themselves to be esteemed holy or acceptable to GOD, are no where precisely commanded, no instruments of union with CHRIST, no immediate parts of divine worship; and therefore to suffer corporal austerities with thoughts determining upon the external action or imaginations of sanctity inherent in the action, is against the purity, the spirituality, and simplicity of the Gospel. And this is the meaning of S. Paul, *It is a good thing that the heart be established with grace, not with meats, which have not profited them which walked in them*; and, *The kingdom of GOD consists not in meat and drink, but in righteousness, and peace, and joy in the holy Ghost*; and, *Bodily exercise profiteth little, but godliness is profitable unto all things*. Now if external mortifications are not for themselves, then they are to receive their estimate as they cooperate to the end; Whatsoever is a prudent restraint of an extravagant passion, whatsoever is a direct denial of a sin, whatsoever makes provision for the spirit, or withdraws the fuel from the impure fires of carnality, that is an act of mortification; but those austerities which Baals Priests did use, or the Flagellants, an ignorant faction that went up and down Villages whipping themselves, or those which return periodically on a set day of Discipline, and using rudenesses to the body by way of ceremony and solemnity, not directed against the actual incursion of a pungent lust, are not within the verge of the grace of mortification. For unless the temptation to a carnal sin be actually incumbent and pressing upon the Soul, pains of infliction and smart do no benefit toward suppressing the habit or inclination: for such sharp disciplines are but short and transient troubles; and although they take away the present fancies of a temptation, yet unless it be rash and uncharitable, there is no effect remanent upon the body, but that the temptation may speedily return. As is the danger, so must be the application of the remedy; actual severities are not imprudently undertaken in case of imminent danger, but to cure an habitual lust, such corporal mortifications are most reasonable, whose effect is permanent, and which takes away whatsoever does minister more fuel, and puts a torch to the pile.

* ὁ ἐγγὺς τοῦ
 πνεύματος
 ἐσθίου, Clem.
 Alex. Præd. 2.

Heb. 13. 9.
 Rom. 14. 17.
 1 Tim. 4. 8.

19.

But this is altogether a discourse of Christian prudence, not of precise duty and Religion, for if we do by any means provide for our indemnity & secure our innocence, all other exterior mortifications are not necessary, and they are convenient but as they do facilitate, or cooperate towards the end. And if that be well understood, it will concern us that they be used with prudence and caution, with purity of intention, and without pride: for since they are *nothing in themselves*, but are hallowed and adopted into the family of religious actions by participation of the end, the doing them not for themselves, takes off all complacency and fancy reflecting from an opinion of the external actions; guides and purifies the intention, and teaches

teaches us to be prudent in the managing of those austerities which as they are in themselves afflictive, so have in them nothing that is eligible, if they be imprudent.

And now supposing these premises as our guide to choose and enter into the action, Prudence must be called into the execution and discharge of it, and the manner of its managing; and for the prudential part, I shall first give the advice of *Nigrinus* in the discipline of the old Philosophers; *He that will best institute and instruct men in the studies of virtue and true Philosophy, must have regard to the minde, to the body, to the age, to the former education, and capacities or incapacities of the person*; to which all such circumstances may be added as are to be accounted for in all prudent estimations: such as are national customs, dangers of scandal, the presence of other remedies, or disbanding of the inclination.

20.

Καὶ τὸν ἀρετῶν
ποιεῖσθαι ἀν-
θρώπων σωτη-
ρίαν, καὶ
τοῦτο μόνον τὸ
ἵκανόν τῶ-
ν ἡλικιών τῶ
ν τῆς ἐπιπέσεως
ἀρετῆς. Ν. ἡ.
apud. Lu.

2. It may also concern the prudence of this duty, not to neglect the smallest inadvertencies and minutes of lust or spiritual inconvenience, but to contradict them in their weakness, and first beginnings. We see that great disturbances are brought from the smallest occasions meeting with an impatient spirit, like great flames kindled from a little spark, fallen into an heap of prepared nitre. » *S. Austin* tells a story of a certain person » much vexed with flies in the region of his dwelling, and himself height- » ned the trouble by too violent and busie reflexion upon the inconsider- » ableness of the instrument, and the greatness of the vexation alighting » upon a peevish spirit. In this disposition he was visited by a Manichee » (a Heretick, that denied G O D to be the Maker of things visible:) » he being busie to rub his infection upon the next thing he met, asked the » impatient person whom he thought to be the Maker of flies? He an- » swered, I think the Devil was; for they are instruments of great vexa- » tion and perpetual trouble: what he rather fancied then believed, or ex- » pressed by anger, rather than at all had entertain'd within, the Manichee » confirm'd by such arguments, to which his adversary was very apt to give » consent by reason of his impatience and peevishness. The Manichee ha- » ving set his foot firm upon this first breach proceeded in his Question, If » the Devil made Flies, why not Bees, who are but a little bigger, and have » a sting too? The consideration of the sting made him fit to think, that » the little difference in bigness needed not a distinct and a greater Effic- » ent, especially since the same workman can make a great as well as a little » vessel. The Manichee proceeded, If a Bee, why not a Locust? if a Lo- » cust, then a Lizzard, if a Lizzard, then a Bird, if a Bird, then a Lamb, » and thence he made bold to proceed to a Cow, to an Elephant, to a Man. » His adversary by this time being insnared by granting so much, and now » ashamed not to grant more, lest his first concessions should seem unreason- » able and impious, confessed the Devil to be the Maker of all Creatures » visible. The use which is made of this story, is this caution, that the Devil do not abuse us in Flies, and provoke our spirits by trifles and impertinent accidents: for if we be unmortified in our smallest motions, it is not imaginable we should stand the blast of an impetuous accident and violent perturbation. Let us not therefore give our passions course in a small accident, because the instance is inconsiderable; for though it be, the consequence may be dangerous, and a wave may follow a wave, till the inundation be general and desperate. And therefore here it is intended for

21.

Tract. I. in
Joh.

advice, that we be observant of the accidents of our domestick affairs, and curious that every trifling inadvertency of a servant, or slight misbecoming action, or imprudent words be not apprehended as instruments of vexation; for so many small occasions, if they be productive of many small disturbances, will produce an habitual churlishnesse and immortification of spirit.

22. 3. Let our greatest diligence and care be employed in mortifying our predominant passion: for if our care be so great, as not to entertain the smallest, and our resolution so strong and holy, as not to be subdued by the greatest and most passionate desires, the Spirit hath done all its work, secures the future, and sanctifies the present, and nothing is wanting but perseverance in the same prudence and religion; and this is typically commanded in the precept of GOD to *Moses* and *Aaron* in the matter of *Peor*; *Vex the Midianites, because they vexed you, and made you sin by their daughters*; and *Phinehas* did so; he killed a Prince of the house of *Simcon*, and a Princess of *Midian*; and GOD confirmed the Priesthood to him for ever; meaning that we shall for ever be admitted to a nearer relation to GOD, if we sacrifice to GOD our dearest lust: and this is not so properly an act, as the end of Mortification; therefore it concerns the prudence of the duty, that all the efficacy and violence of it be employed against the strongest, and there where is the most dangerous hostility.

23. 4. But if we mean to be Masters of the field and put our victory past dispute, let us mortifie our morosity and naturall averfations, reducing them to an indifference, having in our wills no fondnesses, in our spirits no faction of persons or nations: being prepared to love all men, and to endure all things, and to undertake all employments which are duty or counsell in all circumstances and disadvantages. For the excellency of evangelicall sanctity does surmount all Antipathies, as a vessel climbs up, and rides upon a wave; *the Wolf and the Lamb shall cohabit, and a Childe shall play and put his fingers in the Cavern of an Aspick*; nations whose interest are most contradictory, must be knit by the confederations of a mortified and a Christian Spirit, and single persons must triumph over the difficulties of an indisposed nature, or else their own wil is unmortified, and nature is stronger then can well consist with the dominion and absolute empire of grace. To this I reduce such peevish and unhandfome nicenesses, in matters of religion, that are unsatisfied, unless they have all exteriour circumstances, trimmed up and made pompous for their religious offices, such who cannot pray without a convenient room, and their devotion is made active onely by a wel built Chappel, and they cannot sing lauds without Church musick, and too much light dissolves their intention, and too much dark promotes their melancholy; and because these and the like exteriour ministeries are good advantages, therefore without them they can do nothing, which certainly is a great intimation and likenesse to immortification. Our will should be like the Candle of the eye, without all colour in it self, that it may entertain the species of all colours from without: and when we lust after mandrakes and deliciousnesse of exteriour ministeries, we many times are brought to betray our own interest, and prostitute our dearest affections to more ignoble and stranger desires. Let us love all natures, and serve all persons, and pray in all places, and fast without opportunities, and doe alms above our power, and set our selves heartily on work to neglect and frustrate

frustrate those lower temptations of the Devil, who will frequently enough make our religion inopportune, if we then will make it infrequent, and will present us with objects enough and flies to disquiet our persons, if our natures be petulant, peevish, curious and unmortified.

It is a great mercy of G O D to have an affable, sweet and well disposed nature, and it does halfe the work of Mortification for us; we have the lesse trouble to subdue our passions and destroy our lusts. But then as those, whose natures are morose, cholerick, peevish and lustfull, have greater difficulty, so is their virtue of greater excellence, and returned with a more ample reward: but it is in all mens natures, as with them who gathered Manna, *they that gathered little had no lack, and they that gathered much had nothing over*; they who are of ill natures shall want * no assistance of G O D S grace to work their cure, though their flesh be longer healing, and they who are sweetly tempered, being naturally meek and modest, chaste, or temperate, will finde work enough to contest against their temptations from without, though from within possibly they may have fewer; yet there are greater degrees of virtue and heroicall excellencies, and great rewards to which G O D hath designed them by so fair dispositions, and it will concern all their industry to mortifie their spirit, which though it be malleable and more ductile, yet it is as bare and naked of imagery, as the rudest and most iron nature: so that *mortification* will be *every mans duty*; no nature, nor piety, nor wisdom, nor perfection, but will need it, either to subdue a lust, or a passion; to cut off an occasion, or to resist a temptation; to persevere, or to go on; to secure our present estate, or to proceed towards perfection. But all men do not think so.

24.
* Nemo adcofius est, ut non misceat possit, Si modo cultus, e patuam comodat auron. Hor. ep. 1.

For there are some who have great peace; no fightings within, no troubles without, no disputes or contradictions in their spirit: but these men have the peace of tributaries or a conquered people, the gates of their city stand open day and night, that all the carriages may enter without disputing the passe: the flesh and the spirit dispute not, because the spirit is there in pupillage or in bonds, and the flesh rides in triumph, with the tyranny, and pride and impotency of a female tyrant. For in the sense of religion we all are *warriors* or *slaves*; either our selves are stark dead in trespasses, and sins, or we need to stand perpetually upon our guards in continual observation, and in contestation against our lusts and our passions; so long denying and contradicting our own wills, till we will and choose to do things against our wills, having an eye always to those infinite satisfactions which shall glorifie our wills, and all our faculties, when we arrive to that state, in which there shall be no more contradiction, but onely that our mortall shall put on immortality.

But as some have a vain and dangerous peace, so others double their trouble by too nice and impertinent scruples, thinking that every temptation is a degree of immortification; as long as we live we shall have to do with Enemies; but as this life is ever a state of imperfection, so the very designe and purpose of Mortification is not to take away temptations, but to overcome them: it endeavours to facilitate the work, and secure our condition by removing all occasions it can: but the opportunity of a crime, and the sollicitation to a sin is no fault of ours, unlesse it be of our procuring, or findes entertainment when it comes unsent for. To suffer a tentation is a misery, but if we then set upon the mortification of it, it is an occasion of

*Vide disc. of
Temptation.*

virtue, and never is criminal, unless we give consent. But then also it would be considered, that it is not good offering our selves to *fire or deal* to confirme our innocence, nor prudent to enter into battel without need, and to shew our valour; nor safe to procure a temptation, that we may have the reward of mortification of it. For Mortification of the spirit is not commanded, as a duty finally resting in it self, or immediately landing upon *G O D S* glory, such as are acts of charity and devotion, chastity and justice; but it is the great instrument of humility and all other graces: and therefore is to be undertaken to destroy a sin, and to secure a virtuous habit, and besides that to call on a danger is to tempt *G O D*, and to invite the Devil, (and no man is sure of a victory;) it is also great imprudence to create a need, that we may take it away again; to drink poyson to make experiment of the antidote; and at the best it is but a running back to come just to the same place again; for he that is not tempted, does not sin: but he that invites a Temptation, that he might overcome it, or provokes a Passion, that he may allay it, is then but in the same condition after his pains and his danger: He was not sure he should come so far.

The P R A Y E R.

O Dearest *G O D*, who hast framed man of soul and body, and fitted him with faculties, and proportionable instruments to serve thee according to all our capacities: let thy Holy Spirit rule and sanctifie every power and member both of soul and body, that they may keep that beauteous order, which in our creation thou didst intend, and to which thou doest restore thy people in the renovations of grace, that our affections may be guided by reason, our understanding may be enlightened with thy word, and then may guide and perswade our will, that we suffer no violent transportation of passions, nor be overcome by a temptation, nor consent to the impure solicitations of lust; that sin may not reign in our mortal bodies, but that both bodies and souls may be conformable to the sufferings of the holy *F E S U S*, that in our body we may bear the marks and dying of our *L O R D*; and in our spirits we may be humble and mortified, and like him in all his imitable perfections, that we may die to sin and live to righteousness, and after our suffering together with him in this world, we may reign together with him hereafter, to whom in the unity of the most mysterious Trinity be all glory and dominion and praise for ever and ever. Amen.

SECT. IX.

Of *JESUS* being baptized, and going into the wilderness to be tempted.

OW the full time was come, *JESUS* took leave of his Mother and his trade, to begin his Fathers work and the office Prophetical in order to the redemption of the world; and when *John* was baptizing in *Jordan* *JESUS* came to *John* to be baptized of him. The Baptist had never seen his face, because they had been from their infancy driven to severall places, designed to severall employments, and never met till now. But immediately the holy Ghost inspired *S. John* with a discerning and knowing spirit, and at his first arrivall he knew him, and did him worship. And when *Jesus* desired to be baptized, *John* forbade him, saying, *I have need to be baptized of thee, and comest thou to me?* For the Baptisme of *John*, although it was not a direct instrument of the Spirit for the collation of grace, nor that we finde administred in any forme of words, not so much as in the name of *CHRIST* to come (as * many dream) (because even after *John* had baptized, the Pharisees still doubted, if he were the *Messias*, which they would not, if in his form of ministration he had published *CHRIST* to come after him: and also because it had not been proper for *CHRIST* himselfe to have received that baptisme, whose forme had specified himselfe to come hereafter: neither could it consist with the Revelation which *John* had, and the confession which he made, to baptize in the name of *CHRIST* to come, whom the Spirit marked out to him to be come already, and himself pointed at him with his finger) yet it was a ceremonious consignation of the doctrine of repentance, which was one great part of the Covenant Evangelicall, and was a Divine institution, the suscepcion of it was in order to the fulfilling all righteousnesse, it was a sign of humility, the persons baptized confessed their sins, it was a sacramental disposing to the baptisme and faith of *Christ*; but therefore *John* wondred, why the *Messias*, the Lambe of *GOD*, pure and without spot, who needed not the abstersions of repentance, or the washings of baptisme, should demand it, and of him, a sinner and his servant. And in the Hebrew Gospel of *S. Matthew* which the *Nazarens* used at *Berea* (as *S. Hierom* reports) these words are added; [the Mother of the Lord and his brethren said unto him: *John Baptist* baptizeth to the remission of sins, let us goe and be baptized of him. He said to them: What have I sinned that I should goe and be baptized of him?] and this part of the story is also told by *Iustin Martyr*. But *JESUS* wanted not a proposition to consigne by his baptisme proportionable enough to the analogy of its institution; for as others professed their return towards Innocence, so he avowed his perseverance in it: and though he was never called in Scripture [*A sinner*] yet he was made *sinner* for us; that is, he did undergo the shame and the punishment, and therefore it was proper enough for him to performe the Sacrament of sinners.

I.

* Gal. 1. 19. Sicut, Scito, &c.

απολαμνον του ευαγγελιου της βαπτιστης. Sicut, ad Gal. 1. 37. Acts 19. 4.

Dial. 3. aduers. Pelag.

2. But the holy JESUS who came (as himself in answer to the *Baptists* question professed) to fulfill all righteousness, would receive that rite which

* Εβαπτισθη ὁ ἰησοῦς (Ἰησῶς) βαπτιστῆς ἀπορουπώσεως ἢ ἠυστίας χρεϊαν ἔχον ἢ καθάρσεως, ὅτι ἔστι κηδεύς ἡ ἀρετῆ, ἀλλ' ἵνα καὶ Ἰωάννη ἀληθείαν περὶ σμαρτῆς αὐτοῦ ἐμαρτυρήσῃ. *Clm: conftit. Apost. l. 7. c. 23.*

his Father had instituted in order to the manifestation of his Sonne. For although the *Baptist* had a glimpse of him by the first irradiations of the Spirit, yet *Iohn* professed, *That he therefore came baptizing with water, that Iesus might be manifested to Israel*; and it was also a signe given to the *Baptist* himself, that on *whomsoever he saw the spirit descending and remaining*, he is the person that baptizeth with the holy Ghost. And GOD chose to actuate the signe at the waters of *Jordan* in great and religious assemblies convened there at *Iohns* baptisme, and therefore JESUS came to be baptized, and by this baptisme became known to *Iohn*, who as before he gave to him an indiscriminate testimony, so now he pointed out the person in his Sermons and Discourses, and by calling him the * *Lambe of God* prophecyed of his passion and preached him to be the worlds Redeemer, and the sacrifice for mankind. He was now manifest to *Israel*, he confirmed the baptisme of *Iohn*, he sanctified the water to become sacramental and ministerial in the remission of sins, he by a reall event declared, that to them who should rightly be baptized the kingdom of Heaven should certainly be opened, he inserted himself by that ceremony into the society and participation of holy people, of which communion himselfe was head and Prince; and he did in a symbol purifie humane nature, whose stains and guilt he had undertaken.

* Symbolam suplicii crucis
Jult. Mart.

3. As soon as *Iohn* had performed his ministry, and *Iesus* was baptized, he prayed, and the heavens were opened and the aire clarified by a new and glorious light*, and the holy Ghost in the manner of a Dove alighted upon his sacred head, and GOD the Father gave a voice from Heaven, saying, *Thou art my beloved Son, in whom I am well pleased*. This was the inauguration and proclamation of the *Messias*, when he began to be the Great Prophet of the New Covenant. And this was the greatest meeting that ever was upon earth, where the whole Cabinet of the mysterious Trinity was opened, and shewen, as much as the capacities of our present imperfections will permit: the second person in the veil of humanity, the third in the shape or with the motion of a Dove, but the first kept his primitive state, and as to the Israelites he gave notice by way of caution, *Ye saw no shape, but ye heard a voyce*; so now also GOD the Father gave testimony to his holy Son, and appeared onely in a voice, without any visible representment.

ὡς ἰδὲ σέας τὸν
Mark 3. 16.
ἐν σωματικῷ
εἶδεν.
Luke 3. 22.

4.
Cap. 17. de
gloria Martyr.

When the rite and the solemnity was over, CHRIST ascended up out of the waters, and left so much virtue behinde him, that, as *Gregorius Turonensis* reports, that creek of the River, where his holy body had been baptized, was indued with a healing quality, and a power of curing Lepers, that bath'd themselves in those waters, in the faith and with invocation of the holy name of JESUS. But the manifestation of this power was not till afterwards, for as yet JESUS did no miracles.

5. As soon as ever the SAVIOUR of the World was baptized, had opened the heavens, which yet never had been opened to Man, and was declared the Sonne of GOD, JESUS was by the Spirit driven into the Wilder nesse, not by an unnaturall violence, but by the efficacies of inspiration, and a supernaturall inclination and activity of resolution; for it was the holy Spirit that bore him thither, he was led by the good Spirit, to be

be tempted by the evil, whither also he was pleased to retire to make demonstration that even in an active life, such as he was designed to and intended, some recesses and temporary dimissions of the world are most expedient, for such persons especially whose office is Propheticall, and for institution of others, that by such vacancies in prayer and contemplation they may be better enabled to teach others, when they have in such retirements conversed with GOD.

In the Desert, which was four miles from the place of his Baptisme, and about twenty miles from *Jerusalem*, as the common computations are, he did abide forty days, and forty nights, where he was perpetually disturbed and assaulted with evil spirits, in the midst of wild beasts, in a continuall fast without eating bread or drinking water; and the *Angels ministered to him*, being Messengers of comfort and sustentation sent from his Father for the support and service of his humanity, and employed in resisting and discountenancing the assaults and temporall hostilities of the spirits of darknesse.

Whether the Devils appeared in any horrid and affrighting shapes, is not certain; but it is more likely, to a person of so great sanctity and high designation they would appear more Angelical and immateriall, in representations intellectual, in words and ideas, temptations and incitements, because JESUS was not a person of those low weaknesses to be affrighted or troubled with an ugly phantasme, which can do nothing but abuse the weak and imperfect conceptions of persons nothing extraordinary. And this was the way which Satan or the Prince of the Devils took, whose temptations were reserved for the last assault, and the great day of triall, for at the expiration of his forty days, JESUS being hungry, the tempter invited him onely to eat bread of his own providing, which might refresh his humanity and prove his Divinity, hoping that his hunger, and the desire of convincing the Devil, might tempt him to eat before the time appointed. But *Jesus answered, It is written, Man shall not live by Bread alone, but by every word that proceeds out of the mouth of God*; meaning that in every word of GOD, whether the Commandment be general or special, a promise is either expressed or implied, of the supply of all provisions necessary for him that is doing the work of GOD; and that was the present case of JESUS, who was then doing his Fathers work, and promoting our interest; and therefore was sure to be provided for: and therefore so are we.

The Devil having failed in this assault, tries him again, requiring but a demonstration of his being the Son of GOD. He sets him upon the * battlement of the Temple, and invites him to throw himself down, upon a pretence that *GOD would send his Angels to keep his Son*, and quotes Scripture for it: but JESUS understood it well; and though he was secured of GODS protection, yet he would not tempt GOD, nor sollicite his providence to a dereliction by tempting him to an unnecessary conservation. This assault was silly and weak. But at last he unites all his power of stratagem, and places the holy JESUS upon an exceeding high Mountain, and by an Angelical power draws into one Center Species * and Ideas from all the Kingdoms and glories of the World, and makes an admirable Map of beauties, and represents it to the eyes of JESUS, saying, that all that was put into his power to give, and he would give it him, if he would fall down and worship him. But then the holy Lamb was angry as a provoked

6.

7.

8.

* πνεύματι, ἀνεβήκει, τὸ πνεῦμα τῶν ἁγίων ἀναπνεύσων ἐδίδου.

* πανόμοια ἐν τῷ ἀείψαν- τισματι αὐτα τε ὄντα καὶ ἀόβητα.

Lion,

Lion, and commanded him away, when his temptations were violent and his demands impudent and blasphemous. *Then the Devil leaveth him, and the Angels came and ministred unto him*, bringing such things as his necessities required, after he had by a forty days fast done penance for our sins, and consign'd to his Church the doctrine and discipline of fasting, in order to a contemplative life, and the resisting and overcoming all the temptations and allurements of the Devil, and all our ghostly enemies.

Ad. SECT. 9.

Considerations upon the baptizing, fasting, and temptation of holy JESUS by the Devil.

1.

When the day did break, and the *Epist* was busie in his offices, the Sun of Righteousness soon entred upon our Hemisphere; and after he had lived a life of darknesse and silence for thirty years together, yet now that he came to doe the greatest work in the World, and to minister in the most honourable Embassie, he would do nothing of singularity, but fulfill all righteousness and satisfie all Commands, and joyne in the common rites and Sacraments, which all people innocent and penitent did undergo, either as deleteries of sin or instruments of grace. For so he would needs be baptized by his servant; and though he was of purity sufficient to do it, and did actually by his baptisme purifie the purifier, and sanctifie that, and all other streams to a holy ministry and effect, yet he went in, bowing his head like a sinner, undorshing himself like an imperfect person, and craving to be washt, as if he had been crufted with an impure leprosie: thereby teaching us to submit our selves to all those rites which he would institute; and although some of them, be like the baptisim of *John* joynd with confession of sins, and publication of our infirmities, yet it were better for us, to lay by our loads, and wash our ulcers, then by concealing them, out of vainer desires of impertinent reputation, cover our disease till we are heart-sick and dye. But when so holy a person does all the pious ministries of the more imperfect, it is a demonstration to us, that a life common and ordinary, without affectation or singularity, is the most prudent and safe. Every great change, every violence of fortune, all eminencies and unevennesses whatsoever, whether of person or accident or circumstance, puts us to a new trouble, requires a distinct care, creates new dangers, objects more temptations, marks us out the object of envy, makes our standing more insecure, and our fall more contemptible and ridiculous. But an *even* life spent with as much rigour of duty to GOD as ought to be, yet in the same manner of devotions, in the susception of ordinary offices, in bearing publick burdens, frequenting publick assemblies, performing offices of civility, receiving all the rites of an established religion, complying with national customes, and hereditary solemnities of a people, in nothing disquieting publick peace, or disrelishing the great instruments of an innocent communion, or dissolving the circumstantial ligaments of charity,

charity, or breaking Laws, and the great relations and necessitudes of the World, out of fancy or singularity, is the best way to live *holily* and *safely*, and *happily*: safer from sin and envy, and more removed from trouble and temptation.

When JESUS came to *John* to be baptized, *John* out of humility and modesty refused him, but when JESUS by reduplication of his desire, fortifying it with a command, made it in the Baptist to become a duty, then he obeyed. And so also did the primitive Clerks refuse to do offices of great dignity, and highest ministry, looking through the honour upon the danger, and passing by the dignity they considered the charge of the cure, and knew, that the *eminency* of the office was in all senses *insecure* to the person, till by command and peremptory injunction of their Superiours it was put past a dispute, and became necessary, and that either they must perish instantly in the ruines and precipices of disobedience, or put it to the hazard, and a fair venture for a brighter crown, or a bigger damnation. I with also this care were entailed, and did descend upon all ages of the Church; for the ambitious seeking of dignities and prelacies Ecclesiasticall is grown the Pest of the Church, and corrupts the salt it self, and extinguishes the lights, and gives too apparent evidences to the world, that neither the end is pure, nor the intention sanctified, nor the person innocent, but the purpose ambitious or covetous, and the person vitious, and the very entrance into Church offices is with an impure torch, and a foul hand, or a heart empty of the affections of religion, or thoughts of doing GODS work. I do not think the present age is to be treated with, concerning denying to accept rich Prelacies and pompous dignities, but it were but reasonable that the main intention, and intellectuall design should be to appreciate, and esteem the office and employment to be of greatest consideration. It is lawfull to desire a Bishoprick, neither can the unwillingness to accept it be, in a prudent account, adjudged the aptest disposition to receive it, (especially if done in * ceremony, just in the instant of their entertainment of it, and possibly after a long ambition) but yet it were well if we remember, that such desires must be sanctified with holy care and diligence in the office; for the honey is guarded with thousands of little sharp stings and dangers, and it will be a sad account, if we be called to audite for the crimes of our *Diocese*, after our own *talleys* are made even; and he, that beleevs his own load to be big enough, and trembles at the apprehension of the horrors of Doomesday, is not very wise, if he takes up those burdens, which he sees, have crushed their Bearers, and presses his own shoulders till the bones crack, onely because the bundles are wrapt in white linnen and bound with silken cords. *He that desires the office of a Bishop, desires a good work*, saith S. Paul, and therefore we must not look on it for the fair *spreading sails*, and the beauteous streamers, which the favour of Princes hath put to it, to make it faile fairer, and more secure against the dangers of secular discomforts; but upon the *burden* it bears; Prelacy is a good work, and a good work well done is very honourable, and shall be rewarded, but he that considers the infinite dangers of miscarrying, and that the losse of the ship will be imputed to the Pilot, may think it many times the safest course to put God or his superiours to the charge of a Command, before he undertakes such great ministeries; And he that enters in by the force of authority, as he himself receives a testimony of his worth and aptness to the employment,

24

* In Pontifical.
Rom.

so he gives the world another, that his search for it was not criminal, nor his person immodest, and by his weighty apprehension of his dangers he will consider his work and obtain a grace to do it diligently, and to be accepted graciously. And this was the modesty and prudence of the Baptist.

When Jesus was baptized, he prayed, and the heavens were opened. External rites of Divine Institution receive benediction and energy from above, but it is by the mediation of Prayer; * for there is nothing ritual, but it is also joyned with something moral, and required on our part in all persons capable of the use of reason, that we may understand that the blessings of Religion are works and graces too; GOD therefore requiring us to do something, not that we may glory in it, but that we may estimate the grace, and go to GOD for it in the means of his own hallowing, Naaman had been stupid, if when the Prophet bad him wash seven times in Jordan for his cure, he had not confessed the cure to be wrought by the GOD of Israel, and the ministry of his Prophet, but had made himselfe the Author, because of his obedience to the enjoyned condition; and it is but a weak fancy to derogate from GODS grace, and the glory and the freedome of it, because he bids us wash before we are cleansed, and pray when we are washed, and commands us to ask before we shall receive. But this also is true from this instance, that the external rite of Sacrament, is so instrumental in a spiritual grace, that it never does it, but with the conjunction of something moral; and this truth is of so great perswasion in the Greek Church, that the mysterie of Consecration in the venerable Eucharist is amongst them attributed not to any mysticall words, and secret operations of syllables, but to the efficacy of the prayers of the Church, in the just imitation of the whole action, and the rite of institution. And the purpose of it is, that we might secure the excellence and holinesse of such prædispositions, and concomitant graces, which are necessary to the worthy and effectual susception of the external rites of Christianity.

After the holy JESUS was baptized and had prayed, the Heavens opened, the holy Ghost descended, and a voice from heaven proclaimed him to be the Son of GOD, and one in whom the Father was well pleased; and the same ointment, that was cast upon the head of our high Priest, went unto his beard, and thence fell to the borders of his garment; for as CHRIST our Head felt these effects in manifestation, so the Church beleeves GOD does to her, and to her meanest children in the susception of the holy rite of Baptisme in right, apt, and holy dispositions. For the Heavens open too upon us, and the holy Ghost descends to sanctifie the waters, and to hallow the Catechumen, and to pardon the passed and repented sins, and to conigne him to the inheritance of sons, and to put on his military girdle, and give him the Sacrament and oath of fidelity; for all this is understood to be meant by those frequent expositions of Scripture, calling baptisme the laver of regeneration, illumination, a washing away the filth of the flesh, and the answer of a good conscience, a being buried with Christ, and many others of the like purpose and signification. But we may also learn hence sacredly to esteem the rites of Religion, which he first sanctified by his own personal susception, and then made necessary by his own institution and command, and GOD hath made to be conveyances of blessing and ministeries of the holy Spirit.

The holy Ghost descended upon JESUS in the manner or visible repre-

3.

* 1 Cor. 10. 1, 2, 3.
Gal. 3. 14. 27.
1 Pet. 3. 21.
1 Cor. 12. 7. 13
March 3. 2. 6.

Justin Mart.
apol. 2. Euseb.
Eniss. sem. 5.
de pasch. S. Aug.
guil. 1. 3. c. 4.
de Trin.

4.

Quid Christus
vidit caelos a-
pertos, nubes in-
telligit gratia fa-
ctum est, quibus
per lavacrum
unde regenera-
tione janua pandi-
tur regni cae-
lestis. Beda in
Mat. 1. 1. c. 1.

Ephes. 5. 26.
Heb. 10. 32.
1 Pet. 2. 21.
Rom. 6. 4.

5.

repentment of a Dove, either in similitude of figure which he was pleased to assume; as the Church more generally hath beleev'd; or at least he did *descend like a Dove*, and in his robe of fire hovered over the Baptists head, and then fate upon him, as the Dove uses to sit upon the house of her dwelling; whose proprieties of nature are pretty and modest Hieroglyphicks of the duty of spirituall persons, which are thus observed in both Philosophies; the Dove sings not but mourns, it hath no gall*, strikes not with its bill, hath no crooked talons, and forgets its young ones soonest of any the inhabitants of the air; and the effects of the holy Spirit are symbolical in all the sons of sanctification. For the voice of the Church is sad in those accents, which expresse her own condition; but as the Dove is not so sad in her breast, as in her note: so neither is the interiour condition of the Church wretched and miserable, but indeed her song is most of it Elegy within her own walls, and her condition looks sad, and her joyes are not pleasures in the publick estimate, but they that afflict her, think her miserable, because they know not the sweetneses of a holy peace and serenity, which supports her spirit, and plains the heart under a rugged brow, making the soul festival under the noise of a Threne and sadder groanings. But the Sons of consolation are also taught their duty by this apparition: for upon whomsoever the Spirit descends, he teaches him to be meek and charitable, neither offending by the violence of hands, or looser language. For the Dove is inoffensive in beak, and foot, and feels no disturbance and violence of passions when its dearest interests are destroyed, that we also may be of an even spirit in the saddest accidents, which usually discompose our peace; and however such symbolical intimations receive their efficacy from the fancy of the contriver, yet here, whether this apparition did intend any such morall representation, or no, it is certain that where ever the Holy Spirit does dwell, there also Peace and Sanctity, Meeknesse and Charity, a mortified will, and an active dereliction of our desires do inhabit. But besides this hieroglyphical representation, this Dove like that which *Noah* sent out from the Arke, did aptly signifie the world to be renewed, and all to be turned to a new creation, and GOD hath made a new Covenant with us, that unlesse we provoke him, he will never destroy us any more.

* *Scilicet in hepatis habet autem in intestino.*

No sooner had the voice of GOD pronounced JESUS to be the welbelov'd Son of GOD, but the Devil thought it of great concernment to attempt him with all his malice and his art; and that is the condition of all those, whom GODS grace hath separated from the common expectations and societies of the world; and therefore the Son of Sirach gave good advice, *My Son, if thou come to serve the Lord, prepare thy Soul for temptation*; for not onely the Spirits of darknesse are exasperated at the declension of their own kingdome, but also the nature and constitution of virtues, and eminent graces, which holy persons exercise in their lives, is such as to be easily assailable by their contraries, apt to be lessened by time, to be interrupted by wearinesse, to grow flat and insipid by tediousnesse of labour, to be omitted and grow infrequent by the impertinent diversions of society and secular occasions; so that to rescind the ligaments of vice, made firme by nature and evill habits, to acquire every new degree of virtue, to continue the holy fires of zeal in their just proportion, to overcome the Devill, and to reject the invitations of the world, and the softest

6.

Eccles. 1. 1.

embraces

embraces of the flesh, which are the proper employment of the sons of GOD, is a perpetuall difficulty, and every possibility of prevaricating the strictnesses of a duty is a temptation, and an insecurity to them who have begun to serve GOD in hard battles.

7. The holy Spirit did drive JESUS into the wildernesse to be tempted by the Devil; and though we are bound to pray instantly, that we fall into *no* temptation, yet if by divine permission, or by an inspiration of the holy Spirit we be engaged in an action or course of life that is full of temptation, and empty of comfort, let us apprehend it as an issue of Divine Providence, as an occasion of the rewards of Diligence and Patience, as an instrument of virtue, as a designation of that way, in which we must glorifie GOD, but no argument of disfavour, since our dearest LORD, the most holy JESUS, who could have driven the Devil away by the breath of his mouth, yet was by the Spirit of his Father, permitted to a triall and molestation by the spirits of Darknesse. And this is S. James counsell, *My Brethren, count it all joy, when ye enter into divers temptations, knowing that the triall of your faith worketh Patience.* So far is a Blessing, when the Spirit is the instrument of our motion, and brings us to the triall of our Faith: but if the Spirit leaves us and delivers us over to the Devil, not to be tempted, but to be abused and ruined, it is a sad condition, and the greatest instance of their infelicity, whom the Church upon sufficient reason and with competent authority delivers over to Satan, by the infliction of the Greater Excommunication.

James 1. 2.

8. As soon as it was permitted to the Devil to tempt our Lord, he, like fire, had no power to suspend his act, but was as intirely determined by the fulnesse of his malice, as a naturall agent by the appetites of nature, that we may know, to whom we owe the happinesse of all those hours and days of peace, in which we sit under the trees of Paradise, and see no serpent encircling the branches, and presenting us with fair fruit to ruin us. It is the mercy of God, we have the quietnesse of a minute, for if the Devils chain were taken off, he would make our very beds a torment, *our tables to be a snare*, our sleeps phantastick, lustfull and illusive, and every sense should have an object of delight and danger, an Hyæna to kisse, and to perish in its embraces. But the Holy JESUS having been assaulted by the Devil, and felt his malice by the experiments of humanity, is become so *merciful a high Priest* and so sensible of our sufferings and danger, by the apprehensions of compassion, that he hath put a hook into the nostrils of Leviathan, and although the reliques of seven nations be in our borders and fringes of our Countrey, yet we live as safe as did the Israelites, upon whom sometimes an inroad and invasion was made, and somerimes they had rest forty years, and when the storm came, some remedy was found out, by his grace, by whose permission the tempest was stirred up; and we finde many persons, who in seven years meet not with a violent temptation to a crime; but their battels are against impediments and retardations of improvement: their own rights are not directly questioned, but the Devil and sin are wholly upon the defensive. Our duty here is an act of affection to God, making returnes of thanks for the protection; and of duty to secure and continue the favour.

9. But the design of the holy Ghost being to expose JESUS to the temptation, he arms himself with fasting and prayer, and baptism and the holy Spirit

Spirit againſt the day of battle, he continues in the wildernes 40 days and 40 nights without meat or drink, attending to the immediate addrefſes and colloquies with God, not ſuffering the interruptiō of meals, but repreſenting his own, and the neceſſities of all mankind with affectiōns and inſtances of ſpirit, love & wiſdome, as might expreſſe the excellency of his perſon and promote the work of our redemption, his converſation being in this interval, but a reſemblance of Angelicall perfection; and his faſts not an inſtrument of mortification, for he needed none, * he had contracted no ſtain from his own, nor his Parents acts; neither do we finde, that he was at all hungry, or afflicted with his abſtinance, till after the expiration of forty dayes. *He was afterwards an hungry* (ſaid the Evangelift) and his abſtinance from meat might be a defecation of his faculties, and an opportunity of Prayer, but we are not ſure it intended any thing elſe: but it may concern the prudence of religion to ſnatch at this occaſion of duty, ſo far as the inſtance is imitable; and in all violences of temptation to faſt and pray, Prayer being a rare antidote againſt the poyſon, and *Faſting* a convenient diſpoſition to intenſe, actual, and undiſturbed prayer. * And we may remember alſo that we have been baptized and conſign'd with the Spirit of God, and have received the adoption of ſons, and the graces of ſanctification in our baptiſmes and had then the ſeed of God put into us, and then we put on Chriſt, and entering into battell put on the whole armour of righteouſneſſe; and therefore we may by obſerving our ſtrength, gather alſo our duty and greateſt obligation, to fight manfully, that we may triumph gloriously.

* Εἰδ' ὅταν τῆς γάρθηθ' κατὰζωῆς, τότε σοι παρὲς ἀδύναμιν δυνάμεις παλαιῶν διδῶσι τῶ ἐξουσιῶν ἄσπερ γὰρ μετὰ τὸ βάπτισμα, καὶ πεπορευμένοι ἡμεῖς ἐπιπέστο, ἐν ᾧ καὶ σὲ τὰ νικῶν ἐκείνου δυνάτω, ἀλλ' ὅτι πάντα τῆξεν καὶ ἀκολουθεῖ πρὸς πᾶν ἐβόλητο. ὅπου καὶ σὲ τὸ βάπτισμα ἔτις ἀδύναμιν παλαιῶν μετὰ τὸν πνεύματος λαβάν ὅ τῶ γάρθηθ' καὶ λοιπὸν ἀπορῶν τῆς δικαιοσύνης ὅτλοις, ἀζῶν καὶ πᾶσι καὶ εἰ θέλει εὐαγγελίζεσθαι. Hierol. Catech. 3.

* Ἰδοὺ σὺ ἀποβαλὼν μετὰ τὸ βάπτισμα ὁ πᾶσιν δυνάμεις καὶ πεπορευμένοι ἡμεῖς ἐπιπέστο, ἐν ᾧ καὶ σὲ τὰ νικῶν ἐκείνου δυνάτω, ἀλλ' ὅτι πάντα τῆξεν καὶ ἀκολουθεῖ πρὸς πᾶν ἐβόλητο. ὅπου καὶ σὲ τὸ βάπτισμα ἔτις ἀδύναμιν παλαιῶν μετὰ τὸν πνεύματος λαβάν ὅ τῶ γάρθηθ' καὶ λοιπὸν ἀπορῶν τῆς δικαιοσύνης ὅτλοις, ἀζῶν καὶ πᾶσι καὶ εἰ θέλει εὐαγγελίζεσθαι. Hierol. Catech. 3.

κεφαλῆ φωνῆ διὰ τὸ φανερῶν) ἔχεις ὅ νικῶν. μὴ φοβηθῆς τὸν ἀζῶνα ἀποβαλὼν τὸ πνεῦμα, ἐν ᾧ πάντα τὰ μέλη σὲ πενῶν τὰ πενῶν ὁμοίαν σβέδιπτε. πνεῦμα μὲν ὄν, ἀλλὰ διαλύον ὅρι ὕδωρ μὲν ὄν, ἀλλὰ πᾶσι σβέδιπτον. Nazian: Orat. in S. Bapt.

The Devils *first* temptation of Chriſt was upon the inſtances and firſt neceſſities of nature, Chriſt was hungry and the Devil invited him to break his faſt upon the expenſe of a miracle, by turning the ſtones into bread. But the answer JESUS made, was ſuch as taught us, ſince the ordinary providence of God is ſufficient for our proviſion or ſupport, extraordinary ways of ſatiſfying neceſſities are not to be undertaken, but God muſt be relied upon, his time attended, his manner entertained, and his meaſure thankfully received. JESUS reſuſed to be relieved, and denied to manifeſt the Divinity of his perſon rather than he would doe an act, which had in it the intimation of a diffident ſpirit, or might be expounded a diſreputation to Gods Providence. And therefore it is an improvident care, and impious ſecurity to take evil courſes, and uſe vile inſtruments to furniſh our Table, and provide for our neceſſities: God will certainly give us bread, and till he does, we can live by the breath of his mouth, by the word of God, by the light of his countenance, by the reſreſhment of his promiſes; for if God gives not proviſions into our granaries, he can feed us out of his own, that is, out of the repositories of charity. If the fleſh pots be removed, he can alſo alter the appetite, and when our ſtock is ſpent, he can alſo leſſen the neceſſity: or if that continues, he can drown the ſenſe of it, in a deluge of patience and reſignation. Every word of Gods mouth can create a grace, and every grace can ſupply two neceſſities, both of the

10.

body

body and the Spirit, by the comforts of *this*, to support *that*, that they may bear each others burden and alleviate the pressure.

11. But the Devil is always prompting us to change our stones into bread, our sadnesses into sensuall comfort, our drinesses into inundations of fancy and exteriour sweetnesses: for he knows that the ascetick Tables of Mortification, and the stones of the Desert are more healthfull, then the fullnesses of voluptuousnesse, and the corn of the valleys. He cannot endure we should live a life of austeritie or self-deniall: if he can get us but to satisfie our senses, and a little more freely to please our naturall desires, he then hath a *fair field* for the battle; but so long as we force him to fight in hedges and morasses, encircling and crouding up his strengths into disadvantages, by our stone walls, our hardnesse of Discipline and rudenesse of Mortification, we can with more facilities repell his flatteries and receive fewer incommodities of spirit: but thus the Devil will abuse us by the impotency of our naturall desires, and therefore let us go to God for satisfaction of our wishes; God can, and does, when it is good for us, change our stones into bread: for he is a Father so mercifull, that *if we aske him a Fish, he will not give us a Scorpion; if we ask him bread, he will not offer us a stone*: but will satisfie all our desires by ministrations of the Spirit, making stones to become our meat, and tears our drink; which although they are unpleasant, and harsh to naturall appetites, yet by the operation and influences of Gods holy Spirit, they are made instruments of health, and life, and salvation.

12. The Devil, perceiving J E S U S to be a person of greater eminency and perfection then to be moved by sensuall and low desires, makes a *second* assault by a temptation something more spiritual, and tempts him to presumption and indiscreet confidence, to a throwing himself down from the pinnacles of the Temple, upon the stock of Predestination, that G O D might secure him by the ministry of Angels, and so prove his being the Son of G O D. And indeed it is usuall with the Devil, when severe persons have so much mortified their lower appetites, that they are not easily overcome by an invitation of carnality or intemperance, to stir them to opinions of their own sanctity, and make their *first escaping* prove their *second* and *greater dangers*. But that the Devil should persuade J E S U S to throw himself down, because he was the Son of G O D, was an invitation to no purpose, save onely that it gave occasion to this truth, that G O D S providence secures all his sons in the ways of Nature, and while they are doing their duty; but loves not to be tempted to acts unreasonable and unnecessary: G O D will protect his servants *in or from* all evils happening without their knowledge, or against their will; but not from evils of their own procuring. *Heron*, an inhabitant of the Desert, suffered the same temptation and was overcome by it, for he dyed with his fall, sinfully and ingloriously. For the caresses of G O D S love to his saints and servants are security against all, but themselves. The Devil and all the World offer to do them mischief, but then they shall be safe, because they are innocent; if they once offer to do the *same to themselves*, they lose their protection, because they lost their prudence and their charity. But here also it will concern all those, who by their eminent employment and greater ministries in Ecclesiasticals are set upon the pinnacle of the Temple, to take care that the Devil tempt not them to a precipice; a fall from so great a height will
break

break the bones in pieces: and yet there also the station is least firm, the posture most uneasy, the prospect vertiginous, and the Devil busie and desirous to thrust us headlong.

S. *Hierom* here observes well, the Devil intending mischief to our blessed SAVIOUR invited him to cast *himself* down. He may *perswade* us to a fall, but cannot *precipitate* us without our own act. And it is an infinite mercy in GOD, that the Devil, who is of malice infinite, is of so restrained and limited a power, that he can do us no ghostly disadvantage, but by perswading us to do it our selves. And then it will be a strange imprudence to lay violent and unreasonable hands upon our selves, and do that mischief, which our strongest and most malicious Adversary canuot, or to be invited by the onely Rhetorick of a dogs barking to come near him, to untye his chain, to unloose his muzzle for no other end, but that we may be bitten. Just such a fool is every person that consents to the temptations of the Devil.

13.
S. Hieron. in 4.
cap. Mat.

By this time the Devil began to perceive that this was the Son of GOD, and designed to be the King of all the World, and therefore resolved for the last assault to proffer him the kingdomes of the World; thinking ambition more likely to ruine him, because he knew it was that, which prevailed upon *himself*, and all those fallen stars, the Angels of Darknesse. That the Devil told a lye it is most likely, when he said, he had power to dispose the Kingdomes of the World; for originally and by proper inherent right GOD alone disposes all governments; but it is also certain, that the Devil is a person capable of a delegate employment in some great mutation of States, and many probabilities have been observed by wise personages, perswading that the *Grandeur* of the Roman Empire was in the degrees of increment and decrement permitted to the *power* and managing of the *Devil*, that the greatnesse of that government being in all appearance full of advantage to Satans kingdome, and employed for the dis-improvement of the weak beginnings and improbable increase of Christianity, might give lustre and demonstration to it that it came from GOD, since the great permissions of power made to the Devil, and acted with all art and malice in defiance of the religion, could produce no other effect upon it, but that it made it grow greater; and the greatnesse was made more miraculous, since the Devil when his chain was off, fain would, but could nor suppress it.

14:

The Lambe of GOD, that heard him with patience tempt him to do himself a mischief, and to throw himself headlong, could by no means endure it, when he tempted to a direct dishonouring of GOD: our own injuries are opportunities of patience; but when the glory of GOD and his immediate honour is the question, then is the occasion and precise minute for the flames of a cleer shining and unconsuming zeal. But the care of GODS glory had so filled and employed all the faculties of JESUS, that it takes no notice of the offer; and it were well also that we had fewer opinions of the lustre of worldly dignities, or at least that we in imitation of our blessed Master should refuse to accept all the World when it is to be bought of the Devil at the expence of a deadly sin. For that government cannot be very honourable, that makes us slaves to the worst of Tyrants; and all those Princes and great personages who by injury and usurpation possess and invade others rights, would do well to consider, that a Kingdome is too dearly paid for, if the condition be first to worship the Devil.

15:

16.

When the Devil could do no good, he departed *for a time*. If he could ever have spied a time of returning he wanted nor will nor malice to observe and use it; and although J E S U S was a person without danger, yet I doubt not but the holy Ghost described that circumstance, that we should not have the securities of a deep peace, when we have had the success of conquerours; for a surprize is most full of horreur and of more certain ruine; so that we have no security, but a perpetual observation; that, together with the grace of G O D, (who takes care of all his servants, and will drive away the Tempter, when he pleases, and help us always when we need) is as great argument for our confidence and encouragement to our prayers and addresse to G O D, as it is safety to our person, and honour to our victory. And let us account it our honour, that the trials of temptation, which is the greatest sadness of our condition, are hallowed by the temptation of J E S U S, and our condition assured by his assistances, and the assistances procured by our prayers, most easily upon the advantage of his sufferings and compassion. And we may observe, that *Poverty*, *Predestination*, and *Ambition* are the three quivers from which the Devil drew his arrows which (as the most likely to prevail) he shot against Christ; but now he shot in vain; and gave probation that he might be overcome; our Captain hath conquered for himself and us. By these instances we see our danger, and how we are provided of a remedy.

The P R A Y E R.

O Holy J E S U S, who didst fulfill all righteousness, and didst live a life of evenness, and obedience and community, submitting thy self to all rites and sanctions of divine ordinance, give me grace to live in the fellowship of thy holy Church, a life of piety, and without singularity, receiving the sweet influence of thy Sacraments and rites, and living in the purities and innocencies of my first sanctification. I adore thy goodness infinite, that thou hast been pleased to wash my soul in the laver of Regeneration, that thou hast consigned me to the participation of thy favours by the holy Eucharist; let me not return to the infirmities of the old Man, whom thou hast crucified on thy crosse, and who was buried with thee in Baptisme, nor renew the crimes of my sinfull years, which were so many recessions from baptismal purities, but let me ever receive the emissions of thy Divine Spirit, and be a Son of G O D, a partner of thine immortal inheritance; and when thou seest it needfull, I may receive testimony from heaven, that I am thy servant, and thy childe; and grant that I may so walk, that I neither dispute the honour of the Christian institution, nor stain the whitenesses of that innocence, which thou didst invest my soul withal, when I put on the Baptismal Robe, nor break my holy vow, nor lose my right of inheritance, which thou hast given me by promise and grace, but that thou mayest love me, with the love of a Father, and a Brother, and a Husband, and a Lord, and I serve thee in the communion of Saints, in the susception of Sacraments, in the actions of a holy life, and in a never-failing love, or interrupted Devotion; to the glory of thy Name, and the promotion of all those ends of Religion, which thou hast designed in the excellent Oeconomy of Christianity. Grant this holy J E S U S for thy mercies sake, and for the honour of thy Name, which is and shall be adored for ever and ever. Amen.

D I S C O U R S E

DISCOURSE V.

Of Temptation.

GOD, who is the Fountain of good, did choose rather to bring good out of evil, then not to suffer any evil to be; not onely because variety of accidents and natures do better entertain our affections, and move our spirits, who are transported and suffer great impressions by a circumstance, by the very opposition and accidentall lustre and eminency of contraries, but also that the glory of the Divine Providence in turning the nature of things into the designs of GOD might be illustrious, and that we may in a mixt condition have more observation, and after our danger and our labour may obtain a greater reward; for Temptation is the opportunity of Virtue and a Crown; GOD having disposed us in such a condition, that our virtues must be difficult, our inclinations averse and corrigible, our avocations many, our hostilities bitter, our dangers proportionable, that our labour might be great, our inclinations suppressed and corrected, our intentions be made actual, our enemies be resisted, and our dangers passe into security and honour, after a contestation, and a victory, and a perseverance. It is every Mans case; trouble is as certainly the lot of our nature and inheritance, and we are so sure to be tempted, that in the deepest peace and silence of spirit oftentimes is our greatest danger; *not to be tempted* is sometimes our most subtle temptation. It is certain then, we cannot be secure when our security is our enemy; but therefore we must doe as GOD himself does, make the best of it, and not be sad at that, which is the publick portion and the case of all Men, but order it according to the intention, place it in the eye of virtue, that all its actions and motions may tend thither, there to be changed into felicities. But certain it is, unlesse we first be cut and hewen in the mountains, we shall not be fixed in the Temple of GOD; but by incision and contusions our roughnesses may become plain, or our sparks kindled, and we may be either for the Temple, or the Altar, spirituall building, or holy fire, something that GOD shall delight in, and then the temptation was not amisse.

And therefore we must not wonder, that oftentimes it so happens, that nothing will remove a temptation, no diligence, no advices, no labour, no prayers; not because these are ineffectuall, but because it is most fit the temptation should abide, for ends of GODS designing; and although *S. Paul* was a person, whose prayers were likely to be prevalent, and his industry of much prudence and efficacy toward the drawing out of his thorne, yet GOD would not do it, but continued his war, onely promising to fend his succour, *My grace is sufficient for thee*; meaning he should have an enemy to try his spirit and improve it, and he should also have GODS grace to comfort and support it, but as without GODS grace the Enemy would spoil him, so without an Enemy GODS grace would never swell up into glory and crown him. For the careffes of a pleasant Fortune are apt to swell into extravagancies of spirit, and burst into the dissolution of manners; and unmixt joy is dangerous; but if in our fairest flowers we

1.

*Ervas misfrato,
ervas, si putas
inguaris Chri-
stianum perse-
cutione non pa-
ti. Tum maxi-
me inguaris,
si te oportet
miser. S. Hier.
ad Heliod.*

2.

2 Cor. 12. 9.

spie a Locust, or feel the uneasiness of a Sackcloth under our fine linen, or our purple betyed with an uneven and a rude cord; any little trouble, but to correct our wildnesses, though it be but a Deaths-head served up at our feasts, it will make our tables fuller of health, and freer from snare, it will allay our spirits, making them to retire from the weakness of dispersion, to the union and strength of a sober recollection.

3. Since therefore it is no part of our employment or our care to be free from all the attempts of an enemy, but to be safe in despite of his hostility; it now will concern us to inform our selves of the state of the war in general, and then to make provisions and to put on armour accordingly.

4. ^{* Scrm. de zele.} I. S. * *Cyprian* often observes, and makes much of the discourse, that the Devil when he intends a battery, first views the strengths and situation of the place; His sense drawn out of the cloud of an allegory is this, The Devil first considers the constitution and temper of the person he is to tempt, and where he observes his natural inclination apt for a vice, he presents him with objects, and opportunity, and arguments fitting to his caytive disposition; from which he is likely to receive the smaller opposition, since there is a party within, that desires his intromission. Thus to lustfull natures he represents the softer whispers of the spirit of fornication: To the angry and revengefull he offers to consideration the satisfactions and content of a full revenge, and the emissions of anger: To the envious he makes Panegyricks of our rivals, and fivels our fancies to opinion, our opinion to self-love, self-love to arrogance, and these are supported by contempt of others, and all determine upon envy, and expire in malice. Now in these cases, when our natures are caytive and unhandsome, it were good we were conscious of our own weaknesses, and by special arts and strengths of mortification fortifie that part, where we are apt and exposed to danger; we are sure enough to meet a storm there, and we also are likely to perish in it, unless we correct those avernesses and natural indispositions, and reduce them to the evennesses of virtue, or the affections and moderation of a good nature: Let us be sure that the Devil take not a helve from our own branches to fit his ax, that so he may cut the tree down; and certainly he that does violence to his nature, will not be easie to the entertainment of affections preternatural and violent.

5. 2. But the Devil also observes all our exterior accidents, occasions and opportunities of action; he sees what company we keep, he observes what degrees of love we have to our Wives, what looseness of affection towards children, how prevalent their persuasions, how inconvenient their discourses, how trifling their interests, and to what degrees of determination they move us by their importunity or their power. The Devil tempted *Adam* by his wife, because he saw his affections too plyant, and encircling her with the entertainment of fondness, joy, wonder, and amorous fancy; it was her hand that made the fruit beauteous to *Adam*; *she saw it fair of it self, and so she eat*; but *Adam* was not moved by that argument, but the *woman gave it me, and I did eat*: she gave vivacity to the temptation, and efficacy to the argument. And the severity of the Mans understanding would have given a reasonable answer to the insinuations of the Serpent; that was an ugly beast, and his arguments not being of themselves convincing to a wise person, either must put on advantages of a fair insinuation and representment, or they are returned with scorn; but when the beauteous hands

hands of his young Virgin Mistresse became the Oratours, the temptation was an *amorevolezza*, he kisses the presenter and hugs the ruine. Here therefore it is our safest course to make a retrenchment of all those excrescencies of affections, which like wilde and irregular Succours, draw away nourishment from the Trunk, making it as sterile as it self is unprofitable; as we must restrain the inclinations of nature, so also of society and relation, when they become inconvenient, and let nothing of our family be so adopted or naturalized into our affections, as to create within us a new concupiscence, and a second time spoil our nature; what God intended to us for a help, let not our fondnesses convert into a snare, and he, that is not ready to deny the importunities, and to reject the interests of a Wife or Childe or Friend, when the question is for God, deserves to misse the comforts of a good, and to feel the troubles of an imperious woman.

Habet n. voluptatem quod indam admonitio uxoria, quam plurimum amaret quod consilii. S. Chrylost.

6.

3. We also have ends and designs of our own; some great purpose, upon which the greatest part of our life turns; It may be, we are to raise a family, to recover a sunk estate, or else ambition, honour, or a great employment is the great hinge of all our greater actions. And some men are apt to make haste to be rich, or are to passe through a great many difficulties to be honourable; and here the Devill wil swell the hopes, and obstruct the passages; he will heighten the desire, and multiply the businesse of access, making the concupiscence more impatient, and yet the way to the purchase of our purposes so full of employment and variety, that both the implacable desire and the multitude of changes and transactions may increase the danger, and multiply the sin. When the Enemy hath observed our ends, he makes his tentations to reflect from that angle which is direct upon them, provoking to malice and impatience against whomsoever we finde standing in our way, whether willingly or by accident; then follow naturally all those sins, which are instrumental to removing the impediments, to facilitating the passage, to endearing our friends, to procuring more confident, to securing our hopes, and entering upon possession. *Simon Magus* had a desire to be accounted some great one, and by that purpose, he was tempted to forcery and divination, and with a new object he brought a new sin into the world, adding simonie to his forcery, and taught posterity that crime, which till then had neither name nor being. And those Ecclesiasticks, who violently affect rich or pompous Prelacies, pollute themselves with worldly arts, growing covetous as Syrian Merchants, ambitious as the Levantine Princes, factious as the people, revengeful as jealousy, and proud as conquerours and usurpers, and by this means beasts are brought into the Temple, and the Temple it self is exposed to sale, and the holy rites as well as the beasts of Sacrifice are made venal; To prevent the infinite inconveniencies, that thrust themselves into the common and great roades of our life, the best course is to cut our great channel into little rivulets, making our ends the more, that we may be indifferent to any, proposing nothing great, that our desires may be little, for so we shall be better able to digest the troubles of an Enemy, the contradictions of an unhandsome accident, the crossing of our hopes; because our desires are even, and our ends are lesse considerable, and we can with much readinesse divert upon another purpose, having another ready with the same proportion to our hopes and desires as the first. Thus if we propound to our selves an honest employment, or a quiet retirement, a work of charity abroad, or

of devotion at home, if we misse in our first setting forth, we return to shoar, where we can negotiate with content, it being alike to us, either to traffick abroad with more gain, or trade at home with more safety; but when we once grow great in our desires, fixing too earnestly upon one object, we either grow impatient, as *Rachel*, (Give me children, or I dye) or take ill courses and use unlawful means, (as *Thamar*, choosing rather to lie with her Father, then to dye without issue) or else are miserable in the losse and frustration of our hopes (like the Women of *Ramah*, who would not be comforted:) Let therefore our life be moderate, our desires reasonable, our hopes little, our ends none in eminency and prelation above others; for as the rays of light passing through the thin air, end in a final and undiscerned Pyramis; but reflected upon a wall are doubled and increase the warmth to a scorching and troublesome heat:

*Sanctam temptationem Dii quos procedunt
in majus: idem adhibent
Quia nefas animo noventes.*

for the desires of Man, if they passe through an even, and an indifferent life towards the issues of an ordinary and necessary course, they are little, and within command; but if they passe upon an end or aim of difficulty or ambition, they duplicate and grow to a disturbance; and we have seen the even and temperate lives of indifferent persons continue in many degrees of innocence; but the temptations of busie designs is too great even for the best of dispositions.

7. But these temptations are crasse and material, and soon discernible; it will require some greater observation to arm against such as are more spiritual and immaterial. For he hath apples to couzen children, and gold for Men, the Kingdomes of the World for the ambition of Princes, and the vanities of the World for the intemperate, he hath discourses, and fair spoken principles, to abuse the pretenders to reason, and he hath common prejudices for the more vulgar understandings. Amongst these I chose to consider such as are by way of principle or proposition.

8. 1. The first great principle of temptation, I shall note, is a general mistake, which excuses very many of our crimes upon pretence of *infirmitie*; calling all those sins, to which by natural disposition we are inclined (though by carelesse, and evil customes they are heightened to a habit) by the name of *sins of infirmity*: to which Men suppose they have reason and title to pretend, If, when they have committed a crime, their conscience checks them, and they are troubled, and, during the interval and abatement of the heats of desire, resolve against it, and commit it readily at the next opportunity; then they cry out against the weaknesse of their nature; and think, as long as *this body of death* is about them, it must be thus; and that this condition may stand with the state of Grace: And then the finnes shall return periodically, like the revolutions of a Quartan Ague, *well* and *ill* for ever, till Death surprizes the mistaker. This is a Patron of sins, and makes the temptation prevalent by an authentick instrument; and they pretend the words of *S. Paul*: *For the good that I would, that I do not; but the evil that I would not, that I doe: For there is a law in my members rebelling against the law of my minde, bringing me into captivity to the law of sin.* And thus the state of sinne is mistaken for a state of Grace, and the imperfections of the Law are miscalled the affections and necessities of Nature, that they might seem to be incurable, and the persons apt for an excuse, therefore, because for nature there is no absolute cure. But that these words of *S. Paul* may not become a favour of death, and instruments of a temptation

Rom. 7. 15.

to us, it is observable, that the Apostle by a fiction of person (as is usual * with him) speaks of himself not as in the state of Regeneration, under the Gospel, but under the difficulties, obscurities, insufficiencies, and imperfections of the Law, which indeed he there contends to have been a rule good, and holy, apt to remonstrate our misery, because by its prohibitions, and limits given to natural desires, it made actions (before indifferent) now to be sins; it added many curses to the breakers of it; and by an efficacy of contrariety it made us more desirous of what was now unlawful: but it was a covenant in which our nature was restrained, but not helped; it was provoked, but not sweetly assisted; our understandings were instructed, but our wills not sanctified, and there were no suppletories of repentance; every greater sin was like the fall of an Angel, irreparable by any mystery, or expresse recorded or enjoyed: Now of a Man under this Covenant he describes the condition to be such, that he understands his duty, but by the infirmities of Nature he is certain to fall, and by the helps of the Law not strengthened against it, nor restored after it, and therefore he calls himself under that notion, *a miserable man sold under sin*, not doing according to the rules of the Law or the dictates of his reason, but by the unaltered misery of his nature, certain to prevaricate. But the person described here is not S. Paul, is not any justified person, not so much as a Christian, but one who is *under a state of direct opposition to the state of grace*, as will manifestly appear if we observe the antithesis from S. Pauls own characters; for the Man here named is such, as in whom *sin wrought all concupiscence, in whom sin lived, and slew him*, (so that he was *dead in trespasses and sins*) and although he did *delight in the law after his inward man*, that is, his understanding had intellectual complacencies, and satisfactions, which afterwards he calls *serving the law of God with his minde* (that is, in the first dispositions and preparations of his spirit) yet he could act nothing. For *the law in his members did inflave him, and brought him into captivity to the law of sin*; so that this person was full of actual and effective lusts, he was a slave to sin and dead in trespasses: But the state of a regenerate person is such, as to have *crucified the flesh with the affections and lusts*, in whom *sin did not reign*, not only in the minde, but even also not *in the mortal body*; over whom *sin had no dominion*, in whom *the old man was crucified and the body of sin was destroyed, and sin not at all served*. And to make the antithesis yet clearer, in the very beginning of the next Chapter the Apostle saith, *that the spirit of life in Christ Jesus had made him free from the law of sin and death*: under which law he complained immediately before, he was *sold and killed*, to shew the person was not the same in these so different and contradictory representations. No man in the state of grace can say, *The evil that I would not that I doe*; if by *evil* he means any evil that is habitual, or in its own nature deadly.

So that now let no Man pretend an inevitable necessity to sin; for if ever it comes to a custome, or to a great violation, though but in a single act, it is a condition of carnality, not of spiritual life; and those are not the infirmities of nature, but the weakneses of grace that make us sin so frequently; which the Apostle truly affirms to the same purpose; *The flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other; so that [ye cannot] or [that ye * do not do] the things that ye would.* This disability proceeds from the strength of the flesh, and weaknesse of the spirit:

* *ut dicitur*,
Rom. 7. 5.
Gal. 2. 18.
1 Cor. 6. 12. &
10. 2. 29. 30.
& 13. 2.

Rom. 7. v. 8. 11.

vers. 22.

vers. 25.

Gal. 5. 24.
Rom. 6. 6. 12.
14.

Rom. 8. 2.

6.

Gal. 5. 17.

* *ut dicitur*
Rom. 7.

spirit:

spirit: For he adds, *But if ye be led by the spirit, ye are not under the law*: saying plainly, that the state of such a combate, and disability of doing good, is a state of a Man *under the law*, or *in the flesh*, which he accounts all one: but every Man that is sanctified under the Gospel, is *led by the spirit*, and *walks in the spirit*, and *brings forth the fruits of the spirit*. It is not our excuse, but the aggravation of our sin, that we fall again in despite of so many resolutions to the contrary: And let us not flatter our selves into a confidence of sin, by supposing the state of grace can stand with the custome of any sin: For it is the state, either of an *animalis homo* (as the Apostle calls him) that is a Man in pure naturals without the clarity of divine revelations, who cannot *perceive or understand the things of God*; or else of the *carnal man*, that is a person, who though in his minde he is convinced, yet he is not yet freed from the dominion of sin; but onely hath his eyes opened, but not his bonds loosed. For by the perpetual analogy and frequent expresses in Scripture, *the spiritual person*, or the man *redeemed by the spirit of life in Christ Jesus*, is free *from the Law*, and the *Dominion*, and the *Kingdome*, and the *Power* of all sin. *For to be carnally minded is death, but to be spiritually minded is life and peace.*

Rom. 7. 14.

Rom. 8. 6.

10.

Rom. 5. 6.
 ὄντων ἡμεῶν
 ἀσθενῶν, ἡμεῖς
 ἀσθενῶν, without
 strength, without
 strength, that is, un-
 godly.

Vide August.
 l. 2. c. 17. de
 peccatorum mi-
 ritis. & En-
 chir. 81.

But sins of *infirmity* in true sence of Scripture signifie nothing, but the sins of an unholy and an un sanctified nature; when they are taken for actions done against the strength of resolution out of the strength of natural appetite and violence of desire: and therefore in Scripture the state of Sin, and the state of Infirmity is all one. *For, when we were yet without strength, in due time Christ died for the ungodly* (saith the Apostle,) the condition in which we were, when Christ became a sacrifice for us, was certainly a condition of sin and enmity with God, and yet this he calls a being *without strength*, or in a state of weaknesse and infirmity; which we, who beleeve all our strength to be derived from Christs death, and the assistance of the holy Spirit, the fruit of his ascension, may soon apprehend to be the true meaning of the word. And in this sence is that saying of our Blessed SAVIOUR, *The whole have no need of a Physitian, but they that are weak*: for therefore *Christ came into the world to save sinners*, those are the persons of Christs Infirmity, whose restitution and reduction to a state of life and health was his great designe. So that whoever sin habitually, that is, constantly, periodically, at the revolution of a temptation, or frequently, or easily, are persons who still remain in the state of sin and death. And their intervals of piety are but preparations to a state of grace, which they may then be, when they are not used to countenance or excuse the sin, or to flatter the person. But if the intermediate resolutions of emendation (though they never run beyond the next assault of passion or desire) be taken for a state of grace blended with infirmities of nature, they become destructive of all those purposes through our mistake, which they might have promoted, if they had been rightly understood, observed and cherished.

Sometimes indeed the greatnesse of a temptation may become an instrument to excuse some degrees of the sin, and make the man pitiable, whose ruin seems almost certain because of the greatnesse and violence of the enemy, meeting with a natural aptnesse; but then the question will be, whither and to what actions that strong temptation carries him? whether to a work of a mortal nature, or onely to a small irregularity? that is, whether to death, or to a wound? for what ever the principle be, if the effect be death,
 the

the mans case was therefore to be pitied, because his ruin was the more inevitable; not *so* pitied, as to excuse him from the state of death. For let the temptation be never so strong, every Christian man hath assistances sufficient to support him, so as that without his own yeelding, no temptation is stronger then that grace which God offers him; for if it were, it were not so much as a sin of infirmity; it were no sin at all. This therefore must be certian to us; when the violence of our passions, or desires overcomes our resolutions, and fairer purposes against the dictate of our reason, that indeed is a state of infirmity, but it is also of sin and death, a state of immortification; because the offices of grace are to crucifie the old man, that is, our former, and impurer conversation; to subdue the petulancy of our passions, to reduce them to reason, and to restore Empire and dominion to the superiour faculties. So that this condition in proper speaking is not so good as the *infirmity of grace*, but it is *no grace at all*: for *who ever are Christs*, Gal. 5. 24. *have crucified the flesh with the affections and lusts*, those other imperfect, ineffective resolutions are but the first approaches of the kingdom of Christ, nothing but the clarities of lightning, dark as soon as light; and they therefore cannot be excuses to us because the contrary weaknesses, (as we call them) do not make *the sin involuntary*, but chosen and pursued, and in true speaking is the strength of the lust, not the infirmity of a state of grace.

But yet there is a condition of grace, which is a state of little and imperfect ones, such as are called in Scripture, *Smoaking flax and bruised reeds*; which is a state of the first dawning of the Sun of righteousness, when the lights of grace new rise upon our eyes, and then indeed they are weak and have a more dangerous neighbourhood of temptations and desires, but they are not subdued by them: they sin not by direct election, their actions criminal are but like the slime of *Nilus*, leaving rats half formed, they sin but *seldome*, and when they do, it is in *small instances*, and then also by *surprise*, by *inadvertency*, and then also they *interrupt their own acts* and *lessen them* perpetually; and never do an act of sinfulness, but the principle is such as makes it to be *involuntary* in many degrees. For when the understanding is clear, and the dictate of reason undisturbed, and determinate, whatsoever then produces an irregular action excuses not, because the action is not made the lesse voluntary by it; *for the action is not made involuntary from any other principle but from some defect of understanding* either in act, or habit, or faculty. For where there is no such defect, there is a full deliberation according to the capacity of the man, and then the act of election that follows is clear, and full; and is that proper disposition which makes him truly capable of punishment, or reward respectively. Now although in the first beginnings of grace there is not a direct ignorance to excuse totally, yet because a sudden surprise or an inadvertency is not always in our power to prevent, these things do lessen the election and freedom of the action, and then because they are but seldome, and never proceed to any length of time, or any great instances of crime, and are every day made still more infrequent, because grace growing stronger, the observation and advertency of the spirit, and the attendance of the inner man grows more effectually and busie; this is a state of the imperfection of grace, but a state of grace it is. And it is more commonly observed to be expressed in the imperfection of our good actions, then in the irregularity of bad actions: and in this sense are those words of our Blessed SAVIOUR: *The Spirit truly is willing, but the flesh is weak;*

II.

S. August. lib.
de gratia & li-
ber. arbit. c. 17.
& c. 29.

weak; which in this instance was not expressed in sin, but in a natural imperfection, which then was a recession from a civility, a not watching with the Lord. And this is the *only infirmity* that can consist with the state of grace.

12. So that now we may lay what load we please upon our nature, and call our violent and unmortified desires by the name of an imperfect grace; but then we are dangerously mistaken and flatter our selves into an opinion of piety, when we are in the gall of bitterness; so making our misery the more certain and irremediable, because we think it needs nothing but a perpetuity and perseverance to bring us to heaven. The violence of passion and desires is a misery of nature, but a perfect principle of sin; multiplying, and repeating the acts, but not lessening the malignity: But *sins of infirmity*, when we mean sins of a lesse and lower malice, are sins of a lesse and imperfect choyce, because of the unavoidable imperfection of the understanding. *Sinnes of infirmity* are always *infirmes sinnes*, that is, weak and imperfect in their principle, and in their nature and in their design; that is, they are actions incomplete in all their capacities; but then passions and periodical inclinations consisting with a regular and determined and actual understanding must never be their principle; for whatsoever proceeds thence is destructive of spiritual life, and inconsistent with the state of Grace. But *sins of infirmity*, when they pretend to a lesse degree of malignity, and a greater degree of excuse, are such as are little more then sins of pure and inculpable ignorance; for in that degree, in which any other principle is mixt with them, in the same degree they are criminal and inexcusable. For as a sin of infirmity is pretended to be little in its value and malignity: so it is certain, if it be great in the instance, it is not a sin of infirmity, that is, it is a state or act of death, and absolutely inconsistent with the state of grace.

13. 2. Another principle of temptation pregnant with sin, and fruitfull of monsters, is a weaker pretence, which lesse wary and credulous persons abuse themselves withall, pretending as a ground for their confidence and incorrigible pursuance of their courses; that they have a good meaning, that they intend sometimes well, and sometimes not ill, and this shall be sufficient to sanctifie their actions and to hallow their sin. And this is of worse malice, when religion is the colour for a war, and the preservation of faith made the warrant for destruction of charity, and a zeal for GOD made the false light to lead us to disobedience to Man, and hatred of idolatry is the husher of sacrilege, and the defiance of superstition the introducer of profaneness, and reformation made the colour for a schisme, and liberty of conscience the way to a bold and sawcy heresie: for the end may indeed hallow an indifferent action, but can never make straight a crooked and irregular. It was not enough for *Saul* to cry, for *GOD and the sacrifice*, that he spared the fat flocks of *Amalck*: and it would be a strange zeal and forwardness, that rather then the altar of incense should not smoak, will burn *assa fatida*, or the marrow of a mans bones. For as GOD will be honoured by us, so also in ways of his *own appointment*: for we are the makers of our religion, if we in our zeal for GOD do what he hath forbidden us. And every sin committed for religion, is just such a violence done to it, as it seeks to prevent or remedy.

14. And so it is, if it be committed for an end or pretence of *ch. rity* as well as of religion; we must be curious that no pretence engage us upon an action

1. de historiis
 2 Sam.
 6. cap. 6, 7, 8.
 9 vers.

action that is *certainly criminal* in its own nature; charity may sometimes require our lives, but no obligation can endear a damnation to us; we are not bound to the choice of an eternal ruine to save another. Indeed so far as an *option* will go, it may concern the excrescencies of piety to choose by a tacite or expresse act of volition *to become anathema for our Brethren*, that is, by putting a case and fiction of law to suppose it better and with it rather, that I should perish then my Nation. Thus far is charitable, because it is innocent; for as it is great love to our Countrey, so it is no uncharitable-ness to our selves: for such options always are ineffectiv, and produce nothing but rewards of charity, and a greater glory. And the holy JESUS himself, who onely could be, and was effectivly accursed to save us, got by it an exceeding and mighty glorification; and Saint Paul did himself advantage by his charitable devotion for his Countrey-men. But since God never puts the question to us, so that either we or our nation must be damned, he having fixt every mans finall condition upon his own actions in the virtue and obedience of Christ, if we mistake the expresse of charity, and suffer our selves to be damned indeed for Gods glory, or our Brethrens good, we spoil the duty, and ruin our selves when our option comes to act. But it is observable, that although *religion is often* pretended to justify a sin, yet *charity* is but *seldome*; which makes it full of suspicion, that religion is but the cover to the deaths head, and at the best is but an accusing of GOD, that he is not willing, or not able to preserve Religion without our irregular and impious cooperations. But however, though it might concern us to wish our selves rather accursed, then Religion, or our Prince, or our Countrey should perish (for I finde no instances that it is lawfull so much as to wish it for the preservation of a single friend) yet it is against charity to bring such a with to passe, and by sin to damn our selves really for a good end either of Religion or Charity.

Let us therefore serve GOD, as he hath described the way; for all our access to him, being acts of his free concession and grace, must be by his own designation and appointment. We might as well have chosen, what shape our bodies should be of, as of what instances the substance of our religion should consist.

3. A third principle of temptation is, an opinion of prosecuting actions of civility, compliance, and society, to the luxation of a point of piety and stricter duty; and good natures, persons of humane and sweeter dispositions, are too apt to dath upon this rock of offence. But the evil, that I would note, is, that there are some conditions of Men, to whom a vice is so accustomed, that he that mingles with them must handle the crime and touch the venome. There are some vices which are *national*, there are some that are points of *honour*, some are *civillities* of entertainment, and they are therefore accounted unavoidable, because the understandings of Men are degenerated as their manners, and it is accounted sottish and phantastical not to communicate in their accustomed loosnesses. Amongst some Men all their first addresses are drinkings, their entertainments intemperate beyond the permissions of Christian austeritie; their drink is humourous, and their humours quarrellous, and it is dishonourable not to engage in Duell, and venture your soul to ascertain an empty reputation. These inconveniencies rely upon false opinions, and vain fancies, having no greater foundation, then the sottish discourses of ignorant and ungodly persons, and they have

no peculiar and appropriate remedy, but a resolute severity of manners, and a consideration what is required of us as Christians to confront against those fonder customes and expectations from us, as we engage in the pleasures of the world and are blended in society.

17. To which purposes we must be carefull not to engage too freely in looser company, never without businessse or unavoidable accidents; and when we mingle in affairs, it will concern our safety to watch, lest multitude of talk, goodnesse and facility of nature, the delight of company, and the freedom and ill customed civilities do by degrees draw us away from our guards and retirement of spirit. For in these cases, every degree of dissolusion disarms us of our strengths, and if we give way so far, as we think it *tolerable*, we instantly and undiscernibly passe into *unlawful* and criminal. But our best defences are deposited in a severe and prudent understanding, and discerning the sottishnesse of such principles, which represent vice in civil language, and propound a crime to you under the cover of kindnesse, which is just so much recompence as it is satisfaction to a condemned person, that he was accused by a witty Oratour, and sentenced by an eloquent Judge. Remember alwayes, that the *friendships of the world are enmity with God*, and that those societies, which are combined by relations of drink and wantonnesse, and impertinency and crimes, are either inconsiderable in civility, or reason, or reputation; no wise man is moved by their testimony, or discourses, and they are so impotent, rude and undiscerning a theatre, that most commonly he is the *best man*, who from *thence* is the *worst reported* and reprobated.

18. But in all the instances of this great evil, the very stating the question right is above half the victory. For it is a question between mistaken civility, and certain duty: piety on one side, and the disguises of humanity on the other. God and Man are the parties interestted, and to counterpoise the influence of the sight and face of man, (which being in a visible communication, it is not in some natures to neglect or contradict) there are all the excellencies of God, the effects of his power, his certain presence, and omniscience, the severities of his judgment, and the sweetnesse and invitation of his mercies, besides the prudence, wisdom and satisfaction to the spirit when we wisely neglect such sottish and low abuses and temptations, to conform to the rules of reason and duty in compliance with the purposes of God and our own felicities.

19. 3. These ill managed principles are dangers as universal as an infected air; yet there are some diseases more proper to the particular state of religion, 1. to young beginners in religion he represents the difficulties of religion, and propounds the greater examples of holy persons, and affrights them with those mountains of piety, observing where and upon what instance of severity his fancy will be most apprehensive and afflicted; and this he fails not often to represent with a purpose, that by believing *no piety lesse then the greatest, can be good*, he may despair of those heights and retire into the securities and indifferencies of a carelesse life. But this is to be cured by all those instruments of piety, which in speciall are incentives of the love of GOD, and inderarmments of spiritual and religious affections: and particularly by consideration of the Divine goodnesse, *who knows whereof we are made, and remembers that we are but dust*, and will require no more of us then according to our powers and present capacities. But the subject matter

matter of this temptation is considered and refuted in the Discourse of the love of GOD.

Part. 2. in Explicat. of the Decalogue 1. Com. 20.

But most commonly young beginners are zealous and high, and not so easily tempted to a recession, till after a long time by a revolution of affections they are abated by a deservency in holy actions; the Devil uses to prompt them on, not that he loves the piety, and the progress, but that he would engage the person in imprudences and such forwardness of expressions, which either are in their own nature, indiscretions, or from which, by reason of the incapacity of the person, it is necessary for him to retire. A *new Convert* is like a bird newly entred into a net, through which possibly she might passe without danger, if her fears and unreasonable strivings did not intangle her, but when by busie and disturbed flutterings she discomposes the order of it, she is tangled and unpenned, and made a prey to her treacherous Enemy. Such are the undiscreeit strivings and too forward enterprises of *new penitents*, whom we shall observe too often undertaking great austerities, making vows and casting bands upon their liberty, and snares upon their persons, thinking nothing great enough to expiate their sin, or to present to GOD, or to endear their services, or secure their perseverance: and therefore they lay a load of fetters upon themselves, or rather *cut off their legs*, that they may *never go back*; therefore laying an obligation of vows and intolerable burdens on themselves, that by these they may by a *compendium* of piety redeem the time, and by those make it impossible to prevaricate. But the observation of the sad events and final accidents of these men hath given probation of the indiscretion of such furious addresses and beginnings. And it was prudently done of *Melchitus* of *Antioch* when he visited the dioceses of *Syria*, and the several religious persons, famous for severe undertakings, espying that *Simeon Stylites* dwelt upon a pillar, and had bound his leg with a strong chain of iron, he sent for a Smith causing it to be knocked off, and said, *To a man that loves GOD his minde is a sufficient chain*. For the loads of voluntary austerities rashly undertaken makes religion a burden, when their first heats expire; and their vows which are intended to secure the practise and perpetuate the piety, are but the occasions of an aggravate crime, and the vow does not secure the piety, but the weariness and satiety of the duty tempts to the breaking of the vow, or at least makes the man impatient, when he cannot persist with content, nor retire with safety.

Theod. 1. §. c. 4.

It therefore concerns all spiritual guides to manage their new Converts with sober Counsels, and moderate permissions, knowing that sublime speculations in the Metaphysics are not fit entertainment for an infant understanding. *There is milke for babes, and strong meat for men of riper piety*, and it will employ all the regular strength of young beginners to contest against the reliques of those mischiefs, which remain since the expulsion of the old man, and to master those difficulties, which by the nature of the state are certainly consequent to so late mutation. And if we by the furies of zeal, and the impatience of mistaken piety, are violent and indiscreet in the destroying of our Enemies, we probably may tread the thistle down, and trample upon all its appearances, and yet leave the root in the ground with haste, and imprudent forwardness. Gentle and soft counsels are the surest Enemies to your vice, and the best conservatours and promoters of a virtuous state: but a hasty charge, and the conduct of a young Leader may en-

21.

gage an early spirit in dangers, and dishonours. And this temptation is of so much greater danger, because it hath a face of zeal and meets with all encouragements from without, every Man being apt to cherish a new convert, and to enflame his new fires: but few consider the inconveniences that are consequent to indiscreet beginnings, and the worse events usually appendent to such inconveniences.

22. Indeed it is not usual that prudence and a new kindled zeal meet in the same person: but it will therefore concern the safety of new converts, who cannot guide themselves, to give themselves up to the conduct of an experienced spirituall person, who being disinterest in those heats of the first apprehensions, and being long taught by the observation of the accidents of a spirituall life, upon what rocks rashness and zeal usually do engage us, can best tell what degrees and what instances of religion they may with most safety undertake: but for the general, it is best in the addresses of grace to follow the course of nature; let there be an infancy, and a childhood, and a vigorous youth, and by the divers and distant degrees of increment let the persons be established in wisdom and grace. But above all things let them be careful, that they do not lay upon themselves *necessities* of any lasting course; no *vows* of *perpetuity* in any instance of uncommanded action, or degree of religion; for he may alter in his capacity and exterior condition; he may see by experience, that the particular engagement is imprudent, he may by the virtue of obedience be engaged on a duty inconsistent with the conveniences and advantages of the other, and his very *loss* of *liberty* in an *uncommanded* instance may tempt him to inconvenience. But then, for the single and transient actions of piety, although in them the danger is less, even though the imprudence be great, yet it were well if new beginners in religion would attempt a moderate and an even piety, rather than actions of eminency, lest they retire with shame, and be afflicted with scruple, when their first heats are spent, and expire in weariness and temptation. It is good to keep within the circuits of a mans affections, not stretching out all the degrees of fancy and desire, but leaving the appetites of religion rather unsatisfied, and still desiring more, than by stretching out the whole faculty leave no desires, but what are fulfilled and wearied.

23. 3. I shall not need here to observe such temptations, which are direct invitations to sin, upon occasion of the piety of holy persons, such as are security, too much confidence, pride and vanity; these are part of every mans danger, and are to be considered upon their several arguments. Here I was onely to note the general instruments of mischief. It remains now that I speak of such remedies and general antidotes, not which are proportioned to sins in special, but such as are preventions or remedies, and good advices in general.

24. 1. Let every man abstain from all *occasions* of sin, as much as his condition will permit. And it were better to do some violence to our secular affairs, then to procure apparent or probable danger to our souls. For if we see not a way open and ready prepared to our iniquity, our desires oftentimes are not willing to be troubled, but opportunity gives life and activeness to our appetites. If *David* had not from his towers beheld the private beauties of *Bathsheba*, *Uriah* had lived, and his wife been unattempted, but sin was brought to him by that chance, and entering at the casements of his eyes set his heart on fire, and dispoiled him of his robes of honour and innocence.

cence. The riches of the wedge of gold, and the beauty of the Babylonish garment made *Achan* sacrilegious upon the place, who was innocent enough in his preceding purposes: and therefore that foul, that makes it self an object to sin, and invites an Enemy to view its possessions, and live in the voicing, loves the sin it self: and he that is pleased with the danger, would willingly be betrayed into the necessity and the pleasure of the sin: for he can have no other ends to entertain the hazards, but that he hath a further purpose to serve upon them; he loves the pleasure of the sin, and therefore he would make the condition of sinning certain and unavoidable. And therefore holy Scripture, which is admirable and curious in the cautions and securities of virtue, does not determine its precepts in the precise commands of virtuous actions, but also binds up our senses, obstructs the passage of temptation, blocks up all the ways, and avenues of vice, commanding us *to make a covenant with our eyes, not to lock upon a Maid, not to sit with a Woman that is a singer, not to consider the wine when it sparkles, and gives its colour rightly in the cup, but to set a watch before our mouths, to keep the door of our lips,* and many more instances to this purpose, that sin may not come so neer as to be repulsed; as knowing sin hath then prevailed too far, when we give the denyall to its solicitations.

We read a story of a virtuous Lady, that desired of *S. Athanasius* to procure for her, out of the number of the Widows fed from the Ecclesiasticall Corban, an old woman, morose, peevish, and impatient, that she might by the society of so ungentle a person have often occasion to exercise her patience, her forgiveness and charity. I know not how well the counsel succeeded with her; I am sure it was not very safe: and to invite the trouble to triumph over it, is to wage a war of an uncertain issue, for no end but to get the pleasures of the victory, which oftentimes do not pay for the trouble, never for the danger. An *Egyptian* who acknowledged fire for his God, one day doing his devotions kissed his God after the manner of worshippers, and burnt his lips. It was not in the power of that false and imaginary Deity to cure the real hurt he had done to his devoutest worshipper. Just such a fool is he that kisses a danger, though with a designe of virtue, and hugs an opportunity of sin for an advantage of piety; he burns himself in the neighbourhood of the flame, and twenty to one but he may perish in its embraces; And he that looks out a danger that he may overcome it, does as did the *Persian*, who worshipping the Sun, looked upon him, when he prayed him to cure his fore eyes. The Sun may as well cure a weak eye, or a great burden knit a broken arme, as a danger can do him advantage that seeks such a combate, which may ruine him, and after which he rarely may have this reward, that it may be said of him, he had the good fortune not to perish in his folly. It is easier to prevent a mischief then to cure it, and besides the pain of the wound, it is infinitely more full of difficulty to cure a broken leg, which a little care and observation would have preserved whole. To recover from a sin is none of the easiest labours, that concern the sons of men, and therefore it concerns them rather not to enter into such a narrow straight, from which they can never draw back their head, without leaving their hair and skin, and their ears behinde. If G O D please to try us, he means us no hurt, and he does it with great reason, and great mercy; but if we go to try our selves, we may mean well, but not wisely: For as it is simply unlawful for weak persons to seek a temptation, so for the

25.

Sed quid ego erime malum mundi; hominumq; maligni
Hostis ad iridiam, deto quo? quum mala restia
Ex nostris concreta animis, genus & caput & vim,
Quid sint, quid valeant, sumunt de corde patiente.
Prud. Hamar.

Eclus. 21. 27.
Quis exccitatur
impus Satana
suam ipsius ani-
mam exccitatio-

26.

more perfect it is dangerous. We have Ene-
mies enough without, and one of our own
within: but we become our own tempter,
when we run out to meet the world or invite
the Devil home, that we may throw holy water upon his flames, and call
the danger nearer, that we may run from it. And certainly men are more
guilty of many of their temptations than the Devil; through their incuri-
ousness or rashness, doing as much mischief to themselves, as he can. For
he can but offer, and so much we do, when we run into danger. Such were
those stories of *S. Anthony* provoking the Devil to battel; If the stories
had been as true, as the actions were rash, and ridiculous, the story had fast-
ned a note of indiscretion upon that good Man: though now I think there
is nothing, but a mark of fiction and falsehood on the writer.

2. Possibly without fault we may be engaged in a temptation, but then
we must be diligent to resist the *first beginnings*: For when our strength is
yet intire, and unabated, if we suffer our selves to be overcome, and con-
sent to its first, and weakest attempts, how shall we be able to resist, when it
hath tyred our contestation, and wearied our patience, when we are weaker
and prevailed upon, and the temptation is stronger and triumphant in many
degrees of victory? By how much a hectick Fever is harder to be cured than
a Tertian, or a consumption of the lungs, then a little distillation of rheume
upon the throat; by so much is it harder to prevail upon a triumphing
lust, then upon its first insinuations: But the ways of resisting are of a dif-
ferent consideration, proportionably to the nature of the crimes.

27.

Time videre un-
de possis cadere;
noli fieri peccator
si simplicitate
succinus. S. Aug.

1. If the temptation be to crimes of pleasure, and sensuality; let the
resistance be by flight: For in case of lust even to consider the arguments
against it, is half as great temptation as to presse the arguments for it. For
all considerations of such allurements makes the soul perceive something
of its relish, and entertains the fancie. Even the pulling pitch from our
clothes defiles the fingers, and some adherences of pleasant and carnal sins
will be remanent, even from those considerations, which stay within the
circuit of the flames, though but with purpose to quench the fire and pre-
serve the house. Chastity cannot suffer the least thought of the reproaches
of the spirit of impurity: and it is necessary to all, that will keep their purity
and innocence against sensual temptations, to avoid every thing that may
prejudice decorum. *Libanius* the Sophister reports, that a Painter being
one day desirous to paint *Apollo* upon a lawrel boord, the colours would not
stick: but were rejected: out of which his fancy found out this extraction;
that the chaste *Daphne* (concerning whom the Poets saign that flying from
Apollo, who attempted to ravish her, she was turned into a Lawrell tree)
could not endure him even in painting, and rejected him after the losse of
her sensitive powers. And indeed chaste souls do even to death resent the
least image and offer of impurity: whatsoever is like a sin of uncleanness,
he, that means to preserve himselfe chaste, must avoid, as he would avoid the
sin; in this case there being no difference but of degrees between the in-
ward temptation, and the crime.

Και ἀπὸ τῆς τῆς
ἐρωτῆς καὶ τῆς
δύσχευ.

28.

2. If the temptation be to crimes of troublesome and preternatural de-
sires, or intellectual nature, let the resistance be made *consertâ manu*, by a
perfect sight, by the amassing of such arguments in general, and remedies
in particular, which are apt to become deleteries to the sin, and to abate
the

the temptation. But in both these instances, the resistance must at least be as soon as the attempt is, lest the violence of the temptation outrun our powers; for if against our full strength it hath prevailed to the first degrees, its progress to a complete victory is not so improbable, as were its successes at the first beginnings.

But to serve this and all other ends in the resisting and subduing a Temptation, these following considerations have the best and most universal influence.

1. Consideration of the presence of God, who is witness of all our actions, and a revenger of all impiety: This is so great an instrument of fear and religion, that whoever does actually consider God to be present, and considers what the first consideration signifies, either must be restrained from the present temptation, or must have thrown off all the possibilities and aptnesses for virtue; such as are, Modesty, and Reverence, and holy Fear. For if the face of a Man scatters all base machinations, and we dare not act our crimes in the Theatre, unless we be impudent, as well as criminal; much more does the sense of a present Deity fill the places of our heart with veneration, and the awe of religion, when it is thoroughly apprehended and actually considered. We see not God, *he is not in our thoughts*, when we run into darkness to act our impurities. For we dare not commit adultery, if a boy be present; behold the boy is sent off with an excuse, and God abides there, but yet we commit the crime: it is because, as *Jacob* said at *Bethel*. *God was in that place and we knew not of it*; and yet we neither breath, nor move an artery but in him, and by his assistance. *In him we live, and move, and have our being*. And, *all things are naked and open in his sight*. *The iniquity of my people is very great: for they say the Lord seeth not. Shall not he that made the eye see? To him the night and day are both alike*.

These and many more to the same design are the voices of Scripture, that our spirits may retire into the beholding of G O D, to the purposes of fear and holiness, with whom we do cohabit by the necessities of nature, and the condition of our essence wholly in dependence; and then onely we may sin securely, when we can contrive to do it, so that G O D may not see us.

There are many men, who are *servants of the eyes*, as the Apostles phrase it, who when they are looked on, act virtue with much pompousness, and

theatrical bravery: But these men, when the Theatre is empty, put off their upper garment, and retire into their primitive baseness. *Diogenes* endured the extremity of winters cold, that the people might wonder at his austerity and philosophical patience: but *Plato*, seeing the people admiring the man, and pitying the suffrance, told them, that the way to make him warm himself, was for them to be gone and take no notice of him. For they that walk as in the sight of men serve that design well enough, when they fill the publick voice with noises and opinions, and are not by their purposes engaged to act in private. But they who are servants of the eyes of God, and walk as in the Divine presence, perceive the same restraints in darkness, and closets, and grots, as in the light and midst of theatres, and that consideration imposes upon us a *happy necessity of doing viruously, which represents us placed in the eyes of our Judge*. And therefore it was not unhandisomely said

29.

A5. 17.

Heb. 4.

Plat. 9.

Ezek. 9.

Jer. 23.

30.

Ephes. 6.

Op. 5. 1. 2. 3. 4.

201

Non in virtute ac studiis ut haberentur philosophi laborabant: sed vultum, et vestitum & dissentientem à ceteris habitum pessimum moribus prætendebant. Quinell: l. 1. proem.

Ambitio, & luxuria & impotentia scenam desiderant; sanabre, ista si abscondaris. Senec. ep. 95.

Magna vobis, si dissimulare non vultis, injecta necessitas probitatis, cum omnia agitis ante oculos juicis cuncta cernentis. Boeth: lib. 5. consol. prol. ut

of a Jewish Doctour: "If every man would consider God to be the great eye of the world watching perpetually over all our actions, and that his hand is indefatigable, and his ear ever open, possibly sin might be extirpated from off the face of the earth. And this is the condition of beatitude; and the blessed souls within their regions of light and felicity cannot sin, because of the vision beatificall, they always behold the face of GOD; and those who partake of this state by way of consideration, which is essential to the condition of the Blessed, and derive it into practise and discourse, in proportion to this shall retain an innocence and a part of glory.

31. For it is a great declension of humane reason, and a disreputation to our Spirits, that we are so wholly led by Sense, that we will not walk in the regions of the Spirit, and behold God by our eyes of faith and discourse; suffering our course of life to be guided by such principles, which distinguish our natures from beasts, and our conditions from vitious, and our spirits from the world, and our hopes from the common satisfactions of sense and corruption. The better half of our nature is of the same constitution with that of Angels, and therefore although we are drenched in matter, and the communications of Earth, yet our better part was designed to converse with God; and we had besides the eye of Reason, another eye of Faith put into our souls, and both clarified with revelations and demonstrations of the Spirit, expressing to us so visible and clear characters of Gods presence, that the expression of the same Spirit is, *We may feel him, for he is within us,* and

Act. 17. 27.

Περιστέροις ἐν αὐτῷ θεῷ
ἢ ἐξ ἐστέων ἡμῶν ποιεῖσιν ἐπ' αὐτῶν.
Ἀνερώτων ὕψους τε καὶ ἀνεμάσις ἐροσῶν ἴσ-

about us, and we are in him, and in the comprehensions of his embracings, as birds in the Air, or infants in the wombs of their pregnant Mothers.

And that God is pleased not to communicate himself to the eyes of our body, but still to remain invisible, besides that it is his own glory and perfection, it is also no more to us, but like a retreat behind a curtain, where when we know our Judge stands as an Espiall, and a watch over our actions, we shall be sottish if we dare to provoke his jealousy, because we see him not, when we know that he is close by, though behind the cloud.

32. There are some general impressions upon our spirits, which by way of presumption and custome possess our persuasions and make restraint upon

Aliquam habeat animus quem recreatur, cuius auctoritate etiam secretum tuum sanctius fiat. Quid prodest inclusam esse conscientiam et patemus

Deo. Senec. l. 1. ep. 11.

us to excellent purposes, such as are the religion of holy places, reverence of our Parents, presence of an austere, an honourable or a virtuous person. For many sins are prevented by the

company of a witness, especially if besides the eyes of modesty we have also

* Tibullus] inter bona malaq; mixtus incolunt matre: instabilis scivitia, sed oblectus libidinibus, dicit Senec. num dixit timide: postremo in secula simul ac dedecora prosipit, postquam: et ota pudore & metus, suo tantum ingenio utebatur. Tacit. l. 6.

towards him an endearment of * reverence, and fair opinion, and if he were with us in our privacies, he would cause our retirements to be more holy. Saint Ambrose reports of the Virgin Mary, that she had so much piety & religion in her countenance and deportment, that divers persons mov'd by the veneration & regard of her person in her

presence have first commenced their resolutions of chastity & sober living. However the story be, her person certainly was of so express and great devotion & sanctity, that he must needs have been of a very impudent disposition, and firm immodesty, who durst have spoken unhandsome language in the presence of so rare a person. And why then any rudeness in the presence of God? if that were as certainly believed and considered. For

what-

whatsoever amongst men can be a restraint of vice, or an endearment of virtue, all this is highly verified in the presence of God, to whom our conscience in its very concealments is as a fair table written in capital letters by his own finger; and then, if we fail of the advantage of this exercise, it must proceed either from our dishonourable opinion of God, or our own fearleſſe inadvacency, or from a direct spirit of reprobation: for it is certain, that this consideration is in its own nature apt to correct our manners, to produce the fear of God, and humility, and spiritual and holy thoughts, and the knowledge of God, and of our selves, and the consequents of all these, holy walking, and holy comforts. And by this onely argument Saint *Paphnuſius*, and Saint *Ephrem* are reported in Church story to have converted two harlots from a course of dissoluti-
 on to great sanctity and austerity.

Ὁρῶ γὰρ ἡμᾶς ἔσθην ὄντας ἄλλο πλὴν
 εἶδω, ὅσπερ ζῶον, ἢ κέρων σκιδόν.
 Ἰοισὺν τα πίνον εἰσορῶν ὑπέροχον.
 Μυδὲν πῶς εἶπες αὐτὸς εἰς θεῖς ἔπθ.
 Sophocl. Ajax.

But then this presence of GOD must not be a *meer speculation* of the understanding, though *so onely* it is of very great benefit and immediate efficacy, yet it must reflect as well from *the will* as from discourse, and then onely we walk in the presence of GOD, when by faith we behold him present, when we speak to him in frequent and holy Prayers, when we beg aid from him in all our needs, and ask counsell of him in all our doubts, and before him bewail our sins and tremble at his presence. This is an entire exercise of religion, and beside that the presence of GOD serves to all this, it hath also especial influence in the disimprovement of temptations, because it hath in it many things contrariant to the nature and efficacy of temptations. Such as are consideration, reverence, spiritual thoughts, and the fear of God: for where ever this consideration is actual, there either God is highly despised, or certainly feared. In this case we are made to declare; for our purposes are concealed onely in an incuriousness and inconsideration; but whoever considers God as present, will in all reason be as religious as in a Temple, the reverence of which place custome or religion hath imprinted in the spirits of most men; so that as *Abasuerus* said of *Haman*; *will he ravish the Queen in my own house*; aggravating the crime by the incivility of the circumstance; God may well say to us, whose religion compells us to believe, God every where present; since the Divine presence hath made all places holy, and every place hath a *Numen* in it, even the Eternal God, we unhallow the place, and defecrate the ground, whereon we stand, supported by the arm of God, placed in his heart, and enlightned by his eye, when we sin in so sacred a presence.

33.

The second great instrument against Temptation is *meditation of Death*. *Raderus* reports, that a certain virgin to restrain the inordination of intemperate desires, which were like thornes in her flesh, and disturbed her spiritual peace, she shut her self up in a sepulchre, and for twelve years dwelt in that scene of death. It were good we did so too, making tombes and coffins presential to us by frequent meditation. For God hath given us all a definitive arrest in *Adam*, and from it there lies no appeal * but it is infallibly and unalterably appointed for all men once to die, or to be changed, to pass from

34.

Tota philosophia nihil est nisi meditatio mortis.
 Plato.

* Μὴς ὁ θεὸς γὰρ πάντα ἀνάγκη εἶναι εἶναι ἐξ ἑσῶ.
 ἄλλο πλὴν εἶδω, ὅσπερ ζῶον, ἢ κέρων σκιδόν.

Οὐδ' ἄλλο εἶδον ἔπ' ὑποσπίνδων γαστρῶν. *Eſchy.* Ἄδυναστος δ' ἐκ ὄντων, ἐδ' ἄν συναρξήσῃ τῆ Τρωϊάδα τῆ λαμπρῆ ἰσθμῶ λέγόμενα. *Menand.* Vita humana prope uti ferrum est: si exerceas, conteritur; si non exerceas, tangit tibi quoque interit. *Cato apud A. Gell.* l. 11, c. 2.

hence

hence to a condition of Eternity good or bad. Now because the Law is

* Προς μὲν τὸ ἅλλα πάντα ἀσφάλειαν ὄντι
 φερέσθαι γάρ τινος ἢ θανάτου πάντες ἀνθρώποι
 ἐπίγειον πέλει δικαίω. Metrodor. phil.

* certain, and the time, and manner of its execution is uncertain, and from this moment Eternity depends, and that after this life the final sentence is irrevocable, that all the pleasures

here are sudden, transient, and unsatisfying, and vain; he must needs be a fool, that knows not to distinguish moments from Eternity; and since it is a condition of necessity, established by divine decrees, and fixt by the indispensable laws of nature, that we shall after a very little duration passe on to a condition strange, nor understood, then unalterable, and yet of great

† Dies iste quem tanquam extremum reformidas,
 æterni Natalis est. Per hoc spatium quod ab infantia
 patet in senectute; in alium nativæ summum partum.
 Senec. ep. 102.

mutation from this, even of greater † distance from that, in which we are here, then this is from the state of beasts: this, when it is considered, must in all reason make the same impres-

sion upon our understandings and affections, which naturally all strange things and all great considerations are apt to doe, that is, create resolutions and results passing through the heart of man, such as are reasonable and prudent, in order to our own felicities, that we neglect the vanities of the present temptation, and secure our future condition, which will till Eternity it self expires, remain such, as we make it to be by our deportment in this short transition, and passage through the world.

35.

And that this Discourie is reasonable I am therefore confirmed, because I find it to be to the same purpose used by the spirit of GOD, and the wisest personages of the world. *My soul is always in my hand, therefore doe I keep thy commandments*, saith *David*: he looked upon himself as a dying person, and that restrained all his inordinations, and so he prayed, *LORD teach me to number my days that I may apply my heart unto wisdom.* And

Psal. 119.

Psal. 90.

Θάνατος φερέ
 ἐσθλαίων ἔστω
 σοι καὶ ἡμέραν
 ἢ ἔσθιν ἄδελφο
 γε ταπεινὸν
 ἐνθυμισσῶν, ἔσθ
 ἀγαν ὀρθουμι
 σεις πύθς.
 Epiict. Enchir.
 cap. 28.

therefore the Egyptians used to serve up a Skeleton to their feasts, that the dissolutions and vapours of wine might be restrained with that bunch of myrrhe, and the vanities of their eyes chastised by that sad object: for they thought it unlikely a man should be transported farre with any thing low or vicious that looked long and often into the hollow eye-pits of a deaths head, or dwelt in a charnel house: and such considerations make all the importunity and violence of sensuall desires to disband. For when a man stands perpetually at the door of Eternity, and as did *John* the Almoner, every day is building of his Sepulchre, and every night one day of our life is gone and passed into the possession of death, it will concern us to take care, that the door leading to Hell doe not open upon us, that we be not crusht to ruine by the stones of our grave, and that our death become not a consignment to us to a sad eternity. For all the pleasures of the whole world, and in all its duration, cannot make recompence for one hours torment in hell, and yet if wicked persons were to fit in hell for ever without any change of posture, or variety of torment

Lingunda tellus, & domus, & placens
 ixor: neq; harum, quas colis, arborum
 Te præter invidias cupressos
 illa brevem dominum sequetur.
 Hor. l. 2. od. 14.

beyond that session; it were unsufferable beyond the endurance of nature: and therefore where little lesse then infinite misery in an infinite duration shall punish the pleasures of sudden and transient crimes, the gain of pleasure, and the exchange of banks here for a condition of eternall, and miserable death, is a permutation fit to be made by none but *fools* and *desperate persons*, who made no use of a reasonable soul, but that they in their perishing

perishing might be convinced of unreasonableness, and dye by their own fault.

The use that wise men have made, when they reduced this consideration to practice, is to believe every day to be the last of their life, for so it may be, and for ought we know it will; and then think what you would avoid, or what you would do, if you were dying, or were to day to suffer death by sentence, and conviction; and that in all reason, and in proportion to the strength of your consideration you will do every day. For that is the sublimity of wisdom to do those things living, which are to be desired and chosen by dying persons. An alarm of death every day renewed, and pressed earnestly, will watch a man so tame and soft, that the precepts of religion will dwell deep in his spirit. But they that make a covenant with the grave, and put the evil day farre from them, they are the men that eat spiders and toads for meat greedily, and a temptation to them is as welcome as joy, and they seldom dispute the point in behalf of piety or mortification, for they that look upon death at distance, apprehend it not, but in such general lines and great representations that describe it onely as future and possible, but nothing of its terrors, or affrightments, or circumstances of advantage are discernible by such an eye that disturbs its sight and discomposes the posture, that the object may seem another thing, then what it is truly and really. S. Auslin with his Mother Monica was led one day by a Roman Prætor to see the tomb of Cesar. Himselfe thus describes the corps. "It looked of a blew mould,

the bone of the nose laid bare, the flesh of the
 "neither lip quite fallen off, his mouth full of worms, and in his eye
 "pits two hungry toads feasting upon the remanent portion of flesh and
 "moisture; and so he dwelt in his house of darknesse. And if every person
 tempted by an opportunity of lust or intemperance would choosẽ such a
 room for his privacy, that company for his witnesse, that object to allay his
 appetite, he would soon finde his spirit more sober, and his desires obedient.
 I end with the counsell of S. Bernard. "Let every man in the addressẽ
 "to his actions consider, whether if he were now to die, he might safely and
 "prudently do such an act, and whether he would not be infinitely troubled
 "that death should surprize him in the present dispositions, and then let him
 "proceed accordingly. For since our treasure is in earthen vessels, which
 may be broken in pieces by the collision of ten thousand accidents, it were
 not safe to treasure up wrath in them, for if we doe, we shall certainly drink
 it in the day of recompense.

3. Before, and in, and after all this the blessed JESUS propounds
 prayer as a remedy against temptations: watch and pray that ye enter not into
 temptation: for besides that prayer is the great instrument of obtaining
 victory by the grace of GOD, as a fruit of our desires, and of GODS
 natural and essentiall goodness; the very praying against a temptation, if
 it be hearty, fervent and devout, is a denying of it, and part of the victory:
 for it is a disclaiming the entertainment of it, it is a positive rejection of the
 crime; and every consent to it is a ceasing to pray, and to desire remedy.
 And we shall observe that whensoever we begin to listen to the whispers
 of a tempting spirit, our prayers against it lessen, as the consent increasẽs;
 there being nothing a more direct enemy to the temptation then prayer, which
 as it is of it self a professed hostility against the crime, so it is a calling in
 auxiliaries

36.

Hic est apex
 summæ sapientiæ,
 et cetera
 tem. sic. c. g. u. s.
 momenti est ne
 app. tendi.

Καὶ ἰδὲ τὸ σπῆδον αἰμὸν, Νῆρον μαρτύρου
 βασιλευσος. In epitaph. Sardanapali.

Ἡσυχία εἶλε
 θυμὸν πῆχον
 ἀντιπρὸς ἀλλήλοι
 ἔσονται
 Ἄνδρες, ἐγὼ
 ἡμῶν γαῖαν
 μέλαινον ἔστωμαι.
 Fragm. Theog.
 In speculo mon-
 nach.

37.

Marth. 26. 41

auxiliaries from above to make the victory more certain. *If temptation sets upon thee, do thou set upon GOD*, for he is as soon overcome as thou art, as soon moved to good as thou art to evil,* he is as quickly invited to pity thee, as thou to aske him, provided, thou doest not finally rest in the petition, but passe into action, and endeavour by all means humane and morall to quench the flame newly kind-

*— *He leuare finitum
Pauperem laboribus
Vocatus atq; non vocatus audit.*
Hor. l. 2. od. 18.

led in thy bowels, before it come to deuoure the marrow of the bones. For a strong prayer, and a lazy, incurious, unobseruant walking, are contradictions in the discourses of religion. ^a *Ruffinus* tells us a story of a young man, solicited by the spirit of uncleannesse, who came to an old religious person, and begged his prayers: It was in that age when GOD used to answer prayers of very holy persons by more clear and familiar significations of his pleasure, then he knowes now to be necessary: but after many earnest prayers sent up to the throne of grace, and the young man not at all bettered, upon consideration and enquiry of particulars, he found the cause to be, because the young man relyed so upon the prayers of the old Hermite, that *he did nothing at all* to discountenance his lust, or contradict the temptation. But then he took another course, enjoyed him austerities and exercises of Devotion, gave him rules of prudence and caution, tyed him to work, and to stand upon his guard, and then the prayers returned in triumph, and the young Man trampled upon his lusts. And so shall I and you, by GODS grace, if we pray earnestly and frequently, if we watch carefully, that we be not surprized, if we be not idle in secret, nor talkative in publick; if we read Scriptures, and consult with a spiritual Guide; and make Religion to be our work, that serving of GOD be the businesse of our life, and our designs be to purchase eternity; then we shall walk safely or recover speedily, and by doing advantages to piety secure a greatnesse of Religion, and spirituality to our spirits and understanding. But remember that, when Israel fought against *Amalek*, *Moses* prayer, and *Moses* hand secured the victory, his prayer grew ineffectual, when his hands were slack, to remonstrate to us, that we must cooperate with the grace of GOD, praying devoutly, and watching carefully, and obseruing prudently, and labouring with diligence and assiduity.

^b Lib. 3. 13.

The PRAYER.

ETernal GOD and most mercifull Father, I adore thy wisdom, providence and admirable dispensation of affairs in the spiritual Kingdome of our LORD JESUS, that thou, who art infinitely good, doest permit so many sadnesse and dangers to discompose that order of things and spirits, which thou didst create innocent and harmlesse, and doest design to great and spiritual perfections; that the emanation of good from euil by thy over-ruling power and excellencies, may force glory to thee from our shame, and honour to thy wisdom by these contradictory accidents, and events; LORD have pity upon me, in these sad disorders, and with mercy know my infirmities. Let me, by suffering what thou pleasest, cooperate to the glorification of thy grace, and magnifying thy mercy; but never let me consent to sin, but with the power of thy Majesty, and mightinesse of thy preuailling mercy, rescue me from those throngs of dangers,
and

and enemies, which daily seek to devour that innocence, with which thou didst clothe my soul in the new birth. Behold O GOD, how all the Spirits of Darknesse endeavour the extinction of our hopes, and the dispersion of all those graces, and the prevention of all those glories, which the holy JESUS hath purchased for every loving and obedient soul. Our very meat and drink are full of poyson, our senses are snares, our businesse is various temptation, our sinnes are inlets to more, and our good actions made occasions of sins. LORD deliver me from the malice of the Devil, from the fallacies of the World, from my own folly, that I be not devoured by the first, nor cheated by the second, nor betrayed by my self; but let thy grace which is sufficient for me, be always present with me, let thy Spirit instruct me in the spiritual warfare, arming my understanding, and securing my will, and fortifying my spirit with resolutions of piety, and incentives of religion, and deleteries of sin; that the dangers I am encompassed withall, may become unto me an occasion of victory, and triumph, through the aids of the holy Ghost, and by the Crosse of the LORD JESUS, who hath for himself and all his servants triumphed over Sin, and Hell, and the Grave, even all the powers of darknesse, from which by the mercies of JESUS, and the merits of his Passion, now and ever deliver me and all thy faithful people, Amen.

DISCOURSE VI.

Of Baptism.

PART I.

WHEN the holy JESUS was to begin his Prophetical Office, and to lay the foundation of his Church on the Cornerstone, he first temper'd the Cement with water, and then with blood, and afterwards built it up by the hands of the Spirit: Himself enter'd at that door by which his disciples for ever after were to follow him; for therefore he went in at the door of Baptism, that he might hallow the entrance which himself made to the House he was now building. 1.

As it was in the old, so it is in the new Creation; out of the waters God produced every living creature: and when at first the Spirit moved upon the waters, and gave life, it was the type of what was designed in the Renovation. Every thing that lives now, is born of water and the Spirit; and Christ, who is our Creator and Redeemer in the new birth, opened the fountains and hallowed the stream: Christ who is our life went down into the waters of Baptism, and we who descend thither finde the effects of life; it is living water, of which who so drinks, needs not to drink of it again, for it shall be in him a well of water springing up to life eternal. 2.

But because every thing is resolved into the same principles from whence they are taken, the old world which by the power of God came from the waters, by their own sin fell into the waters again, and were all drowned, and onely eight persons were saved by an Ark: and the world renewed upon the stock and reserves of that mercy, consigned the Sacrament of Baptism in another figure; for then God gave his sign from Heaven, that by water the world should never again perish: but he meant that they should be saved by water: for Baptism, which is a figure like to this, doth also now save us by the resurrection of Jesus Christ. John 4. 14. 3.

4. After this, the Jews report that the world took up the doctrine of Baptisms, in remembrance that the iniquity of the old world was purged by water; and they washed all that came to the service of the true God, and by that baptism bound them to the observation of the Precepts which God gave to *Noah*.

5. But when God separated a family for his own especial service, he gave them a Sacrament of *initiation*, but it was a Sacrament of blood, the Covenant of Circumcision: and this was the *forerunner* of Baptism, but not a *type*; when that was abrogated, this came into the place of it, and that con- signed the same faith which this professes: but it could not properly be a type, whose nature is by a likeness of matter or ceremony to represent the same myserie. Neither is a Ceremony, as Baptism truly is, properly capa- ble of having a type, it self is but a type of a greater mysteriounesse: and the nature of types is, in shadow to describe by dark lines a future substance, so that although Circumcision might be a type of the effects and graces be- stowed in Baptism, yet of the Baptism or ablution it self, it cannot be pro- perly; because of the unlikenesse of the symboles and configurations, and because they are both equally distant from substances, which types are to consign and represent. The first Bishops of *Jerusalem*, and all the Christi- an Jews for many years retained Circumcision together with Baptism; and Christ himself, who was circumcised, was also baptized; and therefore it is not so proper to call Circumcision a type of Baptism: it was rather a seal and sign of the same Covenant to *Abraham* and the Fathers and to all Israel, as Baptism is to all ages of the Christian Church.

*umbra in lege,
magis in Evan-
gelo, veritas in
calo. S. A. x. b.*

6. And because this Rite could not be administred to all persons, and was not at all times after its institution, God was pleased by a proper and speci- fic type to consign this Rite of Baptism, which he intended to all, and that for ever: and God, when the family of his Church grew separate, noto- rious, numerous and distinct, he sent them into their own Countrey by a Baptism through which the whole Nation pass'd: *for all the fathers were un- der the Cloud, and all passed through the sea, and were all baptized unto Moses in the Cloud, and in the sea*; so by a double figure foretelling, That as they were initiated to *Moses* Law by the Cloud above and the Sea beneath: so should all the persons of the Church, Men, Women and Children, be ini- tiated unto Christ by the Spirit from above and the Water below: for it was the design of the Apostle in that discourse, to represent that the Fa- thers and we were equal as to the priviledges of the Covenant; he proved that we do not exceed them, and it ought therefore to be certain that they do not exceed us, nor their children ours.

1 Cor. 10. 2.

7. But after this, something was to remain which might not onely consign the Covenant which God made with *Abraham*, but be as a passage from the Fathers thorough the Synagogue to the Church; from *Abraham* by *Moses* to *Christ*: and that was *Circumcision*, which was a Rite which God chose to be a mark to the posterity of *Abraham*, to distinguish them from the Nati- ons which were not within the Covenant of Grace, and to be a *seal of the righteousness of faith*, which God made to be the spirit and life of the Co- venant.

8. But because Circumcision although it was ministred to all the males, yet it was not to the females; and although they and all the Nation was baptized and initiated into *Moses in the Cloud and the Sea*, therefore the Children

Children of Israel by imitation of the Patriarchs the posterity of *Noah*, used also Ceremonial Baptisms to their women and to their Profelytes, and to all that were circumcised; and the Jews deliver, That *Sarah* and *Rebecca* when they were adopted into the family of the Church, that is, of *Abraham* and *Isaac*, were baptized: and so were all strangers that were married to the sons of Israel. And that we may think this to be typical of Christian Baptism, the Doctors of the Jews had a Tradition, that when the Messias would come, there should be so many Profelytes that they could not be circumcised, but should be baptized. The Tradition proved true, but not for their reason.

But that this Rite of admitting into mysteries, and institutions, and offices of Religion by Baptisms, was used by the posterity of *Noah*, or at least very early among the Jews, besides the testimonies of their own Doctors, I am the rather induced to believe, because the Heathen had the same Rite in many places, and in several Religions: so they initiated disciples into the secrets of *Mithra*; and the Priests of *Corytus* were called *Baptæ*, because by Baptism they were admitted into the Religion; and they thought Murder, Incest, Rapes, and the worst of Crimes, were purged by dipping in the Sea, or fresh Springs; and a Profelyte is called in *Arrianus*, Βεβαμμενός, *intinctus*, a baptized person.

But this Ceremony of baptizing was so certain and usual among the Jews, in their admitting Profelytes and adopting into institutions, that to baptize and to make disciples are all one; and when *John* the *Baptist* by an order from Heaven went to prepare the way to the Coming of our blessed Lord, he preached Repentance, and baptized all that professed they did repent. He taught the Jews to live good lives, and baptized with the Baptism of a Prophet, such as was not unusually done by extraordinary and holy persons in the change or renewing of Discipline or Religion. Whether *John's* Baptism was from heaven, or of men, Christ asked the Pharisees. That it was from Heaven, the people therefore believed, because he was a Prophet, and a holy person: but it implies also, That such Baptisms are sometimes from men, that is, used by persons of an eminent Religion, or extraordinary fame for the gathering of Disciples and admitting Profelytes: and the Disciples of Christ did so too, even before Christ had instituted the Sacrament for the Christian Church, the Disciples that came to Christ were baptized by his Apostles.

And now we are come to the gates of Baptism. All these till *John* were but types and preparatory Baptisms, and *John's* Baptism was but the prologue to the Baptism of Christ. The Jewish Baptisms admitted Profelytes to *Moses* and to the Law of Ceremonies; *John's* Baptism called them to believe in the Messias now appearing, and to repent of their sins, to enter into the Kingdom which was now at hand, and Preached that Repentance which should be for the remission of sins. His Baptism remitted no sins, but preached and signified Repentance, which in the belief of the Messias whom he pointed to, should pardon sins. But because he was taken from his office before the work was completed, the Disciples of Christ finished it: They went forth preaching the same Sermon of Repentance, and the approach of the Kingdom, and baptized or made Profelytes or Disciples, as *John* did; only they (as it is probable) baptized in the Name of *Jesus*,

in peccatorum remissionem, idque in futuram remissionem que esset postea per sanctificationem *Luc. 22.* Hieronym. adv. Luciferian.

Testull. de præscrip. c. 40.
Scholiast. in Ju. lat. 2. l. 1.
Omnium facies qui trinitatem in cæcis Tolli flumina posse putatis aequi.

9.

John 4. 1.

10.

Auli quid Scripturæ doceant: Johannis baptismum non tantum peccata dimittit, quæm baptismum penitentia fuit

^a Vide *Supra*
Scilicet. q. n. 1.
^b *Acts* 8. 16.
Acts 2. 38.

which it is not so likely *Iohn* did. ^a And this very thing might be the cause of the different forms ^b of Baptism recorded in the *Acts*; of baptizing *In the Name of Iesus*, and at other times *In the Name of the Father, Son, and holy Ghost*; the former being the manner of doing it in pursuance of the design of *Iohn's* Baptism; and the latter the form of institution by Christ for the whole Christian Church, appointed after his Resurrection: the Disciples at first using promiscuously what was used by the same authority, though with some difference of Mysterie.

11. The Holy Jesus having found his way ready prepared by the preaching of *Iohn*, and by his Baptism, and the Jewish manner of adopting Profelytes and Disciples into the Religion, a way chalked out for him to initiate disciples into his Religion, took what was so prepared, and changed it into a perpetual Sacrament. He kept the Ceremony, that they who were led only by outward things, might be the better called in, and easier inticed into the Religion, when they entred by a Ceremony which their Nation always used in the like cases: and therefore without change of the outward act, he put into it a new spirit, and gave it a new grace and a proper efficacy: He sublim'd it to higher ends, and adorned it with stars of Heaven: He made it to signifie greater mysteries, to convey greater blessings, to consign the bigger Promises, to cleanse deeper then the skin, and to carry Profelytes further then the gates of the institution. For so he was pleased to do in the other Sacrament; he took the Ceremony which he found ready in the Custom of the Jews, where the *Major domo* after the Paschal Supper gave Bread and Wine to every person of his family; he changed nothing of it without, but transferr'd the Rite to greater mysteries, and put his own Spirit to their Sign, and it became a Sacrament Evangelical. It was so also in the matter of Excommunication, where the Jewish practise was made to passe into Christian discipline: without violence and noise *old things became new*, while he fulfilled the Law, making it up in full measures of the Spirit.

12.
 Mat. 28. 19.

Mark 16. 16.
 John 3. 5.

Gen. 17. 14.

S. *Augustin*, *haer.*
 46. 59.

By these steps Baptism passed on to a divine Evangelical institution, which we finde to be consigned by three Evangelists. *Go ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost*. It was one of the last Commandments the Holy Jesus gave upon the earth, when he taught his Apostles *the things which concerned his kingdom*. *For he that believeth and is baptized, shall be saved*: but, *Unlesse a man be born of water and the holy Spirit, he cannot enter into the kingdom of Heaven*; agreeable to the decretory words of God by *Abraham* in the Circumcision, to which Baptism does succeed in the consignation of the same Covenant and the same Spiritual Promises; *The uncircumcised childe whose flesh is not circumcised, that soul shall be cut off from his people; he hath broken my Covenant*. The *Manichees*, *Selcucus*, *Hermias*, and their followers, people of a days abode and small interest, but of malicious doctrine, taught, Baptism not to be necessary, not to be used; upon this ground, Because they supposed that it was proper to *Iohn* to baptize with water, and reserved for Christ as his peculiar, to baptize with the holy Ghost and with fire. Indeed Christ baptized none otherwise. He sent his Spirit upon the Church in Pentecost and baptized them with fire, the Spirit appearing like a flame: but he appointed his Apostles to baptize with water, and they did so, and their successors after them, every where and for ever, not expounding, but obeying the præceptive words of their Lord, which were almost the last that

that he spake upon earth. And I cannot think it necessary to prove this to be necessary by any more Arguments. For the words are so plain, that they need no exposition; and yet if they had been obscure, the universal practise of the Apostles and the Church for ever, is a sufficient declaration of the Commandment: No Tradition is more universal, no not of Scripture it self; no words are plainer, no not the Ten Commandments: and if any suspicion can be superinduced by any jealous or less discerning person, it will need no other refutation, but to turn his eyes to those lights by which himself sees Scripture to be the Word of God, and the Commandments to be the declaration of his Will.

But that which will be of greatest concernment in this affair, is to consider the great benefits are conveyed to us in this Sacrament; for this will highly conclude, That the Precept was for ever, which God so secunds with his grace and mighty blessings; and the suseption of it necessary, because we cannot be without those excellent things which are the graces of the Sacrament.

1. The first fruit is, That in Baptism we are admitted to the Kingdom of Christ, presented unto him, consigned with his Sacrament, enter into his *Militia*, give up our understandings and our choice to the obedience of Christ, and in all senses that we can, become his Disciples, witnessing a good confession, and undertaking a holy life: and therefore in Scripture $\mu\epsilon\beta\tau\iota\sigma\tau\epsilon\upsilon\epsilon\upsilon$ and $\beta\alpha\pi\tau\iota\zeta\epsilon\upsilon$, are conjoyn'd in the significations, as they are in the mysterie: it is a giving up our names to Christ, and it is part of the foundation or the first Principles of the Religion, as appears in S. Pauls Catechism; it is so the first thing, that it is for babes, and Neophytes, in which they are matriculated and adopted into the house of their Father, and taken into the hands of their Mother. Upon this account Baptism is called in antiquity, *Ecclesie ianua, porta gratie, & primus introitus sanctorum ad eternam Dei & ecclesie consuetudinem: The gates of the Church, the door of Grace, the first entrance of the Saints to an eternal conversation with God and the Church. Sacramentum initiationis, & intrantium Christianismum investituram*, S. Bernard calls it: *The Sacrament of initiation, and the investiture of them that enter into the Religion*; and the person so entering is called $\pi\epsilon\pi\tau\iota\sigma\mu\acute{\epsilon}\nu\omicron$, and $\pi\upsilon\lambda\alpha\sigma\tau\epsilon\upsilon\mu\acute{\epsilon}\nu\omicron$, one of the Religion, or a Profelyte and Convert, and one added to the number of the Church, in imitation of that of S. Luke: $\acute{\omicron}\ \kappa\omega\mu\epsilon\omicron\ \omega\epsilon\rho\sigma\tau\theta\epsilon\iota\ \sigma\omega\zeta\omicron\mu\acute{\epsilon}\nu\omicron\ \tau\eta\ \acute{\epsilon}\kappa\kappa\lambda\iota\sigma\iota\alpha$, God added to the Church those that should be saved; just as the Church does to this day and for ever, baptizing Infants and Catechumens: $\sigma\omega\zeta\omicron\mu\acute{\epsilon}\nu\omicron\ \omega\epsilon\rho\sigma\tau\theta\omicron\upsilon\tau\omega\tau\epsilon\upsilon$, they are added to the Church, that they may be added to the Lord, and the number of the inhabitants of Heaven.

2. The next step beyond this, is *Adoption into the Covenant*, which is an immediate consequent of the first presentation, this being the first act of man, that the first act of God. And this is called by S. Paul, a being *baptized in one spirit into one body*, that is, we are made capable of the Communion of Saints, the blessings of the faithful, the priviledges of the Church: by this we are, as S. Luke calls it, $\pi\iota\sigma\tau\alpha\gamma\mu\acute{\epsilon}\nu\omicron\ \epsilon\iota\varsigma\ \zeta\omega\eta\eta\ \alpha\iota\omega\acute{\omicron}\nu\iota\omicron\upsilon$, *ordained, or disposed, put into the order of eternal life*, being made members of the mystical body under Christ our Head.

3. And therefore Baptism is a new birth, by which we enter into the new world, *the new creation*, the blessings and spiritualities of the Kingdome;

13.

14.

Heb. 6. 1.

S. Augus. l. 2.
de Cate.
indib.Just Martyr.
Apl. 2.

Acts 2. 47.

15.

 $\tau\omicron\ \beta\alpha\pi\tau\iota\sigma\mu\alpha$,
 $\kappa\iota\ \theta\epsilon\omicron\theta\epsilon\sigma\iota\alpha\varsigma$
 $\chi\alpha\epsilon\iota\upsilon\ \tau\upsilon\ \sigma\chi\acute{\omicron}\mu\alpha$
 $\tau\epsilon\upsilon\epsilon\upsilon$. Cyril. Hierosol. Catec. 2.
1 Cor. 12. 13.
Acts 13. 48.

John 3 5.
Titus 3. 5.

and this is the expression which our Saviour himself used to *Nicodemus, Un-*
lesse a man be born of water and the spirit: and it is by *S. Paul* called *λῆτρον*
παλιγγενεσίας, the *Laver of Regeneration*; for now we begin to be reckoned
in a new *Census*: or account, God is become our Father, Christ our elder
Brother, the Spirit *the earnest of our inheritance*, the Church our Mother,
our food is the body and blood of our Lord; Faith is our learning, Reli-
gion our employment, and our whole life is spiritual, and Heaven the ob-
ject of our Hopes, and the mighty price of our high Calling. And from
this time forward we have a new principle put into us, the Spirit of Grace,
which besides our soul and body, is a principle of action, of one nature, and
shall with them enter into the portion of our inheritance. And therefore
the Primitive Christians, who consigned all their affairs and goods and writ-
ings with some marks of their Lord, usually writing *Ἰησοῦς Χριστὸς θεοῦ υἱὸς*
Σωτῆρ, *Jesus Christ the Son of God our Saviour*; they made it an abbrevia-
ture by writing onely the Capitals, thus: *Ι. Χ. Θ. Υ. Σ.* which the Hea-
thens in mockery and derision made *ἰχθύς*, which signifies *a Fish*, and they
used it for Christ as a name of reproach: but the Christians owned the
name, and turned it into a pious Metaphor, and were content that they
should enjoy their pleasure in the Acrostich; but upon that occasion *Ter-*
tullian speaks pertinently to this Article, *Nos pisciculi, secundum ἰχθύον*
nostrum Iesum Christum, in aquâ nascimur. Christ whom you call a fish, we
knowledge to be our Lord and Saviour; and we, if you please, are the little
fishes, for we are born in water; thence we derive our spiritual life. And
because from henceforward we are *a new creation*, the Church uses to assign
new relations to the *Catechumens*, Spiritual Fathers and *Susceptors*; and at
their entrance into Baptism, the Christians and Jewish Profelytes did use to
cancel all secular affections to their temporal relatives, *Nec quicquam prius*
imbuuntur quàm contemnere Deos, exuere patriam, parentes, liberos, fratres vilia
habere, said *Tacitus* of the Christians: which was true in the sense onely as
Christ said, *He that doth not hate father or mother for my sake, is not worthy of*
me; that is, he that doth not hate them *pro me*, rather then forsake me,
forsake them, is unworthy of me.

διὰ βαπτί-
σμον ἀφ' ὅου ἔτε-
ρετο ἡ ζωὴ αὐ-
τῶν· ἡ παλιγγε-
νεσία δὲ
ἐκ τοῦ ὕδατος καὶ
τοῦ πνεύματος·
Δαμασκ. l. 4
orth. fid. c. 10.

Lib. de Bap-
t. c. 1.

l. 5. 11. ff.

4. In Baptism all our sins are pardoned, according to the words of a Prophet:
I will sprinkle clean water upon you, and ye shall be clean from all your filthiness:
“ *The Catechumen* descends into the Font a finner, he arises purified; he
“ goes down the son of death, he comes up the son of the resurrection; he
“ enters in the son of folly and prævarication, he returns the son of recon-
“ ciliation; he stoops down the childe of wrath, and ascends the heir of
“ mercy; he was the childe of the Devil, and now he is the servant and the
“ son of God. They are the words of *Ven. Bede* concerning this mystery.
And this was ingeniously signified by that Greek inscription upon a Font,
which is so prettily contriv'd, that the words may be read after the Greek
or after the Hebrew manner, and be exactly the same, *ΝΙΨΟΝ*
ΑΝΟΜΗΜΑ, *ΜΗ ΜΟΝΑΝ ΟΨΙΝ*, *Lord wash my sin, and*
not my face onely. And so it is intended and promised, “ *Arise and be ba-*
ptized, and wash away thy sins, and call on the Name of the Lord, said *Anani-*
“ *as to Saul*; for *Christ loved the Church and gave himself for it, that he*
“ *might sanctifie and cleanse it, τῷ λόγῳ τοῦ ὕδατος· ἐν ἰσημέρῳ, with the*
“ *washing of water in the word*, that is, Baptism in the Christian Religion:
“ and therefore **Tertullian* calls Baptism *lavacrum compendiatum*, a compen-

17.

Ezek. 36. 25.
Πιπέσω ἐν λό-
πῳ μου εἰς
ὑμᾶς ὕδωρ· καὶ
ἐμαρτυρήσω·
Symb. Nicen.
lib. 1. c. 3. in
Johan.

8 Etis 22. 16.
Eph. 5. 26.

* Lib. 4. adu.
Mat. c. 4. 9.
Ὁλόκαυτον ἔλυ-
σε παρὰ τῶν
ἀποστόλων κα-
τὰ Γρ. προ.

dious

dious laver; that is, an intire cleansing the soul in that one action justly and rightly performed: in the rehearsal of which doctrine, it was not an unpleasant Etymology that *Anastasius Sinaita* gave of Baptism; βαπτισμα quasi βαπτισμα, εν ω βαλλεται, ηρω πιπτε το πταισμα, in which our sins are thrown off; and they fall like leeches when they are full of blood and water, or like the chains from *S. Peters* hands at the presence of the Angel. Baptism is ανεκλογισος αφεσις αμωρτων, an intire full forgiveness of sins, so that they shall never be called again to scrutiny.

Annon ita cre-
ditus quia om-
ne genus peccati
cum ad salutare
lavacrum veni-
mus aufertur?
Origen. homil.
15. in Jelu.

iniquitatum sempiternus ignis excoquere & expiare vix possit, subito sacro fonte submersum est, & de aeternis delictis beneficentissimo lavacro compendio cum indulgentissimo credito, e transactum est. Ambros. l. 1. c. 7. de sacra. Qui dicit peccata in baptismo non funditis dimittit, dicat in mari rubro Aegyptios non eraciter mortuos. S. Greg. M. l. 5. ep. 39.

Ecce quicquid
de aeternis delictis
beneficentissimo
lavacro compendio
cum indulgentissimo
credito, e transactum
est.

— Omnia Daemonis arma

His merguntur aquis, quibus ille renascitur Infans

Qui captivus erat—

Pharosin.

Acton. l. 2.
Hist. Apostol.

the captivity of the soul is taken away by the blood of Redemption, and the fiery darts of the Devil are quenched by these salutary waters; and what the flames of Hell are expiating or punishing to eternal ages, that is washed off quickly in the Holy Font, and an eternal debt paid in an instant: for so sure as the Egyptians were drowned in the Red sea, so sure are our sins washed in this holy flood: for this is a Red sea too; these waters signifie the blood of Christ, these are they that have washed their robes, and made them white in the blood of the Lamb, Το αιμα καθαριζει, το υδωρ καθαριζει, & το πνευμα αγνιζει το αιμα δια πνευματος, το πνευμα δια υδατος. The blood of Christ cleanseth us, the Water cleanseth us, the Spirit purifies us; the Blood by the Spirit, the Spirit by the Water, all in Baptism, and in pursuance of that baptismal state. *These three* are they that bear record in earth, the Spirit, the Water, and the blood, & οι τρεις εις το εν εισι, these three agree in one, or are to one purpose; they agree in Baptism, and in the whole pursuance of the assistances, which a Christian needs all days of his life: and therefore *S. Cyril* calls Baptism των τω Χριστω παθημετων αντιτυπων, the Antitype of the Passions of Christ: it does precongign the death of Christ; and does the infancy of the work of grace, but not weakly; it brings from death to life; and though it brings us but to the birth in the new life, yet that is a greater change then is in all the periods of our growth to manhood, to a perfect man in Christ Iesus.

Rev. 7. 14.
1 John 1. 7.
Acts 22. 16.
Tit. 3. 5.
Heb. 9. 14.
1 John 5. 8.

5. *Baptism* does not onely pardon our sins, but puts us into a state of pardon for the time to come. For Baptism is the beginning of the New life, and an admission of us into the Evangelical Covenant, which on our parts consists in a sincere and timely endeavour to glorifie God by Faith and Obedience: and on Gods part, he will pardon what is past, assist us for the future, and not measure us by grains and scruples, or exact our duties by the measure of an Angel, but by the span of a mans hand. So that by Baptism we are consigned to the mercies of God and the graces of the Gospel; that is, that our pardon be continued and our piety be a state of Repentance. And therefore that *Baptism* which in the *Nicene Creed* we profess to be for the remission of sins, is called in the *Ierusalem Creed*, *The Baptism of Repentance*; that is, it is the entrance of a new life, the gate to a perpetual change and reformation, all the way continuing our title to, and hopes of forgiveness of sins. And this excellency is clearly recorded by *S. Paul*, *The kindness and love of God our Saviour towards man hath appeared; not by works in righte-*

18:

Titus 3. 4. 5.

ousness

ousness which we have done: that's the formality of the Gospel-Covenant, not to be exacted by the strict measures of the Law, but according to his mercy he saved us, that is, by gentleness and remissions, by pitying and pardoning us, by relieving and supporting us, because he remembers that we are but dust; and all this mercy we are admitted to, and is conveyed to us, δια' λούτρου παλιγγενεσίας, by the laver of regeneration, and the renewing of the holy Ghost. And this plain evident doctrine was observed, explicated and urged against the *Messalians*, who said that Baptism was like a razor that cut away all the sins that were past, or presently adhering, but not the sins of our future life; ἡ δὲ γὰρ τῷ πο μόνον ἐπαγγέλλεται τὸ μυστήριον, ἀλλὰ καὶ τῶν μείζων, καὶ πλείωτερον ἀρραβῶν γὰρ ἔστι τῶν μελλόντων αγαθῶν, καὶ τῆς ἐσθμείνης ἀναστάσεως τύπος καὶ χριστιανία τῶν δεσποτικῶν παιδημάτων, καὶ μετυσία τῆς δεσποτικῆς ἀναστάσεως, καὶ ἰμάρτων σκωπτικῶν, καὶ χριστιανῶν εὐφροσύνης καὶ σολῆ φωτισθείης, ἡ μᾶλλον ὅ αὐτὸ φῶς.

This Sacrament promises more and greater things, "It is the earnest of
 " future good things, the type of the Resurrection, the communication of
 " the Lords Passion, the partaking of his Resurrection, the robe of righte-
 " ousness, the garment of gladness, the vestment of Light, or rather Light
 it self. And for this reason it is, that Baptism is not to be repeated, because
 it does at once all that it can do at a hundred times: for it admits us to the
 condition of Repentance and Evangelical Mercy, to a state of pardon for
 our infirmities and sins, which we timely and effectually leave: and this is
 a thing that can be done but once, as a man can begin but once; he that
 hath once entred in at this gate of life is always in possibility of pardon, if
 he be in a possibility of working and doing after the manner of a man, that
 which he hath promised to the Son of God. And this was expressly deliv-
 ered and observed by *S. Austin*. "That which the Apostle says, *Cleansing* "
 " him with the washing of water in the word, is to be understood, that in the "
 " same laver of regeneration and word of sanctification, all the evils of "
 " the regenerate are cleansed and healed: not onely the sins that are past,
 " which all are now remitted in Baptism; but also those that are con-
 " tracted afterwards by humane ignorance and infirmity: Not that
 " Baptism be repeated as often as we sin, but because by this which is once
 " administred, is brought to passe that pardon of all sins, not onely of those
 " that are past, but also those which will be committed afterwards, is ob-
 " tained. The *Messalians* denied this, and it was part of their Heresie in
 the undervaluing of Baptism; and for it they are most excellently con-
 futed by *Isidore Pelusiot*, in his third Book, 195 Epistle to the Count *Her-
 min*: whither I refer the Reader.

19.

In proportion to this Doctrine it is, that the holy Scripture calls upon us
 to live a holy life, in pursuance of this grace of Baptism. And *S. Paul* recalls
 the lapsed *Galatians* to their Covenant, and the grace of God stipulated in
 Baptism: *Ye are all children of God by faith in Jesus Christ*; that is, *heirs of*
the promise, and *Abrahams seed*: that promise which cannot be *disannulled,*
increased or diminished, but is the same to us as it was to *Abraham*; the same
 before the Law and after. Therefore do not you hope to be *justified by the*
Law, for you are entred into the Covenant of Faith, and are to be justified
 thereby. This is all your hope, by this you must stand for ever, or you can-
 not stand at all; but by this you may: for you are Gods children by faith,
 that is, not by the Law, or the Covenant of Works: And that you may
 remem-

Theodor. Ep.
 de divin. Dic. c.
 cap. de Bap. f.

Lib. de Nuptiis.
 cap. 23. &
 Tract. 124. in
 Johan.

Vide Salmeyon.
 tom. 13. p. 487.

Gal 3. 26.

Verse 19.

remember whence you are going, and return again, he proves, that they are the children of God by faith in Jesus Christ, because they have *been baptized into Christ, and so put on Christ*. This makes you *children*, and such as are *to be saved by faith*, that is, a Covenant, *not of Works*, but of *Pardon* in Jesus Christ, the Author and Establisher of this Covenant. For *this is the Covenant* made in Baptism, *That being justified by his grace, we shall be heirs of life eternal: for by grace*, that is, by favour, remission and forgiveness in Jesus Christ, *ye are saved*. This is the onely way that we have of being justified, and this must remain as long as we are in hopes of heaven: for besides this we have no hopes, and all this is stipulated and consigned in Baptism, and is of force after our fallings into sin and risings again. In pursuance of this, the same Apostle declares, That the several states of sin, are so many recessions from the state of baptismal grace; and if we arrive to the direct Apostasie and renouncing of, or a contradiction to, the state of baptism, we are then unpardonable, because we are fallen from *our state of pardon*. This S. Paul conditions most strictly, in his Epistle to the Hebrews; *This is the Covenant I will make in those days, I will put my laws in their hearts, and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin*; that is, our sins are so pardoned, that we need *no more oblation*, we are then made partakers of the death of Christ; which we afterwards renew in memory and *Eucharist*, and representment. But the great work is done in Baptism: for so it follows; *Having boldnesse to enter into the Holiest by the blood of Jesus, by a new and living way, that is, by the veil of his flesh*, his Incarnation. But how do we enter into this? Baptism is the door, and the ground of this confidence for ever: for so he addes; *Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water*. This is the consignation of this blessed state, and the gate to all this mercy: *Let us therefore hold fast the profession of our faith*; that is, the Religion of a Christian, the faith into which we were baptized; for that is the faith that *justifies and saves us*; *Let us therefore hold fast this profession of this faith*, and do all the intermedial works, in order to the conservation of it, such as are *assembling in the Communion of Saints*, (the use of the word and Sacrament is included in the precept) *mutual Exhortation, good Example*, and the like: *For if we sin wilfully after we have received the knowledge of the truth*, that is, if we sin against the profession of this faith, and hold it not fast, but let the faith and the profession go wilfully, (which afterwards he calls *treading under foot the Son of God, accounting the blood of the Covenant where-with he was sanctified, an unholy thing, and a doing despite to the Spirit of Grace*; viz. which moved upon those waters, and did *illuminate* him in Baptism) if we do this, *there is no more sacrifice for sins*, no more deaths of Christ, into which you may be baptized; that is, you are fallen from the state of pardon and repentance, into which you were admitted in Baptism, and in which you continue, so long as you have not quitted your baptismal Rights and the whole Covenant. Contrary to this, is that which S. Peter calls *making our calling & election sure*; that is, a doing all that which may continue us in our state of Baptism, and the grace of the Covenant. And between these two states, of absolute *Apostasie from*, and intirely *adhering to*, and securing this state of Calling and Election, are all the intermedial sins, and being overtaken in single faults, or declining towards vitious habits; which

Heb. 10. 16,
&c.

πισ ἐλπίδος,
scil.ad futurum
recipiens.
ἐπισυναγωγή
παράκλησις
κατανόησις

1 Pet. 1. 9.
Vide part. 2.
disc. 9. of Re-
pentance, num.
9. ad 37.

in their several proportions, are degrees of danger and insecurity; which S. Peter calls, *λίσθη τῷ καθάρσει τῶν παλῶν αὐτῶν ἀμαρτιῶν*, a forgetting our Baptism, or purification from our sins. And in this sense are those words, *The just shall live by faith*; that is, by that profession which they made in Baptism: from which, if they swerve not, they shall be supported in their spiritual life. It is a grace, which by virtue of the Covenant con- signed in Baptism does like a Centre, transmit effluxes to all the periods and portion of our life: *our whole life*, all the periods of our succeeding hopes, are kept alive by this. This consideration is of great use, besides many other things, to reprove the folly of those who in the Primitive Church deferred their Baptism till their death-bed: Because Baptism is a laver of sanctification, and drowns all our sins, and buries them in the grave of our Lord, they thought they might sin securely upon the stock of an after-Baptism; for unlesse they were strangely prevented by a sudden accident, a death-bed Baptism they thought would secure their condition: but early some of them durst not take it, much lesse in the beginning of their years, that they might at least gain impunity for their follies and heats of their youth. Baptism hath influence into the pardon of all our sins committed in all the days of our folly and infirmity; and so long as we have not been baptized, so long we are out of the state of pardon, and therefore an early Baptism is not to be avoided, upon this mistaken fancy and plot upon heaven: it is the greater security towards the pardon of our sins, if we have taken it in the beginning of our days.

20.

5. The next benefit of Baptism, which is also a verification of this, is a sanctification of the baptized person by the Spirit of Grace:

Paulin. Ep. 12.
ad Severum.

Sanctus in hunc cælo descendit Spiritus amnem,
Cælestiq; sacras fonte maritat aquas:
Concipit unda Deum, sanctamq; liquoribus almis
Edit ab æterno semine progeniem.

The holy Ghost descends upon the waters of Baptism, and makes them prolific, apt to produce children unto God: and therefore Saint Leo compares the Font of Baptism, to the Womb of the blessed Virgin, when it was replenished with the holy Spirit. And this is the Baptism of our dearest Lord: his ministers baptize with water; our Lord at the same time verifies their Ministry, with giving the holy Spirit: They are joyned together by S. Paul, *We are by one spirit baptized into one body*; that is, admitted into the Church by Baptism of Water and the Spirit. This is that which our blessed Lord calls *a being born of Water and of the Spirit*; by Water we are sacramentally dead and buried, by the Spirit we are made alive. But because these are mysterious expressions, and according to the style of Scripture, high and secret in spiritual significations, therefore that we may understand what these things signifie, we must consider it by its real effects, and what it produces upon the Soul of a man.

1 Cor. 12. 13.

John 3. 5.
S. Basil. de Spir.
8. cap. 15.

21.

1. It is the suppletory of original Righteousness, by which Adam was at first gracious with God, and which he lost by his prevarication. It was in him a principle of wisdom and obedience, a relation between God and himself, a title to the extraordinary mercies of God, and a state of friendship: when he fell, he was discomposed in all, the links of the golden chain and blessed relation were broken, and it so continued in the whole life of man, was stained with the evils of this folly, and the consequent mischiefs: and there-

therefore when we began the world again, entering into the Articles of a new life, God gave us his Spirit, to be an instrument of our becoming gracious persons, and of being in a condition of obtaining that supernatural end which God at first designed to us. And therefore as our Baptism is a separation of us from unbelieving people: so the descent of the holy Spirit upon us in our Baptism, is a consigning or marking us for God, as the sheep of his pasture, as the souldiers of his Army, as the servants of his household: we are so separated from the world, that we are appropriated to God, so that God expects of us duty and obedience; and all sins are acts of rebellion and undutifulness: Of this nature was the sanctification of *Jeremy* and *John* the *Baptist* from their mothers womb; that is, God took them to his own service by an early designation, and his Spirit mark'd them to a holy Ministry. To this also relates that of *S. Paul*, whom God by a decree separated from his mothers womb to the Ministry of the Gospel: the decree did antedate the act of the Spirit, which did not descend upon him until the day of his Baptism. What these persons were in order to exterior Ministries, that all the faithful are in order to faith and obedience, consigned in Baptism by the Spirit of God, to a perpetual relation to God, in a continual service and title to his Promises. And in this sense the Spirit of God is called *σφραγίς*, * a seal, *In whom also after that ye believed, ye were sealed with that holy Spirit of Promise.* τὸ μὲν ὕδωρ καθαίρει τὸ σῶμα, τὸ δὲ πνεῦμα σφραγίζει τὴν ψυχὴν. The Water washes the body, and the Spirit seals the soul; viz. to a participation of those Promises which he hath made, and to which we receive a title by our Baptism.

2. The second effect of the Spirit, is *Light* or *Illumination*; that is, the holy Spirit becomes unto us the Author of holy thoughts, and firm persuasions, and sets to his seal that the Word of God is true, into the belief of which we are then baptized, and makes Faith to be a grace, and the Understanding resigned, and the Will confident, and the Assent stronger then the premises, and the propositions to be believed, because they are beloved, and we are taught the ways of godliness after a new manner, that is, we are made to perceive the secrets of the Kingdome, and to love Religion, and to long for heaven and heavenly things, and to despise the world, and to have new resolutions, and new perceptions, and new delicacies, in order to the establishment of Faith, and its increments and perseverance. τῇ λαμπρόσῃ ψυχῇ ἀπὸ κατακλυσμῶ ἀνδρῶν οὗ θεὸς οἰονεὶ θεῶν αὐτὴν ἑαυτῷ καταπραΰνει. God sits in the soul when it is illuminated in Baptism, as if he sat in his Throne; that is, he rules by a firm persuasion, and inire principles of obedience. And therefore Baptism is called in Scripture, *φωτισμός*, and the baptized, *φωτισθέντες*, illuminated: *Call to minde the former days, in which ye were illuminated:* and the same phrase is in the 6 to the Hebrews, where the parallel places expound each other. For that which *S. Paul* calls, *ἅπαξ φωτισθέντες*, once illuminated; he calls after, *λαβόντες τὴν ἐπιγνώσιν τῆς ἀληθείας*, a receiving the knowledge of the truth: and that you may perceive this to be wholly meant of Baptism, the Apostle expresses it still by its Synonymas, *Tasting of the heavenly gift, and made partakers of the holy Ghost, sprinkled in our hearts from an evil conscience, and washed in our bodies with pure water:* All which also are a syllabus or collection of the several effects of the graces bestowed in Baptism. But wee are now instancing in that which relates

* 2 Cor. 1. 22.
Eph. 1. 13.
+ 30.
John 6. 27.
S. Cyril. Hieros.
Catech. 3.

2 2.

S. 2. 1st. in
Pia. 28.

Heb. 10. 32.

Heb. 6. 4.

most

most properly to the understanding, in which respect the holy Spirit also is called *anointing* or *unction*; and the mysterie is explicated by S. *John*, *The anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things.*

23.

1 John 3. 9.

5. The holy Spirit descends upon us in Baptism, to become the principle of a new life, to become a holy seed, springing up to holiness, and is called by S. *John*, *σπέρμα θεοῦ*, the seed of God: and the purpose of it we are taught by him, *Whosoever is born of God* (that is, he that is regenerated and entred into this new birth) *doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God.* The Spirit of God, is the Spirit of life; and now that he by the Spirit is born anew, he hath in him that principle, which, if it be cherished, will grow up to life, to life eternal. And this is the Spirit of Sanctification, the victory of the world, the delectory of concupiscence, the life of the soul, and the perpetual principle of grace sown in our spirits in the day of our adoption to be the sons of God, and members of Christs body. But take this mysterie in the words of S. *Basil*; « There are two ends « proposed in Baptism, to wit, to abolish the body of sin, that we may no « more bring forth fruit unto death; and to live in the Spirit, and to have « our fruit to Sanctification. The water represents the image of death, receiving the body in its bosome, as in a sepulchre. But the quickning « Spirit sends upon us a vigorous δύναμιν, power or efficacy, even from the « beginning renewing our souls from the death of sin unto life. For as our « mortification is perfected in the water, so the Spirit works life in us. To this purpose is the discourse of S. *Paul*; having largely discoursed of our being baptized into the death of Christ, he adds this as the Corollary of all, *He that is dead is freed from sin**; that is, being mortified, and buried in the waters of Baptism, we have a new life of righteousness put into us; we are quitted from the dominion of sin, and are planted together in the likeness of Christs Resurrection, that henceforth we should not serve sin.

Lib. de Spir. S.
c. 18.

Rom. 6. 7.
ver. 5.

6.
* Χριστῷ
ταύτην εἰς ἅπλο-
κην ἠνυπότακ-
τον.
Πιστῶν.
Vide Disc. 9.
of Repentance.
n. 46.

24.

Rom 6. 3, 5.

4. But all these intermedial blessings tend to a glorious Conclusion, for Baptism does also consign us to a holy Resurrection. It takes the sting of death from us, by burying us together with Christ; and takes off sin, which is the sting of death, and then we shall be partakers of a blessed Resurrection. This we are taught by S. *Paul*, *Know ye not that so many of us as are baptized into Jesus Christ, were baptized into his death? for if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.*

Col. 2. 12.

That declares the real event in its due season. But because baptism consigns it, and admits us to a title to it, we are said with S. *Paul*, *to be risen with Christ in Baptism; buried with him in Baptism, wherein also you are risen with him, through the faith of the operation of God, which hath raised him from the dead:* which expression I desire to be remembred, that by it we may better understand those other sayings of the Apostle, *of putting on Christ in Baptism, putting on the new man*, &c. for these onely signifie ἐπιχείρημα, or the design on Gods part, and the endeavour and duty on mans: we are then consigned to our duty, and to our reward; we undertake one, and have a title to the other: and though men of ripeness and reason enter instantly into their portion of work, and have present use of the assistances, and something of their reward in hand; yet we cannot conclude, that those that cannot do it presently, are not baptized rightly, because they are not in capacity to put on the new man in righteousness, that is, in an actual holy life: for they

they may put on the new man in Baptism, just as they are risen with Christ: which because it may be done by faith, before it is done in real event, and it may be done by Sacrament and design, before it be done by a proper faith; so also may our putting on the new man be. It is done sacramentally, and that part which is wholly the work of God, does onely antedate the work of man, which is to succeed in its due time, and is after the manner of preventing grace: but this is by the by: In order to the present article, Baptism is by *Theodore* called *μελυσία τῆς δεσποτικῆς αἰσασσεως*, a participation of the Lords Resurrection.

5. And lastly, by *Baptism we are saved*; that is, we are brought from death to life here, and that is the first Resurrection, and we are brought from death to life hereafter, by virtue of the Covenant of the state of Grace, into which in Baptism we enter, and are preserved from the second death, and receive a glorious and an eternal life: *He that believeth and is baptized, shall be saved*, said our blessed Saviour; and, according to his mercy he saved us, by the washing of regeneration, and renewing of the holy Ghost.

25.
Mark 16.16
Tit. 3. 5.

After these great blessings so plainly testified in Scripture, and the Doctrine of the Primitive Church, which are regularly conigned and bestowed in Baptism, I shall less need to descend to temporal blessings, or rare contingencies, or miraculous events, or probable notices of things less certain: of this nature are those stories recorded in the writings of the Church, that *Constantine* was cured of a Leprosie in Baptism, *Theodosius* recovered of his disease, being baptized by the Bishop of *Thessalonica*; and a paralytick Jew was cured as soon as he became a Christian, and was baptized by *Atticus* of *C. P.* and Bishop *Arnulph* baptizing a Leper, also cured him, said *Vincentius Bellovacensis*. It is more considerable, which is generally and piously believed by very many eminent persons in the Church, That at our baptism God assigns an Angel Guardian: for then the Catechumen being made a Servant and a Brother to the Lord of Angels, is sure not to want the aids of them who pitch their tents round about them that fear the Lord: and that this guard and ministry is then appointed, when themselves are admitted into the inheritance of the Promises, and their title to Salvation is hugely agreeable to the words of *S. Paul*, *Are they not all ministring spirits, sent forth to minister to them who shall be heirs of salvation?* where it appears, that the title to the inheritance is the title to this ministry, and therefore must begin and end together. But I insist not on this, though it seems to me hugely probable. All these blessings put into one syllabus, have given to Baptism many honourable appellatives in Scripture, and other divine Writers, calling it *αναγεννησιν, παλιγγενεσιαν, οχημα προς θεον, οχημα προς θεον, βασιλειας προσξενον, την κληδα της βασιλειας των ουρανων, μεγαλην περιλομην αρχεροποιητων, ανακαινησιν, επρωτημα, αρρα-εωια, εισχυρον, σποδξεν, αγακλιαν, ενδυμα φωτινον, Sacramentum vite & aeternae salutis*. A new birth, a regeneration, a renovation, a chariot carrying us to God, the great Circumcision, a Circumcision made without hands, the Key of the Kingdom, the Paranymp of the Kingdom, the earnest of our inheritance, the answer of a good Conscience, the robe of light, the Sacrament of a new life, and of eternal salvation. *αειζον εν υδωρ*. This is coelestial water, springing from the sides of the Rock, upon the which the Church was built, when the Rock was smitten with the Rod of God.

Nicoph. 1.7. c. 35.
Socr. l. 5. c. 6.
Idem lib. 7. c. 7.
Psal. 34. 7.
Heb. 1. 14.
Basil. Theodor.
Ephian. Nazianz.
Cyril. Hieros.
Dionys. Aegor.
August. l. 2. c. 13.
Contra Crescon. Gram.

It remains now, that we inquire what concerns our duty, and in what persons, or in what dispositions baptism produces all these glorious effects: For,

the Sacraments of the Church work in the virtue of Christ, but yet only upon such as are servants of Christ, and hinder not the work of the Spirit of grace. For the water of the Font, and the Spirit of the Sacrament, are indeed to wash away our sins, and to purifie our souls: but not unless we have a minde to be purified. The Sacrament works pardon for them that hate their sin, and procures grace for them that love it. They that are guilty of sins, must repent of them, & renounce them, and they must make a profession of the faith of Christ, and give, or be given up to the obedience of Christ, and then they are rightly disposed. *He that believeth and is baptized, shall be saved, faith Christ, and S. Peter call'd out to the whole assembly, Repent, & be baptized every one of you.* Concerning this, *Iustin Martyr* gives the same account of the faith and practise of the Church. *Ὅσοι ἄν πεισθῶσι ἐν καρδίᾳ, &c.*

« Whosoever are perswaded, and believe those things to be true, which are
 » delivered and spoken by us, and undertake to live accordingly, they are
 » commanded to fast and pray, and to ask of God remission of their former
 » sins, we also praying together with them, and fasting. Then they are brought
 » to us where water is, and are regenerated in the same manner of regenera-
 » tion by which we our selves are regenerated. For in baptism, *S. Peter* ob-
 serves there are two parts, *the body and the spirit*; that is, *σάρκα: δένουεις ῥυτίδ,*
the putting away the filth of the flesh, that is, the material washing: and this is
 baptism, no otherwise then a dead corps is a man: the other is, *συνείδησως*
ἀγαθῆς ἐπερώτημα, *the answer of a good conscience towards God*; that is, the con-
 version of the soul to God, that's the effective disposition in which Baptism
 does save us. And in the same sense are those sayings of the Primitive Do-
 ctors to be understood, *Anima non lavatione sed responsione sancitur*, The soul
 is not healed by washing, viz. alone, but by the answer, the *ἐπερώτημα* in
S. Peter, the correspondent of our part of the Covenant: for that's the perfect
 sense of this unusual expression. And the effect is attributed to this, and de-
 nyed to the other, when they are distinguished: So *Iustin Martyr* affirms, *the*
only Baptism that can heal us, is Repentance, and the knowledge of God. For what
need is there of that Baptism that can only cleanse the flesh and the body: Be wash-
ed in your flesh from wrath and covetousness, from envy and hatred, and behold the
body is pure. And *Clemens Alexandrinus* upon the Proverbial saying, *Ἰδοὺ μὴ*
λόπεθα δὲ ἀλλὰ νοῦ καὶ διεσ, *be not pure in the laver, but in the mind*; adds, *I*
suppose that an exact and a firm repentance, is a sufficient purification to a man;
if judging and considering our selves for the facts we have done before, we proceed
to that which is before us, considering that which follows, and cleansing or wash-
ing our minde from sensual affections, and from former sins. Just as we use to de-
 ny the effect to the instrumental cause, and attribute it to the principal
 in the manner of speaking, when our purpose is to affirm this to be the princi-
 pal, and of chief influence. So we say, It is not the good Lute, but the skilful
 hand that makes the musick: It is not the body, but the soul that is the man;
 and yet he is not the man without both. For Baptism is but the material part
 in the Sacrament, it is the Spirit that giveth life; whose work is faith and
 repentance begun by himself, without the Sacrament, and consigned in the
 Sacrament, and actuated and increased in the cooperation of our whole life:
 and therefore Baptism is called in the *Jerusalē Creed*, ἐν βαπτισμῶ μετάνοίας
 εἰς ἀφεσιν τῶν ἀμαρτιῶν, one Baptism of repentance for the remission of sins;
 and by *Iust. Martyr*, λῦτρον τῆς μετάνοίας ἐν τῆς χάριτος τῆ θεοῦ ὅ ὑπερ τῆς ἀνο-
 μίας τῶν λαῶν τῆ θεοῦ ἡρώου, *The Baptism of Repentance and the knowledge of*
God, which was made for the sins of the people of God. He explains himself a little
 after,

Mark 16. 16.
 Acts 2. 28.

Apolad Auton.
 Caj.

1 Pet. 3. 21.

Terul. de
 resur. Carn.

Ad Typhon.
 Jud.

Dial cum Typh

τὸ βάπτισμα τὸ μόνον καθαρῶσαι τὸς μετανοήσαντας δυνάμενον, Baptism that can onely cleanse them that are penitent. « In sacramentis Trinitati occurrat Fides credentium & professio que apud acta conficitur Angelorum, ubi miscentur caelestia & spiritualia semina, ut sancto germine nova possit renascuntur indoles procreari, ut dum Trinitas cum fide concordat, qui natus fuerit saeculo, renascatur spiritualiter Deo. Sic fit hominum Pater Deus, sancta sit Mater ecclesia, said Optatus. The faith and profession of the Believers, ^{L. b. 2. adv. P. m.} « meets with the ever blessed Trinity, and is recorded in the Register of « Angels, where heavenly and spiritual seeds are mingled; that from so « holy a Spring, may be produced a new nature of the regeneration, that « while the Trinity (*viz.* that is invocated upon the baptized) meets with « the faith of the Catechumen, he that was born to the world, may be born « spiritually to God. So God is made a Father to the man, and the holy Church a Mother. Faith and Repentance strip the old man naked, and make him fit for Baptism; and then the holy Spirit moving upon the waters, cleanses the soul, and makes it to put on the new man, who grows up to perfection and a spiritual life, to a life of glory, by our verification of the undertaking in Baptism on our part, and the graces of the Spirit on the other. For the waters pierce no further then the skin, till the person puts off his affection to the sin that he hath contracted; and then he may say, *Aque intraverunt usq; ad animam meam*, The waters are entred even unto my soul, to purifie and cleanse it, by the washing of water, and the renewing by the holy Spirit: The sum is this, βαπτίζομενοι φωτίζομεθα, φωτίζομενοι υιοποιούμεθα, υιοποιούμενοι τελίζομεθα, τελειούμενοι αδιναπίζομεθα, being baptized, we are illuminated; being illuminated, we are adopted to the inheritance of sons; being adopted, we are promoted towards perfection; and being perfected, we are made immortal.

*Quisquis in hos fontes vir venerit, exeat inde
Semideus, tactis citò nobilitetur in undis.*

This is the whole Doctrine of Baptism, as it is in it self considered, without relation to rare circumstances, or accidental cases: and it will also serve to the right understanding of the reasons why the Church of God hath in all ages baptized all persons, that were within her power, for whom the Church could stipulate that they were or might be relatives of Christ, sons of God, heirs of the Promises, and partners of the Covenant, and such as did not hinder the work of Baptism upon their souls. And such were not onely persons of age and choice, but the Infants of Christian Parents. For the understanding and verifying of which truth, I shall onely need to apply the parts of the former Discourse to their particular case; premising first these Propositions.

28.

Of Baptizing Infants.

PART II.

1. **B**APTISM is the Key in Christs hand, and therefore opens as he opens, and shuts by his rule: and as Christ himself did not do all his blessings and effects unto every one, but gave to every one as they had need, so does Baptism. Christ did not cure all mens eyes, but them onely that were blinde: Christ *came not to call the righteous, but sinners to repentance*; that is, they that lived in the fear of God, according to the Covenant in which they were debtors, were indeed improved and promoted higher by Christ, but not called to that repentance to which he called the vicious Gentiles, and the adulterous persons among the Jews, and the hypocritical Pharisees. There are some so innocent, that they *need no repentance* (saith the Scripture) meaning, that though they do need contrition for their single acts of sin, yet they are within the state of grace, and need not repentance, as it is a conversion of the whole man: and so it is in Baptism, which does all its effects upon them that need them all; and some upon them that need but some: and therefore as it pardons sins to them that have committed them, and do repent and believe; so to the others who have not committed them, it does all the work which is done to the others, above or besides that pardon.

2. When the ordinary effect of a Sacrament is done already by some other efficiency or instrument, yet the Sacrament is still as obligatory as before, not for so many reasons or necessities, but for the same Commandment. Baptism is the first ordinary Current, in which the Spirit moves and descends upon us; and where Gods Spirit is, they are the sons of God: for Christs Spirit descends upon none, but them that are his, and yet *Cornelius*, who had received the holy Spirit, and was heard by God, and visited by an Angel, and accepted in his alms, and fastings, and prayers, yet was tyed to the susception of Baptism. To which may be added, That the receiving the effects of Baptism before-hand, was used as an argument the rather to minister to Baptism. The effect of which consideration is this, That Baptism and its effect may be separated, and do not always go in conjunction; the effect may be before, and therefore much rather may it be after its susception; the Sacrament operating in the virtue of Christ, even as the Spirit shall move; according to that saying of *S. Austin*, *Sacrosancto lavacro inchoata innovatio novi hominis perficiendo perficitur in aliis citius, in aliis tardius*. And *S. Bernard*, *Lavari quidem cito possumus, sed ad sanandum multâ curatione opus est*. The work of regeneration that is begun in the Ministry of Baptism, is perfected in some sooner, and some later: we may soon be washed, but to be healed, is a work of a long cure.

3. The dispositions which are required to the ordinary susception of Baptism, are not necessary to the efficacy or required to the nature of the Sacrament; but accidentally, and because of the superinduced necessities of some men. And therefore the conditions are not regularly to be required, but in those accidents. It was necessary for a Gentile Profelyte to repent of

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Acts 10. 47.

*Aug. de moribus
Eccles. Cath.
l. 1. c. 35.
EVEN. Sc. m. de
cana Dom.*

his sins, and to believe in *Moses Law*, before he could be circumcised; but *Abraham* was not tyed to the same conditions, but only to faith in God; but *Isaac* was not tyed to so much: and *Circūcision* was not of *Moses*, but of the *Fathers*: and yet after the sanction of *Moses Law*, men were tyed to Conditions, which were then made necessary to them that entred into the Covenant, but not necessary to the nature of the Covenant it self. And so it is in the susception of Baptism: if a sinner enters into the Font, it is necessary he be stripp'd of those appendages which himself sewed upon his Nature, and then Repentance is a necessary disposition. If his understanding hath been a stranger to Religion, polluted with evil Principles, and a false Religion, it is necessary he have an actual faith, that he be given in his understanding up to the obedience of Christ: and the reason of this is plain, because in these persons there is a disposition contrary to the state and effects of Baptism; and therefore they must be taken off by their contraries, *Faith* and *Repentance*, that they may be reduced to the state of pure receptives. And this is the sense of those words of our blessed Saviour, *Unlesse ye become like one of these little ones, ye shall not enter into the kingdom of heaven*; that is, ye cannot be admitted into the Gospel-covenant, unlesse all your contrarieties and impediments be taken from you, and you be as apt as children to receive the new immissions from heaven. And this Proposition relies upon a great Example, and a certain Reason; the Example is our blessed Saviour, who was *Nullius penitentię debitor*, he had committed no sin, and needed no repentance; he needed not to be saved by faith, for of faith he was the *Author* and *Finisher*, and the great object, and its perfection and reward, and yet he was baptized by the Baptism of *Iohn*, the Baptism of Repentance. And therefore it is certain, that Repentance and Faith are not necessary to the susception of Baptism, but necessary to some persons that are baptized. For it is necessary we should much consider the difference. If the Sacrament in any person may be justly received in whom such dispositions are not to be found, then the dispositions are not necessary or intrinsecal to the susception of the Sacrament; and yet some persons coming to this Sacrament, may have such necessities of their own, as will make the Sacrament ineffectual without such dispositions: These I call *necessary to the person*, but *not to the Sacrament*; that is, necessary to all such, but not necessary to all absolutely. And faith is necessary sometimes where Repentance is not, and sometimes Repentance and Faith together, and sometimes otherwise. When *Philip* baptized the Eunuch, he only required of him to believe, not to repent. But *S. Peter*, when he preached to the Jews, and converted them, onely required Repentance: which although in their case implied faith, yet there was explicit stipulation for it: they had crucified the Lord of life, and if they would come to God by Baptism, they must renounce their sin: that was all that was then stood upon. It is as the case is, or as the persons have superinduced necessities upon themselves. In children the case is evident, as to the one part, which is equally required; I mean, *Repentance*: The not doing of which, cannot prejudice them as to the susception of Baptism; because they having done not evil, are not bound to repent; and *to repent*, is as necessary to the susception of Baptism, as *Faith* is: but this shews, that they are accidentally necessary; that is, not absolutely, not to all, not to Infants: and if they may be excused from one duty, which is indispensably necessary to baptism, why they may not from the other, is a secret which will not be found out by these whom it concerns to believe it.

Acts 8. 37.
Acts 2. 38.

Acts 3. 15.

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And therefore when our blessed Lord made a stipulation and expresse Commandment for faith, with the greatest annexed penalty to them that had it not, *He that believeth not shall be damned*, the proposition is not to be verified or understood as relative to every period of time; for then no man could be converted from infidelity to the Christian faith, and from the power of the Devil to the Kingdom of Christ, but his present infidelity shall be his final ruine. It is not therefore *γνώσιμον*, but *χρεια*, not a *sentence*, but a *use*, a *prediction* and *intermination*. It is not like that saying [*God is true, and every man a liar*] [*Every good, and every perfect gift is from above:*] for these are true in every instant, without reference to circumstances: but *He that believeth not shall be damned*, is a prediction, or that which in Rhetorick is called *χρεια*, or a *use*, because this is the affirmation of that which usually or frequently comes to passe: such as this. *He that strikes with the sword, shall perish by the sword*; *He that robs a Church, shall be like a wheel*, of a vertiginous and unstable estate; *He that loves wine and oyle, shall not be rich*: and therefore it is a declaration of that which is universally or commonly true; but not so, that in what instance soever a man is not a *believer*, in that instant it is true to say *he is damned*; for some are called the third, some the sixth, some the ninth hour, and they that come in being first called, at the eleventh hour, shall have their reward: so that this sentence stands true at the day and the judgment of the Lord, not at the judgment or day of man. And in the same necessity as faith stands to salvation, in the same it stands to Baptism; that is, to be measured by the whole latitude of its extent. Our Baptism shall no more do all its intention, unless faith supervene, then a man is in possibility of being saved without faith; it must come in its due time, but is not indispensably necessary in all instants and periods. Baptism is the seal of our Election and Adoption; and as Election is brought to effect by faith, and its consequents; so is Baptism: but to neither is faith necessary, as to its beginning and first entrance. To which also I add this Consideration, that actual faith is necessary, not to the susception, but to the consequent effects of Baptism, appears, Because the Church, and particularly the Apostles, did baptize some persons who had not faith, but were hypocrites, such as were *Simon Magus*, *Alexander the Copper-smith*, *Demas*, and *Diotrephes*; and such was *Judas* when he was baptized, and such were the *Gnostick Teachers*. For the effect depends upon God, who knows the heart, but the outward susception depends upon them who do not know it; which is a certain argument, That the same faith that is necessary to the effect of the Sacrament, is not necessary to its susception; and if it can be administered to hypocrites, much more to Infants; if to those who really hinder the effect, much rather to them that hinder not. And if it be objected, That the Church does not know but the pretenders have faith, but she knows Infants have not. I reply, That the Church does not know but the pretenders hinder the effect, and are contrary to the grace of the Sacrament; but she knows that Infants do not. The first possibly may receive the grace, the other cannot hinder it.

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But beside these things, it is considerable, That when it is required, that persons have faith: it is true, they that require Baptism, should give a reason why they do: so it was in the case of the Eunuch baptized by *Philip*. But this is not to be required of others that do not ask it, and yet they may be *of the Church*, and *of the Faith*: for by *Faith* is also understood the *Christian*

stian Religion, and the *Christian Faith*, is the *Christian Religion*; and of this a man may be, though he make no confession of his faith; as a man may be of the Church, and yet not be of the number of Gods secret ones: and to *this* more is required than to *that*; to the first it is sufficient that he be admitted by a Sacrament or a Ceremony: which is infallibly certain, because hypocrites and wicked people are in the visible Communion of the Church, and are reckoned as members of it, and yet to them there was nothing done but the Ceremony administered; and therefore when that is done to Infants, they also are to be reckoned in the Church-Communion. And indeed in the examples of Scripture, we finde more inserted into the number of Gods family by outward Ceremony than by the inward grace: of this number were all those who were circumcised the eight day, who were admitted thither, as the womans daughter was cured in the Gospel, by the faith of their mother, their natural parents, or their spiritual: To whose faith it is as certain God will take heed, as to their faith who brought one to Christ who could not come himself, the poor Paralytick; for when Christ *saw their faith*, he cured their friend: and yet it is to be observed, That Christ did use to exact faith, actual faith, of them that came to him to be cured [*According to your faith be it unto you.*] The case is equal in its whole kinde. And it is considerable what Christ saith to the poor man that came in behalf of his son, *All things are possible to him that believeth*, it is possible for a son to receive the blessing and benefit of his fathers faith: and it was so in his case, and is possible to any; for *to faith all things are possible*. And as to the event of things, it is evident in the story of the Gospel, That the faith of their relatives was equally effective to children, and friends or servants, absent or sick, as the faith of the interested person was to himself: As appears beyond all exception in the case of the friends of the Paralytick, let down with cords through the tyles; of the Centurion in behalf of his servant: of the noble man, for his son sick at *Capernaum*; of the *Syrophonician*, for her daughter: and Christ required faith of no sick man, but of him that presented himself to him, and desired for himself that he might be cured, as it was in the case of the blinde men. Though they could believe, yet Christ required belief of them that came to him on their behalf. And why then it may not be so, or is not so in the case of Infants Baptism, I confesse it is past my skill to conjecture. The Reason on which this further relies, is contained in the next Proposition.

Mat. 9. 28.

Mark 9. 23.

Mat. 8. 13.

John 4. 50.

Mat. 9. 28.

4. No disposition or act of man can deserve the first grace, or the grace of pardon: for so long as a man is unpardoned, he is an enemy to God, and as a dead person; and unlesse he be prevented by the grace of God, cannot do a single act in order to his pardon and restitution: so that the first work which God does upon a man, is so wholly his own, that the man hath nothing in it, but to entertain it, that is, not to hinder the work of God upon him: and this is done in them that have in them nothing that can hinder the work of grace, or in them who remove the hindrances; of the latter sort are all *sinners*, who have lived in a state contrary to God; of the first are they who are prevented by the grace of God, before they can choofe, that is, *little children*, and those that become *like unto little children*. So that *Faith* and *Repentance* are not necessary at first to the reception of the first grace, but by accident. If sin have drawn curtains, and put bars and coverings to the windows, these must be taken away; and that is done by faith and penitance

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John 6.44. tance : but if the windows be not shut, so that the light can passe thorough them, the eye of heaven will passe in and dwell there. *No man can come unto me, unlesse my Father draw him*; that is, the first access to Christ is nothing of our own, but wholly of God; and it is as in our creation, in which we have an obediencial capacity, but cooperate not; onely if we be contrary to the work of grace, *that* contrariety must be taken off, else there is no necessity: and if all men according to Christs saying, *must receive the Kingdome of God as little children*, it is certain, little children do receive it; they receive it as all men ought, that is, without any impediment or obstruction, without any thing within that is contrary to that state.

7. 5. Baptism is not to be estimated as one act, transient and effective to single purposes, but it is an entrance to a conjugation and a state of blessings. All our life is to be transacted by the measures of the Gospel-covenant, and that Covenant is consigned by baptism; there we have our title and adoption to it, and the grace that is then given to us is like a piece of leaven put into a lump of dow: and faith and repentance do in all the periods of our life, put it into fermentation and activity. Then the seed of God is put into the ground of our hearts, and repentance waters it, and faith makes it *subactum solum*, the ground and furrows apt to produce fruits: and therefore faith and repentance are necessary to the effect of Baptism, not to its susception; that is, necessary to all those parts of life in which Baptism does operate, not to the first sanction or entring into the Covenant. The seed may lye long in the ground, and produce fruits in its due season, if it be refreshed with *the former and the latter rain*, that is, the repentance that first changes the state, and converts the man, and afterwards returns him to his title, and recals him from his wandrings, and keeps him in the state of grace, and within the limits of the Covenant: and all the way, faith gives efficacy and acceptation to this repentance, that is, continues our title to the Promise, of not having righteoufness exacted by the measures of the Law, but by the Covenant and Promise of grace, into which we entred in Baptism, and walk in the same all the days of our life.

8. 6. The holy Spirit which descends upon the waters of Baptism, does not instantly produce its effects in the soul of the baptized; and when he does, it is irregularly, and as he please: *The Spirit bloweth where it listeth, and no man knoweth whence it cometh, nor whither it goeth*; and the Catechumen is admitted into the Kingdome, yet *the Kingdome of God cometh not with observation*: and this saying of our blessed Saviour was spoken of the *Kingdome of God that is within us*, that is, the Spirit of Grace, the power of the Gospel put into our hearts, concerning which, he affirmed, that it operates so secretly, that it comes not with outward shew, *neither shall they say, Lo here, or lo there*: which thing I desire the rather be observed, because in the same discourse which our blessed Saviour continued to that assembly, he affirms this Kingdome of God to belong unto little children, this Kingdome that cometh not with outward significations, or present expresses; this Kingdome that is within us. For the present, the use I make of it is this, That no man can conclude that this Kingdome of Power, that is, the Spirit of Sanctification, is not come upon Infants, because there is no sign or expression of it. It is within us therefore it hath no signification. It is the seed of God; and it is no good Argument to say, Here is no seed in the bowels of the earth, because there is nothing green upon the face of it. For
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Luke 17. 20.
21.

Luke 18. 16.

the Church gives the Sacrament, God gives the grace of the Sacrament. But because he does not always give it at the instant in which the Church gives the Sacrament, (as if there be a secret impediment in the fuscipient) and yet afterwards does give it, when the impediment is removed (as to them that repent of that impediment) it follows, that the Church may administer rightly, even before God gives the real grace of the Sacrament; and if God gives this grace afterwards by parts, and yet all of it is the effect of that Covenant which was configned in Baptism; he that defers some may defer all, and verifie every part as well as any part. For it is certain, that in the instance now made, all the grace is deferred; in Infants it is not certain but that some is collated or infused: however, be it so or no, yet upon this account the administration of the Sacrament is not hindered.

7. When the Scripture speaks of the effects of, or dispositions to Baptism, it speaks in general expressions, as being most apt to signify a common duty, or a general effect, or a more universal event, or the proper order of things: but those general expressions do not *supponere universaliter*, that is, are not to be understood exclusively to all that are not so qualified, or universally of all fuscipients, or of all the subjects of the proposition. When the Prophets complain of the Jews, that they are fallen from God, and turned to Idols, and walk not in the way of their Fathers; and at other times, the Scripture speaks the same thing of their Fathers, that they walked perversly toward God, *starting aside like a broken bow*: In these and the like expressions the holy Scripture uses a Synecdoche, or signifies *many* onely, under the notion of a more large and indefinite expression; for neither were all the Fathers good, neither did all the sons prevaricate: but among the Fathers there were enough to recommend to posterity by way of example; and among the Children, there were enough to stain the reputation of the age: but neither the one part nor the other was true of every single person. S. *John the Baptist* spake to the whole audience, saying, *O generation of Vipers!* and yet he did not mean that all *Jerusalem and Judca* that went out to be baptized of him, were such; but he under an indeterminate reproof, intended those that were such, that is, especially the Priests and the Pharisees. And it is more considerable yet, in the story of the event of Christs Sermon in the Synagogue, upon his Text taken out of *Isaiab*, *All wondred at his gracious words, and bare him witnesse*. And a little after, *All they in the Synagogue were filled with wrath*, that is, it was generally so; but hardly to be supposed true of every single person, in both the contrary humors and usages. Thus Christ said to the Apostles, *Ye have abidden with me in my temptations*; and yet *Judas* was all the way a follower of Interest and *the Bag*, rather than Christ: and afterwards none of them all did abide with Christ in his greatest Temptations. Thus also, to come nearer the present Question, the secret effects of Election and of the Spirit, are in Scripture attributed to all that are of the outward communion. So S. *Peter* calls all the Christian strangers of the Eastern dispersion, *Elect, according to the foreknowledge of God the Father*: and S. *Paul* saith of all the *Roman* Christians, and the same of the *Thessalonians*, that their *faith was spoken of in all the world*; and yet amongst them it is not to be supposed, that all the professors had an unreprieveable faith, or that every one of the Church of *Thessalonica* was an excellent and a charitable person: and yet the Apostle useth this expression, *Your faith groweth exceedingly, and the*

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Luk. 4. 22, 29.

1 Pet. 1. 2.

2 Thes. 1. 3.

charity of every one of you all towards each other, aboundeth. These are usually significant of a general custome or order of things, or duty of men, or design, and natural or proper expectation of events; such are these also in this very Question. *As many of you as are baptized into Christ, have put on Christ;* that is, so it is regularly, and so it will be in its due time, and that is the order of things, and the designed event: but from hence we cannot conclude of every person, and in every period of time; *This man hath been baptized,* therefore *now he is clothed with Christ, he hath put on Christ:* nor thus, *This person cannot in a spiritual sense as yet put on Christ,* therefore *he hath not been baptized,* that is, *he hath not put him on in a sacramental sense.* Such is the saying of *S. Paul, Whom he hath predestinated, them he also called, and whom he called, them he also justified; and whom he justified, them he also glorified:* this also declares the regular event, or at least the order of things, and the design of God, but not the actual verification of it to all persons. These sayings concerning Baptism, in the like manner are to be so understood, that they cannot exclude all persons from the Sacrament, that have not all those real effects of the Sacrament at all times, which some men have at some times, and all men must have at some time or other, *viz.* when the Sacrament obtains its last intention. But he that shall argue from hence, that Children are not rightly baptized, because they cannot in a spiritual sense put on Christ, concludes nothing, unless these propositions did signify universally, and at all times, and in every person, and in every manner: which can no more pretend to truth, than that all Christians are Gods Elect, and all that are baptized, are Saints; and all that are called, are justified; and all that are once justified, shall be saved finally. These things declare onely the event of things, and their order, and the usual effect, and the proper design, in their proper season, in their limited proportions.

8. A Negative Argument for matters of fact in Scripture, cannot conclude a Law, or a necessary, or a regular event. And therefore supposing that it be not intimated, that the Apostles did baptize Infants, it follows, not that they did not: and if they did not, it does not follow that they might not, or that the Church may not. For it is unreasonable to argue: The Scripture speaks nothing of the Baptism of the holy Virgin-Mother, therefore she was not baptized. The words and deeds of Christ are infinite which are not recorded; and of the acts of the Apostles we may suppose the same in their proportion: and therefore what they did not is no rule to us, unless they did it not because they were forbidden. So that it can be no good argument to say, the Apostles are not read to have baptized Infants, therefore Infants are not to be baptized: but thus; We do not finde that Infants are excluded from the common Sacraments and Ceremonies of Christian Institution, therefore we may not presume to exclude them. For although the Negative of a Fact is no good Argument, yet the Negative of a Law is a very good one. We may not say, the Apostles did not, therefore we may not: but thus, they were not forbidden to do it, there is no Law against it, therefore it may be done. No mans deeds can prejudicate a Divine Law expressed in general terms, much lesse can it be prejudiced by those things that were not done. *That which is wanting cannot be numbred,* cannot be effectual; therefore, *Baptize all nations,* must signifie all that it can signifie, all that are reckoned in the Capitations and accounts of a Nation. Now since all contradiction to this Question depends

Rom. 8. 30.

Eccles. 1.

pends wholly upon these two grounds; The Negative Argument in matter of Fact, and the Pretences, that Faith and Repentance are required to Baptism: since the first is wholly nothing, and infirm upon an infinite account, and the second may conclude, that Infants can no more be saved then be baptized; because Faith is more necessary to Salvation then to Baptism; it being said, *He that believeth not shall be damned*; and it is not said, *He that believeth not shall be excluded from Baptism*: it follows, that the doctrine of those that refuse to baptize their Infants is upon both its legs weak and broken, and insufficient.

Upon the supposition of these grounds, the Baptism of Infants, according to the perpetual practise of the Church of God, will stand firm and unhaken upon its own base. For, as the Eunuch said to Philip, *What hinders them to be baptized?* If they can receive benefit by it, it is infallibly certain, that it belongs to them also to receive it, and to their Parents to procure it: for nothing can deprive us of so great a grace, but an *unworthinesse* or a *disability*. They are not disabled to receive it, if they need it, and if it does them good; and they have neither done good nor evil, and therefore they have not forfeited their right to it. This therefore shall be the first great argument or combination of inducements; « Infants receive many benefits « by the sacception of Baptism, and therefore in charity and in duty we are « to bring them to Baptism.

1. The first effect of Baptism is, That in it we are admitted to the kingdom of Christ, offered and presented unto him. In which certainly there is the same act of worship to God, and the same blessing to the children of Christians, as there was in presenting the first-born among the Jews. For our children can be Gods own portion, as well as theirs; and as they presented the first-born to God, and so acknowledged that God might have taken his life in Sacrifice, as well as the Sacrifice of the Lamb, or the Oblation of a beast: yet when the right was confessed, God gave him back again, and took a Lamb in exchange, or a pair of Doves: So are our children presented to God as forfeit, and God might take the forfeiture, and not admit the babe to the Promises of Grace: but when the presentation of the child, and our acknowledgement, is made to God, God takes the Lamb of the World in exchange, and he hath paid our forfeiture, and the children are *holy unto the Lord*. And what hinders here? cannot a Creepie receive an alms at the Beautiful gate of the Temple, unless he go thither himself? Or cannot a gift be presented to God by the hands of the owners, and the gift become holy and pleasing to God without its own consent? The Parents have a portion of the possession: Children are blessings, and Gods gifts, and the Fathers greatest wealth, and therefore are to be given again to him. In other things we give something to God of all that he gives us; all we do not, because our needs force us to retain the greater part, and the lesse sanctifies the whole: but our children must all be returned to God; for we may love them, and so may God too, and they are the better our own, by being made holy in their presentation: whatsoever is given to God is holy, every thing in its proportion and capacity; a *Lamb is holy*, when it becomes a *Sacrifice*; and a *Table is holy*, when it becomes an *Altar*; and a *Horse is holy*, when it becomes a *Church*; and a *man is holy*, when he is consecrated to be a *Priest*; and so is every one that is dedicated to Religion: these are holy persons, the others are holy things; and Infants are between both

both: they have the sanctification that belongs to them, the holiness that can be of a reasonable nature, offer'd and destin'd to Gods service; but not in that degree that is in an understanding, choosing person. Certain it is, that Infants may be given to God; and if they may be, they must be: for it is not here as in goods, where we are permitted to use all or some, and give what portion we please out of them; but we cannot do our duty towards our children, unless we give them wholly to God, and offer them to his service and to his grace. The first does honour to God, the second does charity to the children. The effects and real advantages will appear in the sequel: in the mean time this Argument extends thus far, that Children may be presented to God acceptably, in order to his service. And it was highly præceptive, when our blessed Saviour commanded, that we should *suffer little children to come to him*: and when they came, they carried away a blessing along with them. He was desirous they should partake of his merits: he is not willing, neither is it *his Fathers will, that any of these little ones should perish*. And therefore he dyed for them, and loves, and blessed them: and so he will now, if they be brought to him, and presented as Candidates of the Religion and of the Resurrection. Christ hath a blessing for our children, but let them come to him, that is, be presented at the doors of the Church, to the Sacrament of Adoption and Initiation; for I know no other way for them to come.

13.

2. Children may be adopted into the Covenant of the Gospel, that is, *made partakers of the Communion of Saints*, which is the second effect of Baptism; parts of the Church, members of Christs Mystical body, and put into the order of eternal life. Now concerning this, it is certain, the Church clearly hath power to do her offices in order to it. The faithful can pray for all men, they can do their piety to some persons with more regard and greater earnestness: they can admit whom they please in their proper dispositions, to a participation of all their holy prayers, and communions, and preachings, and exhortations: and if all this be a blessing, and all this be the actions of our own charity, who can hinder the Church of God from admitting Infants to the communion of all their pious offices, which can do them benefit in their present capacity? How this does necessarily infer Baptism, I shall afterwards discourse*. But for the present I enumerate, That the blessings of Baptism are communicable to them; they may be admitted into a fellowship of all the Prayers and Priviledges of the Church, and the Communion of Saints, in blessings, and prayers, and holy offices. But that which is of greatest persuasion and convincing efficacy in this particular, is, That the children of the Church are as capable of *the same Covenant*, as the children of the Jews: But it was *the same Covenant* that Circumcision did consign, a spiritual Covenant under a veil, and now it is the same spiritual Covenant without the veil, which is evident to him that considers it; thus:

* *St. l. 25, &c.*

14.

The words of the Covenant are these [*I am the Almighty God, walk before me, and be thou perfect; I will multiply thee exceedingly. Thou shalt be a father of many Nations: Thy name shall not be Abram, but Abraham. Nations and Kings shall be out of thee. I will be a God unto thee, and unto thy seed after thee; and I will give all the Land of Canaan to thy seed, and all the Males shall be circumcised, and it shall be a token of the Covenant between me and thee: and he that is not circumcised, shall be cut off from his people.*] The Covenant which

was

was on *Abrahams* part was, *To walk before God, and to be perfect*: on *Gods* part, *To blesse him with a numerous issue, and them with the Land of Canaan*; and the sign was *Circumcision*, the token of the Covenant. Now in all this, here was no duty to which the posterity was obliged, nor any blessing which *Abraham* could perceive or feel, because neither he nor his posterity did enjoy the Promise for many hundred years after the Covenant: and therefore as there was a duty for the posterity which is not here expressed; so there was a blessing for *Abraham*, which was concealed under the leaves of a temporal Promise, and which we shall better understand from them whom the Spirit of God hath taught the mysteriousness of this transaction. The Argument indeed, and the observation is wholly *S. Pauls*; Heb. 11. 13. *Abraham and the Patriarchs died in faith not having received the Promises, viz. of a possession in Canaan. They saw the Promises afar off, they embraced them, and looked through the Cloud, and the temporal veil, this was not it; they might have returned to Canaan, if that had been the object of their desires, and the design of the Promise: but they desired and did seek a Country, but it was a better, and that a heavenly.* This was the object of their desire, and the end of their search, and the reward of their faith, and the secret of their Promise. And therefore *Circumcision was a seal of the righteousness of faith, which he had before his Circumcision*, before the making this Covenant; and therefore it must principally relate to an effect and a blessing, greater then was afterwards expressed in the temporal Promise: which effect was *forgiveness of sins, a not imputing to us our infirmities, Justification by faith, accounting that for righteousness*: and these effects or graces were promised to *Abraham*, not onely for his posterity *after the flesh*, but his children *after the spirit*, even to all that shall believe and walk in the steps of our father *Abraham*, which he walked in, being yet *uncircumcised*. Rom. 4. 11.

This was no other but the Covenant of the Gospel, though afterwards otherwise signified: for so the Apostle expressly affirms, that *Abraham was the father of Circumcision (viz. by virtue of his Covenant) not onely to them that are circumcised, but to all that believe: for this promise was not through the law of works, or of circumcision, but of faith.* And therefore as *S. Paul* observes, *God promised that Abraham should be a father (not of that Nation onely, but) of many Nations, and the heir of the world; that the blessing of Abraham might come on the Gentiles through Jesus Christ*; that we might receive the promise of the Spirit through faith. And, *if ye be Christs, then ye are Abrahams seed, and heirs according to the Promise.* Since then the Covenant of the Gospel, is the Covenant of Faith, and not of Works; and the Promises are spiritual, not secular; and *Abraham* the father of the faithful Gentiles, as well as the circumcised Jews; and the heir of the world, not by himself, but by his seed, or the Son of Man, our Lord Jesus: it follows, that the Promises which Circumcision did seal, were the same Promises which are signified in Baptism; the Covenant is the same, onely that Gods people are not impal'd in *Palestine*, and the veil is taken away, and the temporal is passed into spiritual, and the result will be this, *That to as many persons, and in as many capacities, and in the same dispositions as the Promises were applied, and did relate in Circumcision, to the same they do belong, and may be applied in*

Ὁμοεισήκουσα χρένω ἕως τῆς μεγάλης σπειρωμῆς, τρεῖς τὸ βαπτίσματα τὸ σπειρωμῆς ἡμᾶς ἐπὶ ἀμαρτημάτων καὶ σαρρατισμῶν ἡμᾶς εἰς ὄνομα θεοῦ. Epiphani. l. 1. heret. 8. scil. Episcopi.

Baptism. And let it be remembered, That the Covenant which Circumcision did sign, was a Covenant of Grace and Faith; the Promises were of the Spirit, or spiritual, it was made before the Law, and could not be rescinded by the Legal Covenant. Nothing could be added to it, or taken from it; and we that are partakers of this grace, are therefore partakers of it by being Christs servants, united to Christ, and so are become Abrahams seed (as the Apostle at large and professedly proves in divers places, but especially in the fourth of the *Romans*, and the third to the *Galatians*.) And therefore if Infants were then admitted to it, and consigned to it by a Sacrament which they understood not any more then ours do, there is not any reason why ours should not enter in at the ordinary gate and door of Grace as well as they. Their children were circumcised the Eighth day, but were instructed afterwards, when they could enquire what these things meant. Indeed their *Profelytes* were first taught, then circumcised; so are ours, baptized: but their Infants were consigned first, and so must ours.

16. 3. In Baptism we are born again; and this Infants need in the present circumstances, and for the same great reason, that men of age and reason do. For our natural birth is either of it self insufficient, or is made so by the fall of *Adam*, and the consequent evils, that nature alone, or our first birth, cannot bring us to heaven, which is a supernatural end, that is, an end above all the power of our nature as now it is. So that if nature cannot bring us to heaven, grace must, or we can never get thither; if the first birth cannot, a second must: but the second birth spoken of in Scripture, is *Baptism*, *A man must be born of Water and the Spirit*. And therefore Baptism is *λὸτρον παλινγενεσιᾶς*, the laver of a new birth. Either then Infants cannot go to heaven any way that we know of, or they must be baptized. To say they are to be left to God, is an excuse, and no answer: for when God hath opened the door, and calls that the entrance into heaven, we do not leave them to God, when we will not carry them to him in the way which he hath described, and at the door which himself hath opened: we leave them indeed, but it is but *helplesse and destitute*: and though God is better then Man, yet that is no warrant to us, what it will be to the children, that we cannot warrant, or conjecture. And if it be objected, That to the new birth is required dispositions of our own, which are to be wrought by and in them that have the use of reason: besides that this is wholly against the Analogy of a new birth, in which the person to be born is wholly a passive, and hath put into him the principle that in time will produce its proper actions: It is certain, that they that can receive the new birth, are capable of it; the effect of it is a possibility of being saved, and arriving to a supernatural felicity. If Infants can receive this effect, then also the new birth, without which they cannot receive the effect. And if they can receive salvation, the effect of the new birth, what hinders them, but they may receive that that is in order to that effect, and ordained onely for it; and which is nothing of it self, but in its institution and relation, and which may be received by the same capacity in which one may be created, that is, a passivity, or a capacity obediential.

17. 4. Concerning pardon of sins, which is one great effect of Baptism, it is certain, that Infants have not that benefit which men of sin and age may receive. He that hath a sickly stomach drinks wine, and it not onely refreshes his spirits, but cures his stomach. He that drinks wine and hath not that disease, receives good by his wine, though it does not minister

to so many needs it; refreshes him, though it does not cure him: and when oyle is poured upon a mans head, it does not always heal a wound, but sometimes makes him a chearful countenance, sometimes it configns him to be a King or a Priest. So it is in Baptism: it does not heal the wounds of actual sins, because they have not committed them; but it takes off the evil of Original sin: whatsoever is imputed to us by *Adams* prevarication, is washed off by the death of the second *Adam*, into which we are baptized. But concerning Original sin, because there are so many disputes which may intricate the Question, I shall make use onely of that which is confessed on both sides, and material to our purpose. Death came upon all men by *Adams* sin, and the necessity of it remains upon us, as an evil consequent of the disobedience. For though death is natural, yet it was kept off from man by Gods favour, which when he lost, the banks were broken, and the water reverted to its natural course, and our nature became a curse, and death a punishment. Now that this also relates to Infants so far, is certain, because they are sick, and dye. This the *Pelagians* denied not. But to whomsoever this evil descended, for them also a remedy is provided by the second *Adam*, *That as in Adam all dye, even so in Christ shall all be made alive*; that is, at the day of Judgment: then *death shall be destroyed*. In the meantime, death hath a sting and a bitterness, a curse it is, and an expresse of the Divine anger: and if this sting be not taken away here, we shall have no participation of the final *victory over death*. Either therefore Infants must be for ever without remedy in this evil consequent of their Fathers sin, or they must be adopted into the participation of Christs death, which is the remedy. Now how can they partake of Christs death, but by Baptism into his death? For if there be any spiritual way fancied, it will by a stronger argument admit them to Baptism: for if they can receive spiritual effects, they can also receive the outward Sacrament; this being denied only upon pretence they cannot have the other. If there be no spiritual way *extraordinary*, then the *ordinary* way is onely left for them. If there be an *extraordinary*, let it be shewn, and Christians will be at rest concerning their children. One thing onely I desire to be observed, That *Pelagius* denied Original sin, but yet denyed not the necessity of Infants Baptism; and being accused of it in an Epistle to Pope *Innocent* the first, he purged himself of the suspicion, and allowed the practise, but denyed the inducement of it: which shews, that their arts are weak that think Baptism to be uselesse to Infants, if they be not formally guilty of the prevarication of *Adam*: By which I also gather, that it was so universal, so primitive a practise, to baptize Infants, that it was greater then all pretences to the contrary: for it would much have conduced to the introducing his opinion against Grace and Original sin, if he had destroyed that practise which seemed so very much to have its greatest necessity from the doctrine he denyed, But against *Pelagius*, and against all that follow the parts of his opinion, it is of good use which *S. Austine*, *Prosper*, and *Fulgentius* argue; If Infants are punished for *Adams* sin, then they are also guilty of it in some sense. *Nimis enim impium est hoc de Dei sentire justitiâ, quod à prævaricatione liberis cum reis voluerit esse damnatos*. So *Prosper*. *Dispensia que stentes nascendo testantur, dicitur quo merito sub justissimo & omnipotentissimo judice eis, si nullum peccatum attrahant, arrogantur*, said *S. Austine*. For the guilt of sin signifies nothing but the obligation to the punishment: and he that feels the evil

Rom. 5.17.18

vide August. l. 4. cont. a. d. n. s. Epistolas Pelag. c. 4. l. 6. contr. Ju. c. 4.

Prosper. contr. a. Col. 1. 10. em. cap. 20.

consequent, to him the sin is imputed; not as to all the same dishonour, or *moral accounts*, but to the more material, *to the natural account*: and in holy Scripture the taking off the punishment, is the pardon of the sin; and in the same degree the punishment is abolished, in the same God is appeased, and then the person stands upright, being reconciled to God by his grace. Since therefore Infants have the punishment of sin, it is certain the sin is imputed to them; and therefore they need being reconciled to God by Christ: and if so, then, when they are baptized into Christs death, and into his Resurrection, their sins are pardoned, because the punishment is taken off, *the sting of natural death* is taken away, because Gods anger is removed, and they shall partake of Christs Resurrection: which because Baptism does signify and consign, they also are to be baptized. To which also adde this appendant Consideration, That whatsoever the Sacraments do *consign*, that also they do *convey and minister*: they do it, that is, God by them does it; lest we should think the Sacraments to be meer illusions, and abusing us by deceitful ineffective signs: and therefore to Infants the grace of a title to a *Resurrection*, and *Reconciliation* to God by the death of Christ is conveyed, because it signifies and consigns this to them more to the life and analogy of resemblance, then Circumcision to the Infant sons of Israel. I end this Consideration with the words of *Nazianzen*, ἡ γέννησις ἐκ βαπτισμα-
 τος πᾶν ἀπὸ γένεσις καὶ λυμμά ἀετιμναι, καὶ πρὸς τὴν ἀνω ζωὴν ἐπαναγῆ.
Our birth by Baptism does cut off every unclean appendage of our natural birth, and leads us to a celestial life: and this in children is therefore more necessary, because the evil came upon them without their own act of reason and choice, and therefore the grace and remedy ought not to stay the leisure of dull Nature, and the Formalities of the Civill Law.

Orat. 40. in
 Baptis.

18.

5. The Baptism of Infants does to them the greatest part of that benefit which belongs to the remission of sins. For Baptism is a state of Repen-
 tance and pardon for ever. This I suppose to be already proved, to which I only adde this Caution, That the *Pelagians*, to undervalue the necessity of supervening grace, affirmed, That Baptism did minister to us grace sufficient to live perfectly, and without sin for ever. Against this *S. Jerome* sharply declaims, and affirms, *Baptismum praeferat donare peccata, non futuram servare justitiam*: that is, *non statim justum facit & omni plenum justitiam*, as he expounds his meaning in another place. *Vetera peccata conscindit, novas virtutes non tribuit; dimittit a carcere, & dimisso, si laboraverit, praemia pollicetur*. Baptism does not so forgive future sins, that we may do what we please, or so as we need not labour and watch, and fear perpetually, and make use of Gods grace to actuate our endeavours, but puts us into a state of pardon, that is, in a Covenant of Grace, in which so long as we labour and repent, and strive to do our duty, so long our infirmities are pitied, and our sins certain to be pardoned upon their certain conditions; that is, by virtue of it we are capable of pardon, and must work for it, and may hope it. And therefore Infants have a most certain capacity and proper disposition to Baptism: for sin creeps before it can go, and little undecencies are soon learned, and malice is before their years, and they can do mischief and irregularities betimes; and though we know not when, nor how far they are imputed in every moneth of their lives, yet it is an admirable art of the Spirit of grace, to put them into a state of pardon, that their remedy may at least be as soon as their necessity. And therefore *Tertullian* and *Gregory*,
Nazianzen

^a Lib. 3. adv.
 Pelag. 6. lib. 1.
 in initio.

Nazianzen advised the Baptism of children to be at three or four years of age; meaning, that they then begin to have little inadvertencies and hasty follies, and actions so evil as did need a lavatory. But if Baptism hath an influence upon sins in the succeeding portions of our life, then it is certain, that their being presently innocent, does not hinder, and ought not to retard the Sacrament; and therefore *Tertullian's* *Quid festinat innocens etas ad remissionem peccatorum?* what need Innocents hasten to the remission of sins? is soon answered. It is true, they need not in respect of any actual sins, for so they are innocent: but in respect of the evils of their nature, derived from their original, and in respect of future sins in the whole state of their life, it is necessary they be put into a state of pardon before they sin, because some sin early, some sin later; and therefore unless they be baptized so early, as to prevent the first sins, they may chance dye in a sin, to the pardon of which they have yet derived no title from Christ.

6. The next great effect of Baptism, which children can have, is the *Spirit of Sanctification*, and if they can be baptized with *Water and the Spirit*, it will be sacrilege to rob them of so holy treasures. And concerning this, although it be with them, as *S. Paul* says of *Heirs*, *The heir so long as he is a child differeth nothing from a servant, though he be Lord of all*; and children, although they receive the *Spirit of Promise*, and the *Spirit of Grace*, yet in respect of actual exercise, they differ not from them that have them not at all, yet this hinders not but they may have them. For as the reasonable soul and all its faculties are in children, *Will and Understanding, Passions, and Powers of Attraction and Propulsion*, yet these faculties do not operate or come abroad till time and art, observation and experience have drawn them forth into action: so may the *Spirit of Grace*, the principle of Christian life, be infused, and yet lye without action till in its own day it is drawn forth. For in every Christian there are three parts concurring to his integral constitution, *Body, and Soul, and Spirit*; and all these have their proper activities and times, but every one in his own order, first that which is natural, then that which is spiritual. And as *Aristotle* said, *A man first lives the life of a plant, then of a beast, and lastly of a man*, is true in this sense: and the more spiritual the principle is, the longer it is before it operates, because more things concur to spiritual actions, then to natural: and these are necessary, and therefore first; the other are perfect, and therefore last. And who is he that so well understands the Philosophy of this third principle of a Christians life, the *Spirit*, as to know how or when it is infused, and how it operates in all its periods, and what it is in its being and proper nature; and whether it be like the soul, or like the faculty, or like a habit, or how or to what purposes God in all varieties does dispense it? These are secrets which none but bold people use to decree, and build propositions upon their own dreams. That which is certain, is, * That the Spirit is the principle of a new life, or a new birth. * That Baptism is the laver of this new birth. * That it is the seed of God, and may lye long in the furrows before it springs up. * That from the faculty to the act, the passage is not always sudden and quick. * That the Spirit is the earnest of our inheritance, that is, of Resurrection to eternal life: which inheritance because children we hope shall have, they cannot be denied to have its *Seal and earnest*; that is, if they shall have all, they are not to be denied a part. * That children have some effects of the Spirit, and therefore do receive it, and are baptized

with the Spirit, and therefore may *with water*: which thing is therefore true and evident, because some children are sanctified, as *Jeremy* and the *Baptist*, and therefore all may. And because all signification of persons is an effect of the holy Ghost, there is no peradventure but they that can be sanctified by God, can in that capacity receive the holy Ghost: and all the ground of dissenting here, is onely upon a mistake, because Infants do no act of holiness, they suppose them incapable of the grace of Sanctification. Now *Sanctification* of children, is their *adoption* to the inheritance of sons, their presentation to Christ, their consignation to Christs service, and to Resurrection, their being put into a possibility of being saved, their restitution to Gods favour, which naturally, that is, as our nature is depraved and punished, they could not have. And in short the case is this: * Original Righteousness was in *Adam* after the manner of nature, but it was an act or effect

Τὴν ἀνθρώπιαν εἶσιν ἀρχῆθεν ἀπὸ τῶν θεῶν ἀγαθῶν ἀνοήτως ἐξορίσθασαν ἢ πολυπαθεσάτη ζωὴ διαδέχεται καὶ τὸ θεοεισοῦν ἐναντίας πνεύματος. Dionysii Aereop. eccles. Hier. cap. 3. part. 3.

Et quod perdidimus in Adam, i. e. secundum imaginem et similitudinem esse Dei, hoc in Jesu Christo recuperamus. Irenaeus li. 3. c. 30.

of grace, and by it men were *not made, but born righteous*; the inferior faculties obeyed the superior, the minde was whole and right, and conformable to the Divine Image, the Reason and the Will always concurring, the Will followed Reason, and Reason followed the Laws of God, and so long as a man had not lost this, he was pleasing to God, and should have passed to a more perfect state. Now because this, if *Adam* had stood, should have been born with every childe, there was in Infants a *principle* which was *the seed of holy life* here, and a *blest* hereafter; and yet the children should have gone in the road of nature, then as well as now, and the Spirit should have operated at natures leisure; God being the giver of both, would have made them instrumental to, and perfective of each other, but not destructive. Now what was lost by *Adam* is restored by Christ, the same Righteousness, onely it is *not born*, but *superinduced*, not integral, but interrupted, but such as it is, there is no difference, but that the same or the like principle may be derived to us from Christ, as there should have been from *Adam*, that is, a *principle of obedience*, a regularity of faculties, a beauty in the soul, and a state of acceptation with God. And we see also in men of understanding and reason, *the Spirit of God dwells in them*, (which *Tatianus* describing, uses these words, ἡ δὲ ψυχὴ ὡσαύτως ἐναυσμα τῆς δωάμεως αὐτοῦ [πνεύματος] κεκλήμενη, The soul is possessed with sparks, or materials of the power of the Spirit) and yet it is sometimes ineffective and unactive, sometimes more, sometimes less, and does no more do its work at all times, then the soul does at all times understand. Adde to this, that if there be in Infants naturally an evil principle, a proclivity to sin, an ignorance and pravity of minde, a disorder of affections (as experience teaches us there is, and the perpetual doctrine of the Church, and the universal mischiefs issuing from mankind, and the sin of every man does witness too much) why cannot Infants have a good principle in them, though it works not till its own season, as well as an evil principle? If there were not by nature some evil principle, it is not possible that all the world should choose sin: In free agents it was never heard, that all individuals loved and chose the same thing, to which they were not naturally inclined. Neither do all men choose to marry, neither do all choose to abstain: and in this instance there is a natural inclination to one part; but of all the men and women in the world, there is no one that hath never sinned.

1 Job. 1. 2.

If we say that we have no sin, we deceive our selves, and the truth is not in us, said

said an Apostle. If therefore nature hath in Infants *an evil principle*, which operates when the childe can choose, but is all the while within the soul; either Infants have by grace a principle put into them, or else sin abounds where grace does not superabound, expressly against the doctrine of the Apostle. The event of this discourse is, that if Infants be capable of the Spirit of grace, there is no reason but they may and ought to be baptized, as well as men and women; unlessse God had expressly forbidden them, which cannot be pretended: and that Infants are capable of the Spirit of, I think is made very credible. *Christus infantibus infans factus sanctificans* Ep. ad Vidu. l. 3. c. 8. *infantes*, said Irenæus: *Christ became an Infant among the Infants, and does sanctifie Infants*: and S. Cyprian affirms, *Esse apud omnes sive infantes sive majores nam unam divini muneris æquitatem*, There is the same dispensation of the divine grace to all alike, to Infants as well as to men. And in this Royal Priesthood, as it is in the secular, Kings may be anointed in their Cradles, *Dat (Deus) sui Spiritus occultissimam gratiam, quam etiam latenter infundit in parvulis*, S. Aug. lib. de per. Mor. & 10. mss. c. 9. God gives the most secret grace of his Spirit, which he also secretly infuses into Infants. And if a secret infusion be rejected, because it cannot be proved at the place and at the instant, many men that hope for heaven will be very much to seek for a proof of their earnest, and need an earnest of the earnest. For all that have the Spirit of God cannot in all instances prove it, or certainly know it: neither is it defined by how many *indices* the Spirits presence can be proved or signified. And they limit the Spirit too much, and understand it too little, who take accounts of his secret workings, and measure them by the material lines and methods of natural and animal effects. And yet because whatsoever is holy, is made so by the holy Spirit, we are certain that the children of *believing*, that is, of *Christian parents*, are holy. S. Paul affirmed it, and by it hath distinguished *ours* from the children of unbelievers, and *our marriages from theirs*: and because the children of the Heathen when they come to choice and reason, may enter to Baptism and the Covenant if they will, our children have no priviledge beyond the children of Turks or Heathens, unlessse it be in the present capacity, that is, either by receiving the holy Ghost immediately, and the Promises, or at least having a title to the Sacrament, and entring by that door. If they have the Spirit, nothing can hinder them from a title to the water; and if they have onely a title to the water of the Sacrament, then they shall receive the Promise of the holy Spirit, the benefits of the Sacrament: else their priviledge is none at all, but a dish of cold water, which every village nurse can provide for her new born babe.

But it is in our case as it was with the Jews children: our children are *a holy seed*; for if it were not so with Christianity, how could S. Peter move the Jews to Christianity, by telling them *the Promise was to them and their children*? For if our children be not capable of the Spirit of Promise and Holiness, and yet their children were holy, it had been a better Argument to have kept them in the Synagogue, then to have called them to the Christian Church. Either therefore 1. there is some holiness in a reasonable nature, which is not from the Spirit of holiness; or else 2. our children do receive the holy Spirit, because they are holy; or if they be not holy, they are in worse condition under Christ then under Moses: or if none of all this be true, then our children are holy by having received the holy Spirit of Promise, and consequently nothing can hinder them from being baptized.

And

21. And indeed if the Christian Jew, whose children are circumcised, and made partakers of the same Promises and Title, and Inheritance and Sacraments, which themselves had at their conversion to the faith of Christ, had seen their children now shut out from these new Sacraments, it is not to be doubted but they would have raised a storm, greater then could easily have been suppressed: since about their Circumcisions they had raised such Tragedies and implacable disputations: and there had been great reason to look for a storm; for their children were *circumcised*, and if not *baptized*, then they were left under a burthen which their fathers were quit of, for *S. Paul* said unto you, *whosoever is circumcised, is a debtor to keep the whole Law*. These children therefore that were circumcised, stood obliged for want of Baptism to perform the Laws of Ceremonies, to be presented into the Temple, to pay their price, to be redeemed with silver and gold; to be bound by the Law of pollutions and carnal ordinances: and therefore if they had been thus left, it would be no wonder if the Jews had complained and made a tumult: they used to do it for lesse matters.

22. To which let this be added, that the first book of the New Testament was not written till eight years after Christs Ascension, and *S. Marks* Gospel twelve years. In the mean time, to what Scriptures did they appeal? by the analogy or proportion of what writings did they end their Questions? whence did they prove their Articles? they onely appealed to the Old Testament, and onely added what their Lord superadded. Now either it must be said that our blessed Lord commanded that Infants should not be baptized, which is no where pretended; and if it were, cannot at all be proved: or if by the proportion of Scriptures they did serve God, and preach the Religion, it is plain, that by the Analogy of the Old Testament, that is, of those Scriptures by which they proved Christ to be come, and to have suffered, they also approved the Baptism of Infants, or the admitting them to the society of the faithful Jews, of which also the Church did then principally consist.

23. 7. That Baptism (which consigns men and women to a blessed Resurrection) doth also equally consign Infants to it, hath nothing, that I know of, pretended against it, there being the same signature and the same grace, and in this thing all being alike passive, and we no way cooperating to the consignment and promise of grace: and Infants have an equall necessity, as being lyable to sickness and groaning with as sad accents, and dying sooner then men and women, and lesse able to complain, and more apt to be pityed and broken with the unhappy consequents of a short life, and a speedy death, & *infelicitate priscorum hominum*, with the infelicity and folly of their first Parents: and therefore have as great need as any, and that is capacity enough to receive a remedy for the evil which was brought upon them by the fault of another.

24. 8. And after all this, if Baptism be that means which God hath appointed to save us, it were well if we would do our parts towards Infants final interest: which whether it depends upon the Sacrament and its proper grace, we have nothing to relye upon, but those Texts of Scripture which make Baptism the ordinary way of entering into the state of salvation: save onely we are to adde this, that because of this law Infants are not personally capable, but the Church for them, as for all other indefinitely, we have reason to believe, that their friends neglect shall by some way be supplied; but Hope hath

hath in it nothing beyond a Probability. This we may be certain of, that naturally we cannot be heirs of Salvation, for *by nature we are children of wrath*, and therefore an eternal separation from God, is an infallible consequent to our evil nature: either therefore children must be put into the state of grace, or they shall dwell for ever where Gods face does never shine. Now there are but two ways of being put into the state of grace and salvation; *the inward, by the Spirit, and the outward, by Water*, which regularly are together. If they be renewed by the Spirit, what hinders them to be baptized, who receive the holy Ghost as well as we? If they are not capable of the Spirit, they are capable of Water; and if of neither, where is their title to heaven, which is neither internal nor external, neither spiritual nor sacramental, neither secret nor manifest, neither natural nor gracious, neither original nor derivative? And well may we lament the death of poor babes that are *abamot*, concerning whom if we neglect what is regularly prescribed to all that enter heaven, without any difference expressed, or case reserved, we have no reason to be comforted over our dead children, but may weep as they that have no hope. We may hope when our neglect was not the hinderance, because God hath wholly taken the matter into his own hand, and then it cannot miscarry; and though we know nothing of the children, yet we know much of Gods goodnesse: But when God hath permitted it to us, that is, offered and permitted children to our ministry, whatever happens to the Innocents, we may well fear lest God will require the souls at our hands: and we cannot be otherwise secure, but that it will be said concerning our children, which S. Ambrose used in a case like this, *Anima illa potuit salva fieri, si habuisset purgationem*, This soul might have gone to God, if it had been purified and washed. We know God is good, infinitely good, but we know it is not at all good to tempt his goodnesse: and he tempts him, that leaves the usual way, and pretends it is not made for him, and yet hopes to be at his journeys end, or expects to meet his childe in heaven, when himself shuts the door against him, which for ought he knows is the onely one that stands open. S. Austin was severe in this Question against unbaptized Infants, therefore he is called *durus Pater Infantium*: though I know not why the original of that opinion should be attributed to him, since S. Ambrose said the same before him, as appears in his words above quoted in the margin.

And now that I have enumerated the blessings which are consequent to Baptism, and have also made apparent, That Infants can receive these blessings, I suppose I need not use any other persuasions to bring children to Baptism. If it be certain they may receive these good things by it, it is certain they are not to be hindered of them without the greatest impiety, and sacrilege, and uncharitableness in the world. Nay, if it be onely probable that they receive these blessings, or if it be but possible they may, nay unlesse it be impossible they should, and so declared by revelation or demonstratively certain, it were intolerable unkindnesse and injustice to our pretty innocents, to let their crying be unpityed, and their natural misery eternally irremediable, and their sorrows without remedy, and their souls no more capable of relief, then their bodies of Physick, and their death left with the sting in, and their Souls without spirits to go to God, and no Angel guardian to be assigned them in the Assemblies of the faithful, and they not to be reckoned in the accounts of God and Gods Church. All these are sad stories.

There

*Nisi qui renatus
suerit & c. uti-
que nullum ex-
cipit, non infan-
tem, non aliqua
pœccatum ne-
cessitate. Ambe-
de Abrah. par.
lib. 2. c. 11.*

*Lib. 2. c. 11. de
Abrah. par. 1. c. 11.*

26. There are in Scripture very many other probabilities, to persuade the Baptism of Infants, but because the places admit of divers interpretations, the Arguments have so many diminutions, and the certainty that is in them is too fine for easie understandings, I have chosen to build the ancient doctrines upon such principles which are more easie and certain, and have not been yet sullied and ruffled with the contentions of an adversary. This onely I shall observe, That the words of our blessed Lord [*Unlesse a man be born of water and the Spirit, he cannot enter into the Kingdome of heaven*] cannot be expounded to the exclusion of children, but the same expositions will also make Baptism not necessary for men: for if they be both necessary ingredients, *water* and the *Spirit*, then let us provide water, and God will provide the Spirit; if we bring wood to the Sacrifice, he will provide a Lamb. And if they signifie distinctly, one is ordinarily as necessary as the other, and then Infants must be baptized, or not be saved. But if one be exegetical and explicative of the other, and by *Water and the Spirit* is meant onely the purification of the Spirit, then where is the necessity of Baptism for men? It will be as the other Sacrament, at most but highly convenient, not simply necessary, and all the other places will easly be answered, if this be avoided. But however, these words being spoken in so decretory a manner, are to be used with fear and reverence, and we must be infallibly sure by some certain infallible arguments, that Infants ought not to be baptized, or we ought to fear concerning the effect of these decretory words. I shall only ad two things by way of Corollary to this Discourse.

† 27. That the Church of God ever since her numbers are full, have for very many ages consisted almost wholly of Assemblies of them who have been baptized in their Infancy: and although in the first callings of the Gentiles, the chiefest and most frequent Baptisms were of converted and repenting persons and believers, yet from the beginning also the Church hath baptized the Infants of Christian Parents; according to the Prophecy of *Isaiah*, *Behold, I will lift up my hands to the Gentiles, and set up a standard to the people, and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders.* Concerning which, I shall not onely bring the testimonies of the matter of fact, but either a report of an Apostolical Tradition, or some Argument from the *Fathers*, which will make their testimony more effectual in all that shall relate to the Question.

Isa. 49 22.

28.

The Author of the book of Ecclesiastical Hierarchy, attributed to *S. Denis* the Areopagite, takes notice, that certain unholy persons and enemies to the Christian Religion, think it a ridiculous thing that Infants, who as yet cannot understand the Divine Mysteries, should be partakers of the Sacraments; and that professions and abrenunciations should be made by others for them and in their names. He answers, that *Holy men, Governours of Churches, have so taught, having received a Tradition from their Fathers and Elders in Christ*: by which answer of his, as it appears, that he himself was later then the Areopagite; so it is so early by him affirmed, that even then there was an ancient Tradition for the Baptism of Infants, and the use of *Godfathers* in the ministry of the Sacrament. Concerning which, it having been so ancient a Constitution of the Church, it were well if men would rather humbly and modestly observe, then like scorners deride it, in which they shew their own folly as well as immodesty. For what undue or incongruity is it, that our parents, natural or spiritual, should stipulate

late for us, when it is agreeable to the practise of all the laws and transactions of the world, an effect of the Communion of Saints and of Christian Oeconomy? For why may not Infants be stipulated for as well as we? all were included in the stipulation made with *Adam*; he made a losing bargain for himself, and we finarted for his folly: and if the faults of Parents, and Kings, and relatives, do bring evil upon their children, and subjects, and correlatives, it is but equal that our children may have benefit also by our charity and piety. But concerning making an agreement for them, we finde that God was confident concerning *Abraham*, that he would teach his children: and there is no doubt but Parents have great power, by strict education and prudent discipline, to efform the mindes of their children to virtue. *Fo-shua* did expressly undertake for his household, *I and my house will serve the Lord*: and for children we may better doe it, because till they are of perfect choice, no Government in the world is so great, as that of Parents over their children, in that which can concern the parts of this Question: for they rule over their understandings, and children know nothing but what they are told, and they believe it infinitely: and it is a rare art of the Spirit, to engage Parents to bring them up well *in the nurture and admonition of the Lord*; they are persons obliged by a superinduced band, they are to give them instructions and holy principles, as they give them meat; and it is certain that Parents may better stipulate for their children, then the Church can for men and women; for they may be present Impostors and Hypocrites, as the Church story tells of some, and consequently are *ωδυσβαμιστοι*, not really converted, and ineffectively baptized: and the next day they may change their resolution, and grow weary of their Vow: and that is the most that children can doe when they come to age: and it is very much in the Parents, whether the children shall shall do any such thing or no;

——*purus & insons*
 [Itt me collaudem] *si & vivo carus amicis,*
Causa fuit Pater his——
Ipse mihi custos incorruptissimus omnes
Circum Doctores aderat; quid multa? pudicum
(Qui primus virtutis honos) servavit ab omni
Non solum facto, verum opprobrio quoq; turpi:
 ——*ob hoc nunc*
Laus illi debetur, & à me gratia major. Horat.

For Education can introduce a habit and a second nature, against which children cannot kick, unless they do some violence to themselves and their inclinations. And although it fails too often when ever it fails, yet we pronounce prudently concerning future things, when we have a lesse influence into the event, then in the present case, (and therefore are more unapt persons to stipulate) and lesse reason in the thing it self (and therefore have not so much reason to be confident.) Is not the greatest prudence of Generals instanced in their foreseeing future events, and guessing at the designs of their enemies, concerning which they have lesse reason to be confident, then Parents of their childrens belief of the Christian Creed? To which I adde this consideration, That Parents or Godfathers may therefore safely and prudently promise, that their children shall be of the Christian faith, because

because we not onely see millions of men and women who not onely believe the whole Creed onely upon the stock of their education; but there are none that ever do renounce the faith of their Countrey and breeding, unlesse they be violently tempted by interest or weaknesse, antecedent or consequent. He that sees all men almost to be Christians, because they are bid to be so, need not question the fittingnesse of *Godfathers* promising in behalf of the children for whom they answer.

29.

L. 2. C. 39.

And however the matter be for *Godfathers*, yet the tradition of baptizing Infants passed through the hands of *Irenæus*, *Omnem ætatem sanctificans per illam quæ ad ipsam erat similitudinem. Omnes. n. venit per semetipsum salvare, omnes inquam qui per eum renascuntur in Deum, infantes, & parvulos, & pueros, & juvenes, & seniores. Ideo per omnem venit ætatem, & infantibus infans factus sanctificans infantes, in parvulis parvulus, &c.* « Christ did sanctifie every age by his own susception of it, and similitude to it. For he came to save all men by himself, I say all who by him are born again unto God, *Infants, and children, and boys, and young men, and old men.* He was made an Infant to Infants, sanctifying Infants, a little one to the little ones, &c. And *Origen* is expresse, *Ecclesia traditionem ab Apostolis suscepit etiam parvulis dare baptismum.* The Church hath received a Tradition from the Apostles to give Baptism to Children. And *S. Cyprian* in his Epistle to *Fidus*, gives account of this Article: for being questioned by some lesse skilfull persons, whether it were lawfull to baptize Children before the eighth day, he gives account of the whole question; and a whole Councell of sixty six Bishops upon very good reason decreed, that their Baptism should at no hand be deferred, though whether six, or eight, or ten days, was no matter, so there be no danger or present necessity. The whole epistle is worth the reading.

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30.

But besides these authorities of such who writ before the starting of the *Pelagian* Questions, it will not be uselesse to bring their discourfes, of them and others, I mean the reason upon which the Church did it both before and after.

31.

Irenæus.

Irenæus his argument was this; Christ took upon him our nature to sanctifie and to save it; and passed through the several periods of it, even unto death, which is the symbole and effect of old age; and therefore it is certain he did sanctifie all the periods of it: and why should he be an Infant, but that Infants should receive the Crown of their age, the purification of their stained nature, the sanctification of their persons, and the saving of their souls by their Infant Lord and elder Brother?

32.

Tertullian.

Omnis enim anima eousque in Adam censetur donec in Christo recensatur: tamdiu immunda quamdiu recensatur. Every soul is accounted in *Adam* till it be new accounted in Christ; and so long as it is accounted in *Adam*, so long it is unclean; and we know no unclean thing can enter into heaven; and therefore our Lord hath defined it, *Unlesse ye be born of Water and the Spirit, ye cannot enter into the Kingdome of Heaven:* that is, ye cannot be holy. It was the argument of *Tertullian*; which the rather is to be received, because he was one lesse favorable to the custome of the Church in his time of baptizing Infants, which custome he noted and acknowledged, and hath also in the preceding discourse fairly proved. * And indeed (that *S. Cyprian* may superadde his Symbol) *God who is no acceptor of persons will also be no acceptor of ages. For if to the greatest delinquents sinning long before against*

Lib. de anima.
c. 39. & 4.

* S. Cyprian ep.
ad Fidum.

God

God, remission of sins be given when afterwards they believe, and from Baptism and from Grace no man is forbidden, how much more ought not an Infant be forbidden, who being new born, hath sinned nothing, save onely that being in the flesh, born of Adam in his first birth, he hath contracted the contagion of an old death. Who therefore comes the easier to obtain remission of sins, because to him are forgiven not his own, but the sins of another man. None ought to be driven from Baptism and the Grace of God, who is mercifull, and gentle, and pious unto all; and therefore much lesse Infants, who more deserve our aide, and more need the divine mercy, because in the first beginning of their birth crying and weeping, they can do nothing but call for mercy and relief. For this reason it was (saith Origen) that they to whom the secrets of the Divine mysteries were committed, did baptize their Infants, because there was born with them the impurities of sin, which did need material absolution as a Sacrament of spiritual purification; for that it may appear that our sins have a proper analogy to this Sacrament, the body it self is called the body of sin: and therefore the washing of the body is not ineffectual towards the great work of pardon and abolition. Indeed after this absolution there remains concupiscence, or the material part of our misery and sin: For Christ by his death onely took away that which when he did dye for us, he bore in his own body upon the tree. Now Christ onely bore the punishment of our sin, and therefore we shall not dye for it, but the material part of the sin Christ bore not. Sin could not come so neer him; It might make him sick and dye, but not disordered and stained. He was pure from Original and Actual sins; and therefore that remains in the body, though the guilt and punishment be taken off, and changed into advantages and grace; and the Actual are received by the Spirit of grace descending afterwards upon the Church, and sent by our Lord to the same purpose.

But it is not rationally to be answered what S. Ambrose says, *quia omnis peccato obnoxia, ideo omnis etas Sacramento idonea*: For it were strange that sin and misery should seize upon the innocent and most unconsenting persons; and that they onely should be left without a Sacrament, and an instrument of expiation. And although they cannot consent to the present suscepcion, yet neither do they refuse, and yet they consent as much to the grace of the Sacrament, as to the prevarication of Adam; and because they suffer under this, it were but reason they should be relieved by that. And * it were better (as Gregory Nazianzen[†] affirms) that they should be consigned and sanctified without their own knowledge, then to dye without their being sanctified; for so it happened to the circumcised babes of Israel: and if the consperision and washing the door posts with the blood of a lamb, did sacramentally preserve all the first-born of Goshen, it cannot be thought impossible or unreasonable, that the want of understanding in children should hinder them from the blessing of a Sacrament, and from being redeemed and washed with the blood of the Holy Lamb, who was slain for all from the beginning of the world.

After all this it is not inconsiderable that we say the Church hath great power and authority about the Sacraments; which is observable in many instances. She appointed what persons she pleased, and in equal power made an unequal dispensation and ministry. The Apostles first dispensed all things, and then they left off exterior ministries to attend to the word of God and prayer: and S. Paul accounted it no part of his office to baptize, when he had been separated by imposition of hands at Antioch, to the work

Origen lib. 3.
ad Rom. c. 6.

33.

S. Ambros.
de Abraham
patriar. l. 2. c. 11.

* S. Greg. Naz.
κρίσιμον ἵδ' ἀ-
ναίδητως ἀγι-
οδοξίας, ἢ ἀ-
πελθεῖν
ἀσχετημάτων καὶ
ἀπειθείας. Οἱ αὐτ.
4. in S. Baptif.

34.

of preaching and greater ministeries; and accounted that act of the Church, the act of Christ, laying, *Christ sent me not to baptize but to preach the Gospel*: they used various forms in the ministrations of Baptism, sometimes baptizing *in the name of Christ*, sometimes expressly invoking the Holy and ever Blessed Trinity: one while [*I baptize thee*] as in the Latine Church, but in the Greek, [*Let the servant of Christ be baptized:*] and in all Ecclesiastical ministeries the Church invented the forms, and in most things hath often changed them, as in *absolution*, *excommunication*: and sometimes they baptized people upon their profession of repentance, and then taught them; as it hapned to the Jaylor and all his family; in whose case there was no explicit faith afore-hand in the mysteries of Religion, so far as appears; and yet he, and not onely he, but all his house were baptized at that hour of the night when the earthquake was terrible, and the fear was pregnant upon them, and *this upon their Masters account*, as it is likely: but others were baptized in the conditions of a previous faith, and a new begun repentance*. They baptized in rivers or in lavatories, by dipping or by sprinkling; for so we finde that S. *Laurence* did as he went to martyrdom, and so the Church did sometimes to Clinicks, and so it is highly convenient to be done in Northern Countries according to the prophecy of *Isaiah*, *So shall he sprinkle many Nations*, according as the typical expiations among the Jews were usuall by sprinkling: and it is fairly relative to the mystery, to the sprinkling with the blood of Christ and the watering of the furrows of our souls

* Non ut delinquere desinant sed quia discerunt, as Tertull. phraseth it. Iſa. 52. 15.

1 Pet. 1. 2.

Aqua vestitionis & baptismi lavacrum quo anima levitate aviditate peccati ad bonos fructus inferendum divinis munibus irrigatur. Cassidor. m. 23. pl. 2.

ἡντο τοῦ ὕδατος ἡ ἀφροσύνη ἐγένετο ἕως τοῦ ἰσχυρισμοῦ, ἔλεγε ἡ ἐκκλησία. Clem. Alex.

with the dew of heaven, to make them to bring forth fruit unto the Spirit and unto holiness. The Church sometimes dippt the Catechumen three times, sometimes but once, some churches use fire in their baptisms, so do the *Ethiopians*, and the custome was ancient in some places. And so in the other Sacrament; sometimes she stood and sometimes kneeled, and sometimes received it in the mouth, & sometimes in the hand: one while in *leavened*, another while in *unleavened bread*: sometimes the wine and water were mingled, sometimes they were pure; and they admitted some persons to it sometimes, which at other times she rejected: sometimes the Consecration was made by one form, sometimes by another: and to conclude, sometimes it was given to Infants, sometimes not: and she had power so to do; for in all things where there was not a Commandment of Christ expressed or implied in the nature and in the end of the institution, the Church had power to alter the particulars, as was most expedient, or conducing to edification: and although the after ages of the Church which refused to communicate Infants, have found some little things against the lawfulness, and those ages that used it found out some pretences for its necessity; yet both the one and the other had liberty to follow their own necessities, so in all things they followed Christ. Certainly there is infinitely more reason why Infants may be communicated, then why they may not be baptized. And that this discourse may revert to its first intention; although there is no record extant of any Church in the world, that from the Apostles days inclusively to this very day ever refused to baptize their children, yet if they had upon any present reason, they might also change their practise, when the reason should be changed; and therefore if there were nothing else in it, yet the universal practise of all Churches in all ages, is abundantly sufficient to determine us, and to legitimate the practise, since Christ hath not forbidden

bidden it. It is sufficient confutation to disagreeing people to use the words of *S. Paul*, *we have no such custome, nor the Churches of God*, to suffer children to be strangers from the Covenant of Promise, till they shall enter into it as Jews or Turks may enter, that is, by choise and disputation. But although this alone to *modest and obedient*, that is, to *Christian Spirits*, be sufficient, yet this is more then the question did need. It can stand upon its proper foundation.

Quicumq; parvulos recentes ab uteris matrum baptizandos negat, anathema esto. Concil. Milen. i. can. 2.
He that refuseth to baptize his Infants, shall be in danger of the Council.

The P R A Y E R.

O Holy and Eternal *Jesus*, who in thy own person wert pleased to sanctifie the waters of baptisme and by thy institution and commandment didst make them effectual to excellent purposes of grace and remedy, be pleased to verify the holy effects of baptisme to me and all thy servants whose names are dedicated to thee in an early and timely presentation, and enable us with thy grace to verify all our promises, by which we were bound, then when thou didst first make us thy own portion and relatives in the consummation of a holy Covenant. O be pleased to pardon all those undecencies and unhandsome interruptions of that state of favour in which thou didst plant us by thy grace, and admit us by the gates of baptisme: and let that Spirit which moved upon those holy waters never be absent from us, but call upon us and invite us by a perpetual argument and daily solicitations and inducements to holiness; that we may never return to the filthiness of sin, but by the answer of a good conscience may please thee and glorifie thy name and do honour to thy religion and institution in this world, and may receive the blessings and the rewards of it in the world to come, being presented to thee pure and spoilese in the day of thy power when thou shalt lead thy Church to a Kingdome, and endless glories. Amen.

The end of the first Part.

S E C T. X.

Of the first Manifestation of J E S U S, by the testimony of J O H N, and a Miracle.

After that the Baptist by a sign from heaven was confirmed in spirit and understanding, that J E S U S was the Messias, he immediately published to the Jews what G O D had manifested to him; and first to the Priests and Levites sent in legation from the Sanhedrim, he professed indefinitely in answer to their question, that himself was not the C H R I S T, nor *Elias*, nor that Prophet whom they by a special tradition did expect to be revealed they knew not when. And concerning himself definitely he said nothing, but that he was *the voice of one crying in the wilderness, Make straight the way of the Lord*. He it was who was then amongst them, but not known, a person of great dignity, to whom the Baptist was not worthy to do the office of the lowest Ministry, who coming after *John* was preferred far before him, who was to increase, and the Baptist was to decrease, who did baptize with the holy Ghost and with Fire.

This was the Character of his personal *Prerogatives*, but as yet no demonstration was made of his *Person*, till after the descent of the Holy Ghost upon J E S U S, and then when ever the Baptist saw J E S U S, he points him out with his finger, *Behold the Lamb of God that taketh away the sinnes of the world, This is he*. Then he shews him to *Andrew Simon Peters* brother, with the same designation, and to another Disciple with him, *who both followed J E S U S, and abode with him all night*; *Andrew* brings his brother *Simon* with him, and then C H R I S T changes his name from *Simon* to *Peter* or *Cephus*, which signifies a *stone*. Then J E S U S himself findes out *Philip of Bethsaida*, and bad him follow him, and *Philip* findes out *Nathanael*, and calls him to see. Thus persons bred in a dark cell, upon their first ascent up to the chambers of light, all run staring upon the beauties of the Sun, and call the partners of their darkness to communicate in their new and stranger revelation.

When *Nathanael* was come to J E S U S, C H R I S T saw his heart, and gave him a testimony to be truly honest, and full of holy simplicity, *a true Israelite without guile*. And *Nathanael*, being overjoyed that he had found the Messias, believing out of love, and loving by reason of his joy, and no suspicion; took that for a proof and verification of his person, which was very insufficient to confirm a doubt, or ratifie a probability; But so we believe a story, which we love, taking probabilities for demonstrations, and casual accidents for probabilities, and any thing creates vehement presumptions, in which cases our guides are not our knowing faculties, but our affections, and if they be holy, G O D guides them into the right persuasions, as he does little birds to make rare nests; though they understand not the mysterie of operation, nor the design and purpose of the action.

4. But J E S U S took his will and forwardness of affections in so good part, that he promised him greater things, and this gave occasion to the first prophecy, which was made by J E S U S. *For J E S U S said unto him, Because I said, I saw thee under the Figtree, beleevest thou? Thou shalt see greater things then these:* and then he prophesied that he should see *heaven open, and the Angels of G O D ascending, and descending upon the Son of Man.* But, being a Doctour of the Law C H R I S T chose him not at all to the College of Apostles.

S. Aug. t. 1. 17.
c. 1. m. Joh. an.

5. Much about the same time there happed to be a marriage in *Cana* of *Galilee* in the voicinage of his dwelling, where *Joh*n the Evangelist is by some supposed to have been the bridegroom; (but of this there is no certainty) and thither J E S U S being with his Mother invited, he went to do civility to the persons espoused, and to do honour to the holy rite of marriage. The persons then married were but of indifferent fortunes, richer in love of neighbours, then in the fulness of rich possessions; they had more company then wine. For the Master of the feast, whom according to the order and piety of the nation they chose from the order of a Priests to be the president of the Feast, by the reverence of his person to restrain all inordination, by his discretion to govern and order the Circumstances, by his religious knowledge to direct the solemnities of marriage, and to retain all the persons and actions in the bounds of prudence and modesty, complained to the Bridegroom that the Guests wanted wine.

* Gaudent.
Brixian. tract. 9
Hujusmodi fuerunt modesta illa Sertorii convivium que describit Plutarchus, δέιπνα πάντων ἐξ ὧν ἀιδῶ καὶ κάσμων ἕδδ' ὄρα γ' πάντων ἀισθῶν. ἕτε ἀκέραι ἰσοπένησι. ἀλλὰ καὶ τοῦ συνέντας ἐντάκτοις καὶ ἀνυβρίστοις παιδίαις χρῆσθαι, καὶ φιλοεστύνης ἐδίξοντο, Plut. in Sertior.

6. As soon as the holy Virgin Mother had notice of the want; out of charity, that uses to be employed in supplying even the minutes and smallest articles of necessity, as well as the clamorous importunity of extremities and great indigencies, complained to her Son by an indefinite addresse; not desiring him to make supply, for she knew not how he should, but either out of an habitual commiseration she complained without hoping for remedy, or else she looked on him who was a fountain of holiness and of plenty, as expecting a derivation from him, either of discourses or miracles. But *J E S U S answered her, Woman what have I to do with thee? Mine hour is not yet come.* By this answer intending no denial to the purpose of his Mothers intimation, to whom he always bare a religious, and pious reverence, but to signify that he was not yet entred into his period and years of miracles; and when he did, it must be not for respect of kindred, or civil relations; but as it is a derivation of power from above, so it must be in pursuit of that service and design, which he had received in charge together with his power.

7. And so his Mother understood him, giving expresse charge to the Ministers to do whatsoever he commanded; *J E S U S therefore bid them fill the water-pots which stood there* for the use of frequent washings, which the Jews did use in all publick meetings, for fear of touching pullutions, or contracting legal impurities; which they did with a curioutness next to superstition, washing the very beds and tables used at their feasts. The ministers filled them to the brim, and as they were commanded, drew out and bare unto the Governour of the Feast, who knew not of it, till the miracle grew publick, and like light shewed it self: for while they wondred at the œconomy of that Feast in keeping the best wine till the last, it grew apparent, that

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he who was the Lord of the Creatures, who in their first seeds have an obedi-
ential capacity to receive the impresses of what forms he pleases to im-
print, could give new natures, and produce new qualities in that subject, in
which he chooses to glorifie his Son.

This beginning of miracles did JESUS in *Cana of Galilee*. For all 8.
those miracles which are reported to be done by CHRIST in his infan-
cy, and interval of his younger years, are Apocryphal and spurious, *fained*
by trifling understandings, (who think to serve GOD with a well-meant
lye,) and *promoted* by the credulity of such persons, in whose hearts easi-
ness, folly, and credulity are bound up and tyed fast with silken thread,
and easie softnesses of religious affections, not made severe by the rigours
of wisdom and experience. *This first miracle manifested his Glory, and his
Disciples believed in him.*

Ad. SECT. 10.

*Considerations touching the vocation of five Disciples,
and of the first Miracle of JESUS done
at Cana in Galilee.*

AS soon as ever *John* the Baptist was taught by the descent of the ho- 7.
ly Spirit, that *this* was JESUS, he instantly preaches him to all
that came near him. For the holy Ghost was his Commission, and
instruction; and now he was a Minister Evangelical; and taught all those
that have the honour to be servants in so sacred employment, that they must
not go, till they be sent, nor speak till they be instructed, nor yet hold their
peace when their Commission is signed by the consecration of the Spirit in
ordinary Ministry. For *all power and all wisdom is from above*, and in spi-
ritual ministrations is a direct emanation from the holy Spirit: that as no
man is fit to speak the mysteries of godliness, be his person never so holy,
unless he derive wisdom in order to such ministries; so be he never so
instructed by the assistance of art or infused knowledge, yet unless he also
have derived *power* as well as *skill*, *authority* as well as *knowledge* from the
same Spirit, he is not enabled to minister in publick in ordinary ministrati-
ons. The Baptist was sent by a prime designation to prepare the way to
JESUS, and was instructed by the same Spirit, which had sanctified or
consecrated him in his Mothers womb to this holy purpose.

When the Baptist had shewed JESUS to *Andrew* and another Disci- 2.
ple, they immediately follow him with the distances and fears of the first
approach, and the infirmities of new Converts; but JESUS seeing
them following their *first light*, invited them to see the *Sun*; For GOD
loves to cherish infants in grace, and having sown the immortal seed in their
hearts if it takes root downwards, and springs out into the verdure of a leaf,
he still waters it with the gentle rain of the holy Spirit, in graces and new
assistances, till it brings forth the fruits of a holy conversation. And GOD,
who knows that infants have need of pleasant, and gentle, and frequent nu-
triment, hath given to them this comfort, that himself will take care of
their

their first beginnings, and improve them to the strength of men, and give them the strengths of nature, and the wisdom of the spirit, which ennoble men to excellencies and perfections. By the preaching of the Baptist they were brought to seek for CHRIST, and when they did, CHRIST found them, and brought them home, and made them *stay at night with him*; which was more favour, than they lookt for. For so GOD usually dispenses his mercies, that they may run over our thoughts and expectations, and are given in no proportion to us, but according to GODS measures, he considering not what *we are worthy of*, but what is fit for *him to give*; he onely requiring of us capacities to receive his favour, and fair reception and entertainment of his graces.

3. When *Andrew* had found JESUS, he calls his Brother *Simon* to be partaker of his joyes, which (as it happens in accidents of greatest pleasure) cannot be contained within the limits of the possessors thoughts. But this calling of *Peter* was not to a beholding, but to a participation of his felicities; for he is strangely covetous, who would enjoy the Sun, or the air, or the sea, alone; here was treasure for him and all the world; and by lighting his brother *Simons* taper he made his own light the greater, and more glorious. And this is the nature of grace, to be diffusive of its own excellencies; for here no envy can inhabite; the proper and personal ends of holy persons in the contact, and transmissions of grace are increased by the participation and communion of others. For our prayers are more effectual, our aids increased, our encouragement and examples more prevalent, GOD more honoured, and the rewards of glory have accidental advantages by the superaddition of every new Saint and beatified person; the members of the mystical body, when they have received nutriment from GOD, and his holy Son, supplying to each other the same which themselves received, and live on, in the communion of Saints. Every new star guilds the firmament and increases its first glories; and those, who are instruments of the conversion of others, shall not onely introduce new beauties, but when themselves shine like the stars in glory, they shall have some reflexions from the light of others, to whose fixing in the Orbe of heaven themselves have been instrumental. And this consideration is not onely of use in the exaltations of the dignity Apostolical and Clerical, but for the enkindling even of private charities; who may do well to promote others interests of piety, in which themselves also have some concernment.

4. These Disciples asked of CHRIST *where he dwelt*; JESUS answered, *Come and see*. It was an answer very expressive of our duty in this instance. It is not enough for us to understand where CHRIST inhabites, or where he is to be found; for our understandings may follow him afar off, and we receive no satisfaction, unlesse it be to curiosity; but we must go *where he is*, eat of his meat, wash in his lavatory, rest on his beds, and dwell with him; for the holy JESUS hath no kind influence upon those, who stand at distance, save onely the affections of a Loadstone, apt to draw them nigher, that he may transmit his virtues by union and confederations; but if they persist in a fullen distance, they shall learn his glories, as *Dives* understood the peace of *Lazarus*, of which he was never to participate. Although the *Son of man hath not where to hide his head*, yet he hath many houses where to convey his graces; He hath nothing to cover his own, but he hath enough to sanctifie ours; and as he dwelt in such houses, which

which the charity of good people then afforded for his entertainment, so now he loves to abide in places which the religion of his servants hath vowed to his honour, and the advantages of Evangelical ministrations. Thither we must come to him, or any where else, where we may enjoy him; he is to be found in a Church, in his ordinances, in the communion of Saints in every religious duty, in the heart of every holy person; and if we go to him by the addresses of religion in holy places, by the ministry of holy rites, by charity, by the adherences of faith, and hope, and other combining graces, the graces of union and society, or prepare a lodging for him within us, that he may come to us, then shall we see such glories, and interiour beauties, which none know, but they that dwell with him. The secrets of spiritual benediction are understood onely by them, to whom they are conveyed, even by the children of his house. *Come and see.*

*Secrets manifest
his & filius de-
mus in a. Clem.
Alex. Stron.*

S. *Andrew* was called, and that by CHRIST immediately, his Brother *Simon* next, and that by *Andrew*; but yet JESUS changed *Simons* name, and not the others; and by this change design'd him to an eminency of office, at least in signification, principally above his Brother, or else separately, and distinctly from him; to shew that these graces and favours, which do not immediately cooperate to Eternity, but are gifts and offices, or impresses of authority, are given to men irregularly, and without any order of prædisponent causes, or probabilities on our part, but are issues of absolute prædestination; and as they have efficacy from those reasons which GOD conceals, so they have some purposes as conceal'd as their causes; onely if GOD pleases to make us vessels of fair employment, and of great capacity, we shall bear a greater burden, and are bound to glorifie GOD with special offices; but as these exterior and ineffective graces are given upon the same good will of GOD, which made this matter to be a humane body, when if GOD had so pleased it was as capable of being made a fungus or a sponge: so they are given to us with the same intentions as are our souls, that we might glorifie GOD in the distinct capacity of grace, as before, of a reasonable nature. And besides that it teaches us to magnifie GODS free mercy, so it removes every such exalted person from being an object of envy to others, or from pleasing himself in vainer opinions; for GOD hath made him of such an employment as freely and voluntarily as he hath made him a man, and he no more cooperated to this grace, then to his own creation, and may as well admire himself for being born in *Italy*, or from rich parents, or for having two hands, or two feet, as for having received such a designation extraordinary. But these things are never instruments of reputation among severe understandings, and never but in the sottish and unmanly apprehensions of the vulgar. Onely this, when GOD hath imprinted an authority upon a person, although the man hath nothing to please himself withall but GODS grace, yet others are to pay the duty, which that impression demands; which duty because it r'apports to GOD, and touches not the man, but as it passes through him to the fountain of authority and grace, it extinguishes all pretences of opinion and pride.

When JESUS espied *Nathansel* (who also had been called by the first Disciples) coming towards him, he gave him an excellent character, calling him *a true Israelite in whom was no guile*, and admitted him amongst the first Disciples of the institution; by *this character* in one of the first of

5.

6.

his Scholars hallowing *simplicity of spirit*, and receiving it into his discipline, that it might now become a virtue and duty Evangelical. For although it concerns us, as a Christian duty, to be prudent, yet the prudence of Christianity is a duty of spirituall effect, and in instances of religion, with no other purposes then to avoid giving offence to those that are without, and to those that are within; that we cause no disreputation to Christianity; that we do nothing, that may encourage enemies to the religion, and that those, that are within the communion and obedience of the Church, may not suffer as great inconveniences by the indiscreet conduct of religious actions, as by direct temptations to a sin. These are the purposes of private prudence, to which in a greater measure, and upon more variety of rules the Governours of Churches are obliged. But that, which Christian simplicity prohibits, is the mixing arts, and unhandsome means for the purchase of our ends; witty counsels that are underminings of our neighbour, destroying his just interest to serve our own; stratagems to deceive, indefinite and insignificant answers, with fraudulent design, unjust and unlawful concealment of our purposes, fallacious promises and false pretences, flattery, and unjust and unreasonable praise, saying one thing and meaning the contrary, pretending religion to secular designs, breaking faith, taking false oaths, and such other instruments of humane purposes framed by the Devil, and sent into the world to be perfected by man. Christian simplicity speaks nothing but its thoughts; and when it concerns prudence, that a thought or purpose should be concealed, it concerns simplicity that silence be its Cover, and not a false vizard; it rather suffers inconvenience than a lye, it destroys no mans right, though it be inconsistent with my advantages, it reproves freely, palliates no mans wickedness, it intends what it ought, and does what is bidden, and uses courses regular and just, sneaks not in corners, and walks always in the eye of GOD, and the face of the world.

7.

JESUS told *Nathanael*, that he knew him, when he saw him under the figtree, and *Nathanael* took that to be probation sufficient, that he was the Messias, and believed rightly upon an insufficient motive; which because JESUS did accept, it gives testimony to us that however faith be produced, by means regular, or by arguments incompetent, whether it be proved or not proved, whether by chance or deliberation, whether wisely or by occasion; so that faith be produced by the instrument, and love by faith, Gods work is done, and so is ours. For if *S. Paul* rejoiced that *CHRIST* was preached, though by the envy of peevish persons: certainly GOD will not reject an excellent product, because it came from a weak and sickly parent: and he that brings good out of evil, and rejoices in that good having first triumphed upon the evil, will certainly take delight in the faith of the most ignorant persons, which his own grace hath produced out of innocent though insufficient beginnings. It was folly in *Naaman* to refuse to be cured, because he was to recover onely by washing in *Jordan*. The more incompetent the means is, the greater is the glory of GOD, who hath produced waters from a rock, and fire from the collision of a sponge and wooll; and it is certain, the end, unlesse it be in products meerly natural, does not take its estimate and degrees from the external means. Grace does miracles, and the productions of the Spirit in respect of its instruments, are equivocal, extraordinary, and supernatural; and ignorant persons beleve as strongly, though they know not why, and love GOD as heartily, as greater spirits
and

and more excellent understandings; and when GOD please, or if he sees it expedient, he will do to others, as to *Nathanael*, give them greater arguments, and better instruments for the confirmation and heightning of their faith, then they had for the first production.

When JESUS had chosen these few Disciples to be witnesses of succeeding accidents, every one of which was to be a probation of his mission and Divinity, he entred into the theatre of the world at a marriage feast; which he now first hallowed to a sacramental signification, and made to become mysterious; he now began to choose his spouse out from the communities of the world, and did mean to endear her by unions ineffable and glorious, and consign the Sacrament by his blood, which he first gave in a secret repentment, and afterwards in letter and apparent effusion. And although the holy JESUS did in his own person consecrate celibate; and abstinence and chastity in his mothers: yet by his presence he also hallowed marriage, and made it honourable, not onely in civil account, and the rites of Heraldry, but in a spiritual sense, he having new sublim'd it by making it a Sacramental repentment of the union of Christ and his Spouse the Church. And all married persons should do well to remember, what the conjugal society does represent, and not break the matrimonial bond, which is a mysterious ligament of CHRIST and his Church; for whoever dissolves the sacredness of the myserie, and unhallows the vow by violence and impurity, he dissolves his relation to CHRIST. To break faith with a wife or husband is a divorce from JESUS, and that is a separation from all possibilities of felicity. In the time of the Mosaicall Statutes, to violate marriage was to do injustice and dishonour, and a breach to the functions of nature, or the first constitutions; But *two bands* more are added in the Gospel, to make Marriage more sacred: For now our *bodies* are made *Temples* of the Holy Ghost, and the *rite* of Marriage is made *significant* and *Sacramental*, and every act of adultery is profanation and irreverence, it defecrates a Temple, and deflores a myserie.

The married paire were *holy*, but *poor*, and they wanted wine, and the blessed Virgin Mother, pitying the affront of the young man, complained to JESUS of the want; and JESUS gave her an answer which promised no satisfaction to her purposes. For now that JESUS had lived thirty years, and done in person nothing answerable to his glorious birth, and miraculous accidents of his person, she longed till the time came in which he was to manifest himself by actions as miraculous, as the star of his birth; she knew by the rejecting of his trade, and his going abroad, and probably by his own discourse to her, that the time was near; and the forwardness of her love and holy desires possibly might go some minutes before his own precise limit. However JESUS answered to this purpose, to shew, that the work he was to do, was done, not to satisfy her importunity, which is not occasion enough for a miracle, but to prosecute the great work of divine designation. For in works spiritual, and religious, all exterior relation ceases; the worlds order and the manner of our nature, and the infirmities of our person have produced societies, and they have been the parents of relation; and GOD hath tyed them fast by the knots of duty, and made the duty the occasion, and opportunities of reward; But in actions spiritual, in which we relate to GOD, our relations are founded upon the spirit, and therefore we must do our duties upon considerations separate, and

* Συγγενεῖς ὅς
οἰκιστῆρας τῆς
αἰῶνος ἀγαθῆς
αἰῶνος δὲ ἀγαθῆς
αἰῶνος, ἢ πᾶ-
σαι ἀδελφεὶ ἀγα-
θῶν ὁμοίαι.
l'hilo in expo-
sit: general.

spiritual; but never suffer temporal relations to impede our religious duties; Christian charity is a higher thing then to be confined within the terms of dependence and correlation, * and those endearments which leagues, or nature, or society have made, passe into spiritual, and like stars in the presence of the Sun appear not, when the heights of the spirit are in place. Where duty hath prepared special instances, there we must for religion sake promote them; but even to our parents, or our children the charities of religion ought to be greater then the affections of society: And though we are bound in all offices exterior to prefer our relatives before others, because that is made a duty; yet to purposes spiritual, all persons eminently holy, put on the efficacy of the same relations, and passe a duty upon us of religious affections.

10.

At the command of JESUS the Water-pots were filled with water, and the water was by his Divine power turned into wine; where the different oeconomy of GOD and the world is highly observable. *Every man sets forth good wine at first, and then the worse*; but GOD not onely turns the water into wine, but into such wine that the last draught is most pleasant. The world presents us with fair language, promising hopes, convenient fortunes, pompous honours, and these are the outsides of the bole; but when it is swallowed, these dissolve in the instant, and there remains bitterness, and the malignity of Colloquintida. Every sin smiles in the first address, and carries light in the face, and hony in the lip, but *when we have well drunk, then comes that which is worse*, a whip with six strings, fears and terrours of conscience, and shame and displeasure, and a cautive disposition, and diffidence in the day of death. But when *after the manner of the purifying of the Christians* we fill our water-pots with water, watering our couch with our tears, and moistening our cheeks with the perpetual distillations of repentance, then CHRIST turns our water into wine, *first penitents and then communicants*, first waters of sorrow, and then the wine of the Chalice; first the justifications of correction, and then the sanctifications of the Sacrament, and the effects of the divine power, joy, and peace, and serenity, hopes full of confidence, and confidence without shame, and boldness without presumption; for JESUS keeps the *best wine* till the last, not onely because of the direct reservations of the highest joyes till the neerer approaches of glory, but also because our relishes are higher after a long fruition, then at the first Essays, such being the nature of grace, that it increases in relish, as it does in fruition, every part of grace being *new duty and new reward*.

The PRAYER.

O Eternal and ever blessed JESU, who didst choose Disciples, to be witnesses of thy life and miracles, so adopting man into a participation of thy great employment of bringing us to heaven by the means of a holy doctrine, be pleased to give me thy grace that I may love & revere their persons, whom thou hast set over me, and follow their faith, and imitate their lives, while they imitate thee, and that I also in my capacity and proportion may do some of the meaner offices of spiritual building, by prayers, and by holy discourses, and fraternal correction, and friendly exhortations, doing advantages to such souls with whom I shall converse: and
since

since thou wert pleased to enter upon the stage of the world with the commencement of mercy, and a miracle, be pleased to visit my soul with thy miraculous grace, turn my water into wine, my natural desires into supernatural perfections, and let my sorrows be turned into joyes, my sins into virtuous habits, the weakneses of humanity into communications of the Divine nature, that since thou keepst the best unto the last, I may by thy assistance grow from grace to grace, till thy gifts be turned to reward, and thy graces to participation of thy glory, O eternal and ever blessed F E S U. Amen.

DISCOURSE VII.

Of Faith.

N Athanaels faith was produced by an argument not demonstrative, not certainly concluding; CHRIST knew him, when he saw him first, and he beleev'd him to be the Messias; his faith was excellent, whatever the argument was. And if I beleve a God, because the Sun is a glorious body, or because of the variety of plants, or the fabrick and rare contexture of a mans eye, I may as fully assent to the Conclusion, as if my belief dwelt upon the Demonstrations made by the Prince of Philosophers in the 8 of his Physicks, and 12 of his Metaphysicks. This I premise as an inlet into the consideration concerning the faith of ignorant persons. For if we consider upon what easie terms most of us now are Christians, we may possibly suspect that either faith hath but little excellence in it, or we but little faith, or that we are mistaken generally in its definition. For we are born of Christian parents, made Christians at ten days old, interrogated concerning the articles of our faith by way of anticipation, even then when we understand not the difference between the Sun and a tallow candle; from thence we are taught to say our Catechisme, as we are taught to speak, when we have no reason to judge, no discourse to discern, no arguments to contest against a proposition, in case we be catechised into false doctrine; and all that is put to us, we beleve infinitely, and without choice, as children use not to choose their language; and as our children are made Christians, just so are thousands others made Mahumetans, with the same necessity, the same facility. So that thus far there is little thanks due to us for beleiving the Christian Creed, it was indifferent to us at first, and at last our education had so possess'd us, and our interest, and our no temptation to the contrary, that as we were dispos'd into this condition by providence, so we remain in it without praise or excellency. For as our beginnings are inevitable, so our progresse is imperfect, and insufficient, and what we begun by education we retain onely by custome, and if we be instructed in some slihter arguments to maintain the sect or faction of our cuntry religion, as it disturbs the unity of Christendome, yet if we examin and consider the account upon what sliht arguments we have taken up Christianity it self, (as that it is the religion of our Countrey, or that our fathers before us were of the same faith, or because the Priest bids us, and he is a good man, or for something else, but we know not what) we must needs conclude it the

good providence of GOD, not our choice, that made us Christians.

2. But if the question be, Whether such a faith be in it self good and acceptable, that relies upon *insufficient* and *unconvincing grounds*; I suppose this case of *Nathanael* will determine us, and when we consider, that faith is an *infused grace*, if GOD pleases to behold his own glory in our weakness of understanding, it is but the same thing he does in the instances of his other graces. For as GOD enkindles *charity* upon variety of means, and instruments, by a thought, by a chance, by a text of Scripture, by a natural tenderness, by the sight of a dying or a tormented beast: So also he may produce *faith* by arguments of a differing quality, and by issues of his providence he may engage us in such conditions, in which as our understanding is not great enough to choose the best, so neither is it furnished with powers to reject any proposition; and to believe well is an effect of a singular predestination, and is a gift in order to a grace, as that grace is in order to salvation. But the insufficiency of an argument, or disability to prove our religion is so far from disabling the goodness of an ignorant mans faith, that as it may be as strong as the faith of the greatest Scholar, so it hath full as much excellency, not of *nature*, but in *order to divine acceptance*. For as he, who believes upon the onely stock of education, made no election of his faith; so he, who believes what is demonstrably proved, is forced by the demonstration of his choice. *Neither* of them did *choose*, and *both* of them may equally *love* the article.

3. So that, since a small argument in a weak understanding does the same work, that a strong argument in a more sober and learned, that is, it convinces and makes faith, and yet neither of them is matter of choice; if the thing believed be good, and matter of duty or necessity, the faith is not rejected by GOD upon the weakness of the first, nor accepted upon the strength of the latter principles; when we are once in, it will not be enquired by what entrance we passed thither; whether GOD *leads* us, or *drives* us in, whether we come by *Discourse* or by *inspiration*, by the guide of an *Angel* or the conduct of *Moses*, whether we be *born* or *made* Christians, it is indifferent, so we be there, where we should be; for this is but the gate of duty, and the entrance to felicity. For *thus farre* faith is but an *act* of the *understanding*, which is a natural faculty, serving indeed as an instrument to godliness, but of it self no part of it; and it is just like fire producing its act inevitably, and burning as long as it can, without power to interrupt or suspend its action; and therefore we cannot be more pleasing to GOD for understanding rightly, then the fire is for burning cleerly: which puts us evidently upon this consideration, that Christian faith, that glorious duty, which gives to Christians a great degree of approximation to GOD by JESUS CHRIST, must have a great proportion of that ingredient which makes actions good or bad, that is, of choice and election.

4. For the *faith* of a Christian hath more in it of the *will* then of the *understanding*. Faith is that great mark of distinction, which separates and gives formality to the Covenant of the Gospel, which is a *law of faith*. The *faith* of a *Christian* is his *Religion*, that is, it is that whole conformity to the institution or Discipline of JESUS CHRIST, which distinguishes him from the believers of false religions. And to be one of the *faithful* signifies the same with being a *Disciple*, and that contains obedience as well as believing. For to the same sense are all those appellatives in Scripture [*the faithful*,

faithful, Brethren, Believers, the Saints, Disciples,] all representing the duty of a Christian; a *Believer* and a *Saint*, or a holy person, is the same thing, [*Brethren,*] signifies charity, and [*believers*] faith in the intellectual sense, [*the faithful* and *Disciples*] signify both; for besides the consent to the proposition, the first of them is also used for perseverance and sanctity, and the greatest of charity mixt with a confident faith up to the height of Martyrdome. *Be faithful unto the death* (said the holy Spirit) *and I will give thee the Crown of life.* And when the Apostles by way of abbreviation expresse all the body of Christian religion, they call it *faith working by love*, which also *S. Paul* in a parallel place calls a *New Creature*, it is a keeping of the *Commandments of G O D*; that is the faith of a Christian, into whose definition *charity* is ingredient, whose sense is the same with keeping of *G O D S* commandments; so that if we define faith, we must first distinguish it. The faith of a natural person, or the faith of Devils is a meer believing a certain number of propositions, upon conviction of the understanding. But the faith of a Christian, the faith that justifies, and saves him, is *faith working by charity*, or *faith keeping the Commandments of God*. They are *distinct faiths* in order to *different ends*, and therefore of different constitution, and the instrument of distinction, is charity or obedience.

And this great truth is clear in the perpetual testimony of holy Scripture. For *Abraham* is called the *Father of the faithful*, and yet our blessed Saviour told the Jews, that if they had been the *sons of Abraham* they would have done the *works of Abraham*, and therefore good works are by the Apostle called, the *footsteps of the faith of our Father Abraham*. For faith in every of its stages, at its first beginning, at its increment, at its greatest perfection is a duty made up of the concurrence of the will and the understanding, when it pretends to the Divine acceptance; Faith and repentance begin the Christian course. *Repent and believe the Gospel*, was the summe of the Apostles Sermons, and all the way after, it is, *faith working by love*. Repentance puts the first spirit and life into faith, and charity preserves it, and gives it nourishment, and increase; it self also growing by a mutual supply of spirits and nutriment from faith. Whoever does heartily believe a resurrection and life eternal upon certain conditions, will certainly endeavour to acquire the promises by the purchase of obedience and observation of the conditions. For it is not in the nature or power of man, directly to despise and reject so infinite a good: so that faith supplies charity with argument and maintenance, and charity supplies faith with life and motion: faith makes charity reasonable; and charity makes faith living and effectual. And therefore the old Greeks called Faith and Charity, a *miraculous chariot* or yoke, they bear the burthen of the Lord with an equal confederation; These are like *Hippocrates* twins, they live and dye together. Indeed faith is the first-born of the twins, but they must come both at a birth, or else they dye, being strangled at the gates of the womb. But if charity, like *Jacob*, lays hold upon his elder brothers heel, it makes a timely and a prosperous birth, and gives certain title to the eternal promises. For let us give the right of primogeniture to faith, yet *the blessing*, yea and *the inheritance* too, will at last fall to charity. Not that faith is disinherited, but that charity onely enters into the possession. The nature of faith passes into the excellency of charity, before

Gal. 5. 6. 6. 15.

1 Cor. 7. 19.

Gal. 5. 6.

5.

John 8. 39.

Rom. 4. 12.

Θαυμαστὴν ζυγοῖσθα.

Τὸ ἀγαθὸς μὲν εἶναι βέλτερον ἢ κακὸς ὁ Θεὸς ἔκ ἐν τῷ γένεσσι ἔθηκεν γεννησόμενον, ἀλλ' ἐν τῇ ἀρεστῇ τῶν αἰρημάτων. Just. M. resp. ad. octavo.

ὡς ἐν κλητῷ ὕμνῳ μέγιστος τῆς πολλοῦτας διασπαρῆσις. Chryl. l. 4. de Jac. c. d.

they

they can be rewarded, and that both may have their estimate, that which justifies and saves us keeps the name of *faith*, but doth not doe the deed till it hath the nature of *charity*: For to think well, or to have a good opinion, or an excellent or a fortunate understanding, intitles us not to the love of GOD, and the consequent inheritance, but to choose the ways of the Spirit and to relinquish the paths of darknesse, this is the way of the kingdom and the purpose of the Gospel, and the proper work of faith.

6. And if we consider upon what stock faith it self is instrumental and operative of salvation, we shall finde it is it self acceptable, because it is a duty, and commanded, and therefore it is an act of obedience, a work of the Gospel, a submitting the understanding, a denying the affections, a laying aside all interests, and a bringing our thoughts under the obedience of Christ. This the Apostle calls *the obedience of faith*, and it is of the same condition and constitution with other graces, all which equally relate to Christ, and are as firm instruments of union, and are washed by the blood of Christ, and are sanctified by his death, and apprehend him in their capacity and degrees, some higher, and some not so high: but *hope* and *charity* apprehend Christ in a measure and proportion greater then *faith*, when it distinguishes from them; so that if faith does the work of justification, as it is a meer relation to Christ, then so also does *hope* and *charity*; or if these are duties and good works, so also is faith, and they all being alike commanded in order to the same end, and encouraged by the same reward, are also accepted upon the same stock, which is, that they are acts of *obedience* and *relation* too, they obey Christ, and lay hold upon Christs merits, and are but several instances of the great duty of a Christian, but the *actions of several faculties* of the *new Creature*. But because Faith is the beginning grace, and hath influence and causality in the production of the other, therefore all the other as they are united in duty, are also united in their title and appellative; they are all called by the name of *faith*, because they are parts of faith, as faith is taken in the larger sense, and when it is taken in the strictest and distinguishing sense, they are effects and proper products by way of natural emanation.

7. That a good life is the genuine and true born issue of faith, no man questions, that knows himself the Disciple of the holy JESUS; but that obedience is the same thing with faith, * and that all Christian graces are parts of its bulk and constitution, is also the doctrine of the holy Ghost, and the Grammar of Scripture, making *faith* and *obedience* to be terms coincident and expressive of each other. For

* Fides (authore Cicero) est firma opinio: & est fida mandatorum executio. dicta est autem fides (ut ait idem Cicero de officiis) à fide, quod id fieri debeat quod dictum & promissum est.

- Rom. 1.16, 17. S. Paul, the power of God unto salvation to every believer, that is, faith is all that great instrument, by which GOD intends to bring us to heaven; and he gives this reason, *In the Gospel the righteousness of GOD is revealed from faith to faith*, for it is written, *The just shall live by faith*. Which discourse makes faith to be a course of sanctity and holy habits, a continuation of a Christians duty, such a duty as not onely gives the first breath, but by which a man lives the life of grace. *The just shall live by faith*; that is, such a faith as grows from step to step till the whole righteousness of GOD be fulfilled in it. From faith to faith (saith the Apostle) which S. Austin expounds, from faith believing, to faith obeying, from imperfect faith, to faith made perfect by

Ibid.
Ex fide annuntiantium Evangelium in fide obedientium Evangelio, S. Aug.

the

the animation of charity, that he *who is justified may be justified still*: for as there are several degrees and parts of justification, so there are several degrees of faith answerable to it, that in all senses it may be true, that by faith we are justified, and by faith we *live*, and by faith we are saved; for if we proceed *from faith to faith*, from believing to obeying from faith in the understanding to faith in the will, from faith barely assenting to the revelations of GOD, to faith obeying the commandments of GOD, from the body of faith to the soul of faith, that is, to faith formed and made alive by charity, then we shall proceed from justification, to justification; that is, from remission of sins to become the Sons of GOD, and at last to an actual possession of those glories, to which we were here consigned by the fruits of the holy Ghost.

And in this sense the holy JESUS is called by the Apostle, *The Author and Finisher of our Faith*, he is the principle, and he is the promoter, he begins our faith in revelations, and perfects it in Commandments; he leads us by the assent of our *understanding*, and finishes the work of his grace by a *holy life*: which S. Paul there expresses by its several constituent parts, as *laying aside every weight, and the sin that so easily begets us, and running with patience the race, that is set before us: resisting unto blood: striving against sin*, for in these things JESUS is therefore made our example, because he is *the author and finisher of our faith*; without these, faith is imperfect. But the thing is something plainer yet, for S. James says that faith lives not, but by charity; and the life or essence of a thing is certainly the better part of its constitution, as the soul is to a man. And if we mark the manner of his probation it will come home to the main point. For he proves that *Abrahams faith was therefore imputed to him for righteousness*, because he *was justified by works*; *Was not Abraham our Father justified by works, when he offered up his son? And the Scripture was fulfilled, saying, Abraham believed GOD, and it was imputed to him for righteousness, for faith wrought with* *his works, and made his faith perfect*; It was a dead and an imperfect faith, unless obedience gave it being, and all its integral or essential parts; so that Faith and Charity in the sense of a Christian are but one duty, as the Understanding & the Will are but one reasonable soul, only they produce several actions in order to one another, which are but *divers operations & the same spirit*.

Thus S. Paul describing the faith of the *Thessalonians* calls it that, *whereby they turned from Idols, and whereby they served the living GOD*; and the *faith of the Patriarchs believed the worlds Creation, received the promises, did miracles, wrought righteousness*, and did and suffered for many things, as make up the integrity of a holy life. And therefore *disobedience and unrighteousness* is called *want of faith*, and heresie which is opposed to faith is *a work of the flesh*, because faith it self is a work of righteousness; and I may enumerate no more particulars, the thing is so known, that the word *ἀπειθεῖα*, which in propriety of language signifies mispersuasion or infidelity, is rendered *disobedience*; and the *not providing for our families* is an act of *infidelity*, by the same reason and analogy, that obedience or charity and a holy life are the duties of a Christian, of a justifying faith; and although in the natural or philosophical sense, faith and charity are distinct habits, yet in the sense of a Christian and the signification of duty they are the same; for we cannot believe aright, as believing is in the Commandment, unless we live aright, for our faith is put upon the account just as it is made precious by charity; according to that rare saying of S. *Bartholomew*, recorded by the supposed

S. Denis,

8.
Heb. 12. 1.

ibid. v. 1.

James 2. 14, 22

verse 27.

9.
1 Thess. 1. 8,

9, 10.
Heb 11. per totum.

2 Thess. 3. 2.
Gal. 5. 20.

Colos. 3. 6.

1 Tim 5. 8.
vide etiam
1 Tim 1. 5. 10.

ἡ ἀγάπη θεοῦ
 ὡς ἐστὶν πρὸς ἡμᾶς
 καὶ ἐλάττωσι
 cap. 1. de myst.
 Theolog.

S. Denis, *Charity is the greatest and the least Theology*, all our faith, that is, all our religion is completed in the duties of universal charity; As our charity or our manner of living is, so is our faith. If our life be unholy, it may be the faith of Devils, but not the faith of Christians. For this is the difference.

10. The faith of the Devils hath more of the *understanding* in it, the faith of Christians more of the *will*: The Devils in their faith have better discourse, the Christians better affections: They in their faith have better arguments, we more charity: So that charity or a good life is so necessary an ingredient into the definition of a Christians faith, that we have nothing else to distinguish it from the faith of Devils: and we need no triall of our faith, but the examination of our lives. *If you keep the Commandments of GOD, then have you the faith of JESUS*, (they are immediate in S. Johns expression) but if you be *importune and ungodly*, you are in S. Pauls list amongst them, that *have no faith*. Every vice, that rules amongst us, and sullies the fair beauty of our souls, is a conviction of infidelity.

Apoc. 14 12.

2 Thess. 3. 2.

11.

For it was the faith of *Moses*, that made him despise the riches of *Egypt*; the faith of *Ioshua*, that made him valiant; the faith of *Ioseph*, that made him chaste: *Abrahams* faith made him obedient; *S. Mary Magdalens* faith made her penitent; and the faith of *S. Paul* made him travel so farre, and suffer so much, till he became a prodigy both of zeal and patience. Faith is a Catholicon, and cures all the distemperatures of the soul, *it overcomes the world*, (saith *S. Iohn*) *it works righteousness*, (saith *S. Paul*) *it purifies the heart*, (saith * *S. Peter*) it works miracles, (saith our blessed Saviour) miracles in *grace always*, as it did miracles in *nature at its first* publication; and whatsoever is good, if it be a grace, it is an act of faith, if it be a reward, it is the fruit of faith; so that as all the actions of man are but the productions of the soul, so are all the actions of the new man the effects of faith. For faith is the life of Christianity, and a good life is the life of faith.

* Act. 15. 9.

12.

Luke 18. 8.

Upon the grounds of this discourse we may understand the sense of that Question of our blessed Saviour, *When the son of man comes shall he finde faith on earth?* Truly just so much as he findes charity, and holy living, and no more. For then onely we can be confident that *faith is not failed from among the children of men*, when we feel the hearts of the primitive charity return, and the calentures of the first old devotion are renewed, when it shall be accounted honourable to be a servant of CHRIST, and a shame to commit a sinne; then, and then onely, our Churches shall be assemblies of the faithful, and the kingdomes of the world Christian Countreys. But so long as it is notorious, that we have made Christian religion another thing then what the holy JESUS designed it to be; when it does not make us live good lives, but it self is made a pretence to all manner of impiety, a stratagem to serve ends, the ends of covetousnesse, of ambition and revenge; when the Christian charity ends in killing one another for conscience sake, so that faith is made to cut the throat of charity, and our faith kills more then our charity preserves; when the humility of a Christian hath indeed a name amongst us, but it is like a *mute person* talk'd of onely; while ambition and rebellion, pride and scorne, self-seeking and proud understandings tranfact most of the great affairs of Christendom; when the custody of our senses is to no other purposes, but that no opportunity of pleasing them passe away; when our Oaths are like the fringes of our discourses

discourses, going round about him, as if they were ornaments and trimmings; when our blasphemies, profanation, sacrilege and irreligion are become scandalous to the very Turks and Jews; while our lusts are always habitual, sometimes unnatural; will any wise man think that we believe those doctrines of humility and obedience, of chastity and charity, of temperance and justice, which the Saviour of the world made sacred by his Sermon and example; or indeed any thing he either said or did, promised or threatened? For is it possible, a man with his wits about him and believing that he should certainly be damned (that is, be eternally tormented in body and soul, with torments greater then can be in this world) if he be a swearer, or lyer, or drunkard, or cheats his neighbour, that this man should dare to do these things; to which the temptations are so small, in which the delight is so inconsiderable, and the satisfaction so none at all?

Τὸ ἀπειλὴν ἢ
ἐπιβολὴν ἐκ τοῦ
πρὸς τὴν ἐκ-
πλήρωσιν ἐκεί-
νων τῶν ἐν-
τελών γίνεσθαι.
S. Chrylost. ad
Demetr.

We see by the experience of the whole world, that the believe of an honest man in a matter of temporal advantage makes us do actions of such danger and difficulty, that half so much industry and sufferance would ascertain us into a possession of all the promises Evangelical. Now let any man be asked, whether he had rather be *rich*, or be *saved*, he will tell you without all doubt, heaven is the better option, by infinite degrees: for it cannot be, that riches, or revenge, or lust should be directly preferred, that is, be thought more eligible then the glories of immortality. That therefore men neglect so great salvation, and so greedily run after the satisfaction of their baser appetites, can be attributed to nothing, but want of faith, they do not *heartily believe*, that heaven is worth so much; there is upon them a stupidity of spirit, and their faith is dull, and its actions suspended most commonly, and often interrupted, and it never enters into the will: so that the propositions are considered nakedly and precisely in themselves, but not as referring to us or our interests, there is nothing of faith in it, but so much as is the first and direct act of understanding, there is no consideration, nor reflexion upon the act or upon the person, or upon the subject: so that even as it is seated in the understanding, our faith is commonly lame, mutilous and imperfect, and therefore much more is it culpable, because it is destitute of all cooperation of the rational appetite.

13.

But let us consider the power and efficacy of worldly belief. If a man believes, that there is gold to be had in *Peru* for fetching, or pearls and rich jewels in *India* for the exchange of trifles, he instantly, if he be in capacity, leaves the wife of his bosom, and the pretty delights of children, and his own security, and ventures into the dangers of waters, and unknown seas, and freezings and calentures, thirst and hunger, pirates and shipwracks, and hath within him a principle strong enough to answer all objections, because he believes that riches are desirable, and by such means likely to be had. Our blessed Saviour comparing the Gospel to a Merchant man, that found a pearl of great price, and sold all to buy it, hath brought this instance home to the present discourse. For if we did as verily believe, that in heaven those great felicities, which transcend all our apprehensions, are certainly to be obtained by leaving our vices, and lower desires, what can hinder us, but we should at least do as much for obtaining those great felicities, as for the lesser, if the believe were equal? for if any man thinks he may have them without holiness and justice and charity, then he wants faith, for he believes not the saying of S. Paul; *follow peace with all men, and*

14.

Heb. 12. 14.
beli-

holinesse, without which no man shall ever see G O D. If a man believes learning to be the onely or chiefest Ornament and beauty of soules, that which will ennoble him to a faire employment in his owne time, and an honourable memory to succeeding ages, this if he believes heartily, it hath power to make him endure Catarrhes, goutes, hypochondriacal passions, to read till his eyes almost fixe in their orbes, to despise the pleasures of idlenesse, or tedious sports, and to undervalue whatsoever does not cooperate to the end of his faith, the desire of learning. Why is the Italian so abstemious in his drinkings, or the Helvetian so valiant in his fight, or so true to the Prince that employes him, but that they believe it to be noble *so* to be? If they believed the same, and had the same honourable thoughts of other virtues, they also would be as national as these. For faith will do its proper work: and when the understanding is peremptorily and fully determined upon the persuasion of a proposition, if the will should then dissent and choose the contrary, it were unnatural and monstrous, and possibly no man ever does so; for that men do things without reason and against their conscience, is because they have put out their light, and discourse their wills into the election of a sensible good, and want faith to believe truly all circumstances, which are necessary by way of predisposition for choice of the intellectual.

15. But when mens faith is confident, their resolution and actions are in proportion; for thus the faith of Mahumetans makes them to abstain from wine for ever: and therefore if we had the Christian faith, we should much rather abstain from drunkenesse for ever; It being an expresse rule Apostolical, *Be not drunke with wine, wherein is excessse.* The faith of the Circumcellians made them to run greedily to violent and horrid deaths as willingly as to a crown: for they thought it was the Kings high way to Martyrdom. And there was never any man zealous for his religion, and of an imperious bold faith, but he was also willing to dye for it; and therefore also by as much reason to live in it, and to be a strict observer of its prescriptions. And the stories of the strict sanctity, and prodigious sufferings, and severe disciplines, and expensive religion, and compliant and laborious charity of the primitive Christians, is abundant argument to convince us, that the faith of Christians is infinitely more fruitful, and productive of its univocal and proper issues, then the faith of hereticks, or the false religions of misbelievers, or the persuasions of secular persons, or the spirit of Antichrist; and therefore when we see men serving their Prince with such difficult and ambitious services, because they believe him able to reward them, though of his will they are not so certain; and yet so supinely negligent, and incurious of their services to G O D, of whose power and will to reward us infinitely, there is certainty absolute and irrespctive, it is certain probation, that we believe it not; for if we believe there is such a thing as heaven, and that every single mans portion of heaven is farre better then all the wealth of the world, it is morally impossible we should preferre so little before so great a profit.

16. Instance but once more. The faith of *Abraham* was instanced in the matter of confidence, or trust in the Divine promises: and, he being the father of the faithful, we must imitate his faith by a cleer dereliction of our selves, and our own interests, and an intire confident relying upon the divine goodnesse in all cases of our needs or danger. Now, this also is a trial of the verity of our faith, the excellency of our condition, and what title we have

have to the glorious names of *Christians* and *faithful* and *believers*. If our Fathers, when we were in pupillage and minority, or a true and an able friend, when we were in need, had made promises to supply our necessities, our confidence was so great, that our care determined. It were also well, that we were as confident of *G O D*, and as secure of the event, when we had disposed our selves to reception of the blessing, as we were of our friend or parents. We all profess that *G O D* is Almighty, that all his promises are certain, and yet when it comes to a pinch we find that man to be more confident, that hath ten thousand pounds in his purse, then he that reads *G O D S* promises over ten thousand times. *Men of a common spirit*, (saith *S. Chrysostome*) of an ordinary sanctity, will not steal, or kill, or lye, or commit adultery; but it requires a rare faith, and a sublimity of pious affections to believe, that *G O D* will work a deliverance, which to me seems impossible. And indeed *S. Chrysostome* hit upon the right. He had need be a good man and love *G O D* well, that puts his trust in him. For those we love we are most apt to trust; * and although trust and confidence is some-

times founded upon experience, yet it is also begotten and increased by love, as often as by reason and discourse. And to this purpose it was excellently said by *S. Basil*: That the knowledge which one man learneth of another is made perfect by continual use, and exercise, but that, which through the grace of *G O D* is engraffed in the minde of man, is made absolute by justice, gentleness and charity. So that if you are willing even in death to confesse not onely the articles, but in affliction and death to trust the promises; If in the lowest nakedness of poverty you can cherish your selves with expectatioⁿ of *Gods* promises and dispensation, being as confident of food and rayment, and deliverance or support, when all is in *G O D S* hand, as you are, when it is in your own; If you can be cheerful in a storm, smile when the world frowns, be content in the midst of spiritual desertions, and anguish of spirit, expecting all should work together for the best according to the promise; If you can strengthen your selves in *G O D*, when you are weakest, believe when ye see no hope, and entertain no jealousies or suspicions of *G O D*, though you see nothing to make you confident; then, and then onely, you have faith, which in conjunction with its other parts is able to save your souls. For in this precise duty of trusting *G O D* there are the rayes of hope, and great proportions of charity and resignation.

The summe is, that pious and most Christian sentence of the Author of 17.

the ordinary Glosse: To believe in *G O D* through *J E S U S C H R I S T* is by believing to love him, to adhere to him, to be united to him by charity and obedience, and to be incorporated into *Christ's* mystical body in the communion of Saints. I conclude this with collation of certain excellent words of *S. Paul*, highly to the present purpose. Examine your selves, Brethren, whether ye be in the faith; Prove your own selves: Well, but how? know you not your own selves how that *J E S U S C H R I S T*

is in you except ye be reprobates? There's the touchstone of faith. If *J E S U S C H R I S T* dwells in us, then we are true believers; If he does not, we are reprobates, we have no faith: But how shall we know whether *Christ* be in us or no? *S. Paul* tells us that too. If *Christ* be in you, the

Clarè cognoscere non adeo esse facile Deo soli re alia non assumpta credere propter eam que in nobis est cum mortali compage cognationem. Ab his autem purgari omnibus—non aut è Deo confidere magis & celestis animi est oris, & eius qui nullis amplius captatus carum quis videmus re non illecebris. Phil. Judæus. libr. Quis rerum Div. hztes.

* Ένεστ γδ πῶς τῆτε τῆ πνευμῶν ἰδὶ νόστημα τοῖς φίλοις μὴ πεπειθῆσθε. Ælchyl, Pro-meth.

Credere in Deum est credendo amare, credendo diligere, credendo in eum ire, & membris ejus mco, pō, an. Gioff. ord. in Rom. 4.

2 Cor. 13. 5.

Rom. 8. 10.

body is dead by reason of sinne, but the spirit is life because of righteousness. That's the Christians mark, and the Characteristick of a true believer; a death unto sin, and a living unto righteousness, a mortified body and a quickned spirit. This is plain enough, and by this we see, what we must trust to. A man of a wicked life does in vain hope to be saved by his faith, for indeed his faith is but equivocal and dead, which as to this purpose is just none at all; and therefore let him no more deceive himself. For (that I may still use the words of S. Paul) *This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in GOD might be careful to maintain good works.* For such, and such onely in the great scrutiny for faith in the day of doom, shall have their portion in the bosom of faithful Abraham.

Titus 3. 8.

THE PRAYER.

I.

O Eternal GOD, fountain of all truth and holiness, in whom to believe is life eternal, let thy grace descend with a mighty power into my soul, beating down every strong hold, and vainer imagination, and bringing every proud thought, and my confident and ignorant understanding into the obedience of JESUS: Take from me all disobedience and refractariness of spirit, all ambition and private and baser interests, remove from me all prejudice and weakness of persuasion, that I may wholly resign my understanding to the persuasions of Christianity; acknowledging thee to be the principle of truth, and thy word the measure of knowledge, and thy laws the rule of my life, and thy promises, the satisfaction of my hopes, and an union with thee to be the consummation of charity in the fruition of glory. Amen.

II.

Holy JESUS make me to acknowledge thee to be my LORD and Master, and my self a servant and Disciple of thy holy discipline and institution; let me love to sit at thy feet, and suck in with my ears and heart the sweetness of thy holy Sermons. Let my soul be shod with the preparation of the Gospel of peace, with a peaceable and docile disposition. Give me great boldness in the publick confession of thy name and the truth of thy Gospel, in despite of all hostilities and temptations; and grant I may always remember that thy Name is called upon me, and I may so behave my self, that I neither give scandal to others, nor cause disreputation to the honour of religion, but that thou mayest be glorified in me, and I by thy mercies after a strict observance of all the holy laws of Christianity. Amen.

III.

O Holy and ever blessed Spirit, let thy gracious influences be the perpetual guide of my rational faculties. Inspire me with wisdom and knowledge, spiritual understanding and a holy faith, and sanctifie my faith, that it may arise up to the confidence of hope, and the adherencies of charity, and be fruitful in a holy conversation; mortifie in me all peevishness and pride of spirit, all heretical dispositions, and whatsoever is contrary to sound doctrine; that when the eternal Son of GOD, the Author and finisher of our faith, shall come to make scrutiny and an inquest for faith, I may receive the promises laid up for them, that believe in the LORD JESUS, and waite for his coming in holiness and purity; to whom with the Father and thee, O blessed Spirit, be all honour and eternal adoration payed with all sanctity and joy and Eucharist now and for ever. Amen.

S E C T. XI.

Of Christs going to Jerusalem to the Pasſeover the first time after his manifestation, and what followed till the expiration of the office of JOHN the Baptist.



Immediately after this miracle JESUS abode a few days in Capernaum, but because of the approach of the great feast of Pasſeover he ascended to *Jerusalem*, and the first publick act of record, that he did, was an act of holy zeal and religion in behalfe of the honour of the temple. For divers Merchants and exchangers of money made the temple to be the market and the bank, and brought beasts thither to be sold for sacrifice

1.

against the great Paschal solemnity. At the sight of which JESUS, being moved with zeal and indignation, made a whip of cords, and drave the beasts out of the Temple, overthrew the accounting tables, and commanded them that sold the Doves to take them from thence. For his anger was holy, and he would mingle no injury with it, and therefore the Doves, which if let loose would be detrimental to the owners, he caused to be fairly removed; and published the religion of holy places, establishing their sacredness for ever by his first Gospel Sermon, that he made at *Jerusalem*. *Take these things hence, make not my Fathers house a house of merchandise, for it shall be called a house of prayer to all nations.* And being required to give a sign of his vocation, (for this being an action like the religion of the zealots among the Jews, if it was not attested by something extraordinary, might be abused into an excessse of liberty) he onely foretold the resurrection of his body after three days death, but he expressed it in the metaphor of the Temple. *Destroy this Temple, and I will build it again in three days*; he spake of the Temple of his body, and they understood him of the Temple at *Jerusalem*, and it was never rightly construed, till it was accomplished.

At this publick convention of the Jewish nation JESUS did many miracles, published himself to be the Messias, and persuaded many disciples, amongst whom was *Nicodemus* a Doctor of the Law, and a ruler of the nation; he came by night to JESUS and affirmed himself to be convinced by the miracles, which he had seen, *for no man could do those miracles except GOD be with him.* When JESUS perceived his understanding to be so far disposed, he began to instruct him in the great secret and mysteriounesse of regeneration, telling him that every production is of the same nature and condition with its parent; from flesh comes flesh and corruption, from the spirit comes spirit and life and immortality. And nothing from a principle of nature could arrive to a supernatural end, and therefore the onely door to enter into the Kingdome of GOD was water by the manuduction of the Spirit, and by this regeneration we are put into a new capacity, of living a spiritual life in order to a spiritual and supernatural end.

2.

3. This was strange philosophy to *Nicodemus*; but JESUS had him not
 “ to wonder, for this is not a work of humanity but a fruit of Gods spirit,
 “ and an issue of predestination. *For the spirit bloweth, where it listeth*; and
 “ is as the wind, certain and notorious in the effects, but secret in the prin-
 “ ciple and in the manner of production; and therefore this doctrine was
 “ not to be estimated by any proportions to natural principles or experi-
 “ ments of sense, but to the secrets of a new Metaphysicks, and abstracted,
 “ separate speculations. Then Christ proceeds in his Sermon, telling him
 “ there are yet higher things for him to apprehend and believe; for this in
 “ respect of some other mysteriousness of his Gospel, was but as earth in
 “ comparison of heaven. Then he tells of his own descent from heaven, fore-
 “ tells his death and ascension, and the blessing of redemption, which he
 “ came to work for mankind; he preaches of the love of the Father, the
 “ mission of the Son, the rewards of faith, and the glories of eternity. He
 “ upbraids the unbelieving and impenitent, and declares the differences of a
 “ holy and a corrupt conscience, the shame and fears of one, the confidence
 “ and serenity of the other. And this is the summe of his Sermon to *Nico-*
demus, which was the fullest of myserie and speculation and abstracted
 senses of any, that he ever made, except that which he made immediately
 before his passion, all his other Sermons being more practical.

4. From *Jerusalem* JESUS goeth into the country of *Judea*, attended
 by divers Disciples, whose understandings were brought into subjection
 and obedience to Christ, upon confidence of the divinity of his miracles.
 There his Disciples did receive all comers and baptized them, as *Iohn* at
 the same time did, and by that ceremony admitted them to the Discipline
 and institution according to the custome of the Doctors and great Prophets
 among the Jews, whose baptizing their Scholars, was the ceremony of their
 admission. As soon as *Iohn* heard it, he acquitted himself in publick by re-
 newing his former testimony concerning JESUS, affirming him to be
 “ the Messias, and now the time was come, that Christ must increase, and
 “ the Baptist suffer diminution; for Christ came from above, was above all,
 “ and the summe of his doctrine was that which he had heard and seen
 “ from the Father, whom GOD sent to that purpose, to whom GOD
 “ had set his seal, that he was true, who spake the words of GOD, whom
 “ the Father loved, to whom he gave the Spirit without measure. and into
 “ whose hands GOD had delivered all things; this was he, whose testi-
 “ mony the world received not: And that they might know not onely what
 person they slighted, but how great salvation also they neglected, he summes
 up all his Sermons, and finishes his mission with this saying, *He that belie-*
*vet*h on the Son hath everlasting life: and he that believeth not on the Son, shall
 “ not see life, but the wrath of GOD abideth on him.

John 3. 36.

5. For now that the Baptist had fulfilled his office of bearing witness
 unto JESUS, GOD was pleased to give him his writ of ease, and
 bring him to his reward upon this occasion. *Iohn* who had so learned to
 despise the world, and all its exterior vanities and impertinent relations,
 did his duty justly and so without respect of persons, that as he reprov-
 ed the people for their prevarications, so he spared not *Herod* for his, but ab-
 staining from all expresses of the spirit of scorn and asperity, mingling no
 discontents, interests nor mutinous intimations with his Sermons, he told

Herod

*Herod it was not lawfull for him to have his * Brothers wife.* For which Sermon he felt the furies and malice of a womans spleen, was cast into prison, and about a year after was sacrificed to the scorn and pride of a lustful woman, and her immodest daughter, being at the end of the second year of CHRIST'S preaching beheaded by *Herods* command, who would not retract his promise, because of his honour and a rash vow he made in the gayety of his lust, and complacencies of his riotous dancings. His head was brought up in a dish, and made a festival present to the young girl (who gave it to her mother) a cruelty that was not known among the barbarisms of the worst of people, to mingle banquetings with blood, and fights of death; an insolency and inhumanity, for which the Roman Orators accused *Q. Flaminius* of treason, because to satisfy the wanton cruelty of *Placencia* he caused a condemned slave to be killed at supper: and which had no precedent but in the furies of *Marius*, who caused the head of the Consul *Antonius* to be brought up to him in his feasts, which he handled with much pleasure and insolency.

* Montanus, & cum his Te-
tul. adv. Marcion l. 4. c. 34. avint Philo-
puni d. f. unctum fuisse. & inde probare fati-
gunt secundas nuptias illicitas esse. Sed hoc
tam epist. i. f. unde ut agnis abo. C. i. h. h. h.
Tertullianus abstineat abs tam iniqua i. c. i. t. a. t. i. o. n. e.
Marcionem autem Evangelium negantem hoc
obtinere in facilius.

Senec. contro-
v. l. 5. Livius l. 39.
Plu. in Mario.

But Gods judgments which sleep not * long, found out *Herod*, and mar- ked him for a curse. For the wife of *Herod*, who was the daughter of *Aretas* a King of *Arabia Petrea*, being repudiated by passion with *Herodias*, provoked her father to commence a war with *Herod*, who prevailed against *Herod* in a great battel, defeating his whole army, and forcing him to an inglorious flight: which the Jews generally expounded to be a judgement on him for the unworthy, and barbarous execution and murder of *John* the Baptist: GOD in his wisdom and severity making one sin to be the punishment of another, and neither of them both to pass without the signature of a curse. And *Nicephorus* reports, that the dancing daughter of *Herodias* passing over a frozen lake, the ice brake, and she fell up to the neck in water, and her head was parted from her body, by the violence of the fragments shaken by the water and its own fall, and so perished; GOD having fitted a judgment to the analogy, and representment of her sinne. *Herodias* her self with her adulterous Paramour *Herod* were banished to *Iyons* in *France* by decree of the Roman Senate, where they lived ingloriously and dyed miserably, so paying dearly for her triumphal scorn superadded to her crime of murder: for when she saw the head of the Baptist, which her daughter *Salome* had presented to her in a charger, she thrust the tongue through with a needle, as *Fulvia* had formerly done to *Cicero*. But her self paid the charges of her triumph.

6.
* "Οσις ὁ θνητῶν μέμεθ' ἢ τὰ θεῶν ἢ π
οὐκ εὐδύς, ἀλλὰ πῶ χεῖνῳ μετέρχθ')
τὰς μὲν διμῆεις, ἀεὶ φάσιν ὀσακκοσάτω.
Ἐὶ γὰρ παραλίμ' ἦσαν αἱ πτωχεῖαι,
πολλοὶ διὰ φόβου, καὶ εἰ δὲ εὐσεβῆ τρέπον
θεῶν σέβειν' ἀν' αὐτῶν ἢ τ' ἡμαρτίας
"Απώθεν νόστι, τῆ φύσει χρεῶν') βεσπί:
"Οταν ὁ φασαδῶσιν, ὀφθέντες κακοὶ
τίμησι πωνάς ὑπέρισιν ἐν χεῖνοις.

Theocret,

Jof. anti. l. 18.
c. 7. lib. 1. hist.
c. 20.

AD. SECT. II.

*Considerations upon the first journey of holy the JESUS
to Jerusalem, when he whipt the Merchants
out of the Temple.*

1. **W**hen the Feast came, and JESUS was ascended up to *Ferusalem*, the first place we finde him in, is the Temple, where not onely was the *arca* and Court of Religion, but by occasion of publick conventions, the most oportune scenè for transaçon of his commission and his Fathers businesse. And those Christians, who have been religious and affectionate even in the circumstances of piety, have taken this for precedent, and accounted it a good expresse of the regularity of their devotion and order of piety, at their first arrival to a city to pay their first visits to GOD, the next to his servant the President of religious rites; first they went into the Church and worshipt, then to the Angel of the Church, to the Bishop, and begd his blessing, and having thus commenced with the auspiciousnesse of religion, they had better hopes, their just affairs would succeed prosperously, which after the rites of Christian Countries had thus been begun with devotion and religious order.

2. When the holy JESUS entred the Temple, and espied a Mart kept in the holy Sept, a Fair upon holy ground, he who suffered no transportations of anger in matters and accidents temporal, was born high with an extasie of zeal, and according to the custome of the zealots of the nation, took upon him the office of a private infliction of punishment in the cause of GOD, which ought to be dearer to every single person then their own interest and reputation. What the exterminating Angel did to *Heliodorus*, who came into the Temple upon design of sacrilege, that the meekest JESUS did to them, who came with acts of profanation; he whipt them forth; and as usually good laws spring from ill manners, and excellent Sermons are occasioned by mens iniquities, now also our great Master upon this accident, asserted the sacrednesse of holy places in the words of a Prophet, which now he made a lesson Evangelical, *My house shall be called an house of prayer to all nations.*

3. The beasts and birds there sold were brought for Sacrifice, and the banks of money were for the advantage of the people that came from far, that their returns might be safe and easie, when they came to *Ferusalem* upon the employments of Religion. But they were not yet fit for the Temple, they who brought them thither purposed their own gain, and meant to passe them through an unholy usage, before they could be made *anathemata*, vows to GOD: and when Religion is but the purpose at the second hand, it cannot hallow a Lay design, and make it fit to become a religious ministry, much lesse sanctifie an unlawful action. When *Rachel* stole her Fathers gods, though possibly she might do it of zeal against her Fathers superstition, yet it was occasion of a sad accident to her self. For the Jews say, that *Rachel* dyed in child-birth of her second son because of that imprecation of *Jacob*, *With whomsoever thou findest thy gods, let him not live.* *Saul*

pretended sacrifice, when he spared the fat cattel of *Amalek*, and *Micah* was zealous, when he made him an Ephod and a Teraphim, and meant to make himself an image for religion, when he stole his mothers money : but these are colours of religion, in which not onely the world, but our selves also are deceived by a latent purpose, which we are willing to cover with a remote design of religion, lest it should appear unhandfome in its own dressing. Thus some believe a covetousnesse allowable, if they greedily heap treasure with a purpose to build Hospitals or Colledges ; and sinister acts of acquiring Church livings are not so soon condemned, if the design be to prefer an able person ; and actions of revenge come near to piety if it be to the ruin of an ungodly man ; and indirect proceedings made sacred if they be for the good of the holy cause. This is profaning the Temple with beasts brought for sacrifices, and dishonours GOD by making himself accessory to his own dishonour as far as lyes in them, for it deserves him with a pretence of religion : and but that our hearts are deceitful we should easily perceive, that the greatest businesse of the letter is written in postscript ; the great pretence is the least purpose, and the latent covetousnesse or revenge, or the secular appendix is the main engiue to which the end of religion is made but instrumental and pretended. But men, when they sell a mule, use to speak of the horse, that begat him, not of the asse, that bore him.

The holy JESUS made a whip of cords to represent and to chastise the implications and enfoldings of sinne and the cords of vanity. 1. There are some finnes, that of themselves are a whip of cords, those are the crying finnes, that by their degree and malignity speak loud for vengeance, or such as have great disreputation, and are accounted the basest issues of a captive disposition, or such which are unnatural, and unusual, or which by publick observation are marked with the signature of divine judgments. Such are murder, oppression of widowes and orphans, detaining the labourers hire, lusts against nature, parricide, treason, betraying a just trust in great instances and base manners, lying to a King, perjury in a Priest, these carry *Cains* mark upon them, or *Judas* his sting, or *Manasses* sorrow, unlesse they be made impudent by the spirit of obduration. 2. But there are some finnes, that bear shame upon them and are used as correctives of pride and vanity, and if they do their cure, they are converted into instruments of good, by the great power of the Divine grace ; but if the spirit of the man grows impudent and hardned against the shame, that which commonly follows is the worst string of the whip, a direct consignment to a reprobate spirit. 3. Other sins there are, for the chastising of which CHRIST takes the whip into his own hand, and there is much need ; when finnes are the customes of a nation and mark'd with no exteriour disadvantage, or have such circumstances of encouragement that they are unapt to disquiet a conscience, or make our beds uneasy till the pillows be softned with penitential showers. In both these cases the condition of a sinner is sad and miserable. For it is a fearful thing to fall into the hands of the living GOD, his hand is heavy, and his sword is sharp, and pierces to the dividing the marrow and the bones ; and he that considers the distance infinite between GOD and us, must tremble when he remembers, that he is to feel the issues of that anger, which he is not certain whether or no it will destroy him infinitely and eternally. 4. But if the whip be given into our hands, that we become executioners of the Divine wrath, it is sometimes worse, for we seldom
strike

strike our selves for emendation, but adde a sinne to sinne, till we perish miserably and inevitably. G O D scourges us often into repentance, but when a sin is the whip of another sinne, the rod is put into our hands, who like blinde men strike with a rude and undiscerning hand, and because we love the punishment, doe it without intermission, or choice, and have no end but ruine.

Psal. 78. 34.

When the holy J E S U S had whipt the Merchants in the Temple, they took away all the instruments of their sin. For a judgement is usually the commencement of repentance; love is the last of graces, and seldome at the beginning of a new life, but is reserved to the perfections and ripeness of a Christian. We begin in fear, *The fear of the L O R D is the beginning of wisdom; When he smote them, then they turned, and enquired early after G O D;* and afterwards the impresses of fear continue like a hedge of thornes about us, to restrain our dissolutions within the awfulness of the Divine Majesty, that it may preserve what was from the same principle begun. This principle of their emendation was from G O D, and therefore innocent and holy, and the very purpose of Divine threatnings is, that upon them as upon one of the great hinges, the piety of the greatest part of men should turn; and the effect was answerable; but so are not the actions of all those who follow this precedent in the tract of the letter. For indeed there have been some reformations, which have been so like this, that the greatest alteration which hath been made was, that they carried all things out of the Temple, the money, and the Tables, and the sacrifice, and the Temple it self went at last. But these mens scourge is to follow after, and C H R I S T the Prince of the Catholick Church will provide one of his own contexture, more severe then the stripes which *Heliodorus* felt from the infliction of the exterminating Angel. But the holy Spirit of G O D, by making provision against such a reformation, hath prophetically declared the aptnesses which are in pretences of religious alterations to degenerate into sacrilegious desires. *Thou that abhorrest idols, dost thou commit sacrilege?* In this case there is no amendment, onely one sin resignes to another, and the person still remains under its power, and the same dominion.

Rom. 1. 22.

The P R A Y E R.

O Eternal J E S U, thou bright image of thy Fathers glories, whose light did shine to all the world, when thy heart was inflamed with zeal and love of G O D, and of religion, let a coal from thine altar, fan'd with the wings of the holy Dove, kindle in my soul such holy flames, that I may be zealous of thy honour and glory, forward in religious duties, earnest in their pursuit, prudent in their managing, ingenuous in my purposes, making my religion to serve no end, but of thy glories, and the obtaining of thy promises; and so sanctifie my soul and my body, that I may be a holy temple, fit and prepared for the inhabitation of thy ever blessed Spirit, whom grant, that I may never grieve by admitting any impure thing to desecrate the place, and unhallow the courts of his abode; but give me a pure soul in a chaste and healthful body, a spirit full of holy simplicity, and designs of great ingenuity, and perfect religion, that I may intend what thou commandest,
and

and may with proper instruments prosecute what I so intend, and by thy aides may obtain the end of my labours, the rewards of obedience and holy living, even the society and inheritance of JESUS in the participation of the joys of thy temple, where thou dwellest and reignest with the Father and the Holy Ghost, O eternal JESUS. Amen.

DISCOURSE VIII.

Of the Religion of holy places.

THe holy JESUS brought a divine warrant for his zeal. The selling sacrifices, and the exchange of money, and every Lay employment did violence and dishonour to the temple, which was hallowed to ecclesiastical ministeries, and set apart for offices of Religion, for the use of holy things, for it was GODS house; and so is every house by public designation separate for prayer, or other uses of Religion, it is GODS house, [*My house*] GOD had a propriety in it, and had set his mark on it, even his own name. And therefore it was in the Jews Idiome of speech called *the mountain of the LORDS house*, and *the house of the LORD* by David frequently; GOD had put his name into all places appointed for solemn worship, *In all places where I record my name, I will come unto thee and* Exod. 10.24. *blesse thee.* For GOD, who was never visible to mortal eye, was pleased to make himself present by substitution of his Name; that is, in certain places he hath appointed, that his name shall be called upon, and by promising and imparting such blessings, which he hath made consequent to the invocation of his name, hath made such places to be a certain determination of some special manner of his presence. For Gods name is not a distinct thing from himself, not an Idea, and it cannot be put into a place in literal signification; the expression is to be resolved into some other sense; GODS name is that, whereby he is known, by which he is invoked, that which is the most immediate publication of his essence, nearer then which we cannot go unto him; and because GOD is essentially present in all places, when he makes himself present in one place more then another, it cannot be understood to any other purpose, but that in such places he gives special blessings, and graces, or that in those places he appoints his name, that is, himself specially to be invoked.

So that when GOD puts his name in any place by a special manner, it signifies, that there himself is in that manner; but in separate and hallowed places GOD hath expressed, that he puts his name, with a purpose it should be called upon, therefore in plain signification, it is thus; in consecrate places GOD himself is present to be invoc'd; that is, there he is most delighted to hear the prayers we make unto him. For all the expressions of Scriptures, of *GODS houses, the tabernacle of GOD, GODS dwellings, putting his name there, his sanctuary*; are resolved into that saying of GOD to Solomon, who prayed, that he would hear the prayers of necessitous people in that place: GOD granting the request expressed it thus, *I have sanctified the house, which thou hast built*: that is, the house, 1 Kings 7: which

which thou hast designed for my worship, I have design'd for your blessing; what you have dedicated, I have accepted; what you have consecrated, I have hallowed; I have taken it to the same purpose, to which your desires and designation pretended it in your first purposes and expence. So that since the purpose of man in separating places of worship is, that thither by order and with convenience and in communities of men GOD may be worshipp'd and pray'd unto, GOD having declared, that he accepts of such separate places to the same purposes, says that there he will be call'd upon, that such places shall be places of advantage to our devotions in respect of humane order and Divine acceptance and benediction.

3.

Now these are therefore GODS houses, because they were given by men, and accepted by GOD for the services of GOD and the offices of religion. And this is not the effect, or result of any distinct covenant GOD hath made with man in any period of the world, but it is merely a favour of GOD either hearing the prayer of dedication, or complying with humane order or necessities. For there is nothing in the Covenant of *Moses* law, that by virtue of special stipulation makes the assignment of a house for the service of GOD to be proper to *Moses* rite. Not onely because GOD had special memorials and determinations of this manner of his presence before *Moses* law, as at *Bethel*, where *Jacob* laid the first stone of the Church, (nothing but a stone was GODS memorial) and the beginning and first rudeness of a temple; but also because after *Moses* law was given, as long as the nation was ambulatory, so were their places and instruments of religion; and although the ark was not confin'd to a place till *Solomons* time, yet GOD was pleas'd in this manner to confine himself to the ark; and in all places where-ever his name was put, even in synagogues and oratories and threshing floors, when they were hallow'd with an altar and Religion, thither GOD came, that is, there he heard them pray, and answer'd and bless'd accordingly, still in proportion to that degree of religion, which was put upon them; And those places, when they had once entertain'd Religion, grew separate and sacred for ever; for therefore *David* bought the threshing-floor of *Araunah*, that it might never return to common use any more; for it had been no trouble or inconvenience to *Araunah* to have us'd his floor for one solemnity; but he offer'd to give it, and *David* resolv'd to buy it, because it must of necessity be alien'd from common uses to which it could never return any more, when once it had been the instrument of a religious solemnity; and yet this was no part of *Moses* law, that every place of a temporary Sacrifice should be holy for ever. *David* had no guide in this, but right reason and the religion of all the world. For such things which were great instruments of publick ends, and things of highest use, were also in all societies of men of greatest honour, and immur'd by reverence and the security of Laws. For honour and reputation is not a thing inherent in any creature, but depends upon the estimate of GOD or men, who either in diffusion or representation become fountains of a derivative honour. Thus some men are honourable, that is, those who are fountains of honour in civil account, have command'd that they shall be honour'd. And so places and things are made honourable; that as honourable persons are to be distinguish'd from others by honourable usages and circumstances proper to them, so also should places and things (upon special reason separate) have an usage proper to them, when by a publick

*Nec fortuitum
Ipe vere aspi-
ciem Leges sine-
bant, oppida
publico sumptu
jubentes. & Do-
orum Tempa
novo decore
saxo. Hor. l. 2.
od. 15.*

publick instrument or Minister they are so separated. No common usage then, something proper to tell what they are, and to what purposes they are designed, and to signifie their separation and extraordinariness. Such are the person of the Prince, the Archives and Records of a Kingdom, the walls and great defences of the Imperial City, the Eagles and Ensignes of war amongst the Romans, and above *all things*, though not above *all persons*, the Temples and Altars, and all the instruments of Religion. And there is much reason in it. For thus a servant of a King, though his employment be naturally mean, yet is more honourable, because he relates to the most excellent person; and therefore much more those things which relate to GOD. And though this be the reason why it should be so, yet for this and other reasons, they that have power, that is, they who are acknowledged to be the fountains, and the channels of honour, I mean the supreme power, and publick fame have made it actually to be so. For whatsoever all wise men, and all good men, and all publick societies, and all supreme authority hath commanded to be honoured, or rever'd, that is honourable and reverend, and this honour and reverence is to be expressed according to the customes of the nation, and instruments of honour proper to the nature of the thing or person respectively. Whatsoever is esteemed so, is so; because Honour and Noble separations are relative actions and termes, creatures and productions of fame, and the voyce of Princes and the sense of people; and they who will not honour those things or those persons which are thus decreed to be honourable, have no communications with the civilities of humanity, or the guises of wise Nations: They do not *give honour to whom honour belongs*. Now that which in civill account we call [*honourable*] the same in religious account we call [*sacred*] for by both these words we mean things or persons made separate and retired from common opinion, and vulgar usages by reason of some excellency really inherent in them (such as are excellent men) or for their relation to excellent persons, or great ends, publick or religious,* (and so servants of Princes, and Ministers of Religion, and its instruments and utensils are made honourable, or sacred) and the expressions of their honour are all those actions and usages which are contrary to despiight, and above the usage of vulgar things or places. (^a) Whatsoever is sacred, that is honourable for its religious relation; and whatsoever is honourable, that also is sacred (that is, separate from the vulgar usages and account) for its civill excellency or relation. The result is this, that when publick authority, or the consent (^b) of a Nation hath made any place sacred for the uses of Religion, we must esteem it sacred, just as we esteem persons honourable who are so honoured. And thus are Judges and the very places of Judicature, the Kings presence chamber, the Chaire of State, the Senate-house, the Royal Ensignes of a Prince, whose gold and purple in its natural capacity hath in it no more dignity then the money of the bank, or the cloth of the Mart; but it hath much more for its signification and relative use. And it is certain, these things whose excellency depends upon their relation, must receive the degree of their honour in that proportion they have to their terme and foundation; and therefore what belongs to God (as holy places of Religion) must rise highest in this account: I mean higher then any other places. And this is besides the honour which GOD hath

* Religiosum est quod propter sanctitatem aliquam, a ceteris ac seorsum à nobis est: et hoc à se vel nigro ubi dicitur, tanquam eximie à cetero. Gel. lib. 4. c. 9.

^a Cœmonie
D. n. m. s. sanctitas
Regum. Jul.
Cæsar apud
Sueton.

^b Ex lege cuiusque civitatis jubentur Dii col. Dicitur s. Sapient. apud Xenophon. Σπέρδεν βίη δύνει εγεία τὴ μέγιστε ἐκείστος αὐτῶν. Epit. c. 38.

put upon them, by his presence and his title to them, which in all religions he hath signified to us.

4. Indeed among the Jews, as GOD had confined his Church and the rites of religion to be used only in communion, and participation with the nation, so also he had limited his presence, and was more sparing of it, then in the time of the Gospel his Son declared he would be. *It was said of old, that at Jerusalem men ought to worship*, that is, by a solemn, publick and great address in the capital exprestes of Religion, in the distinguishing rites of Liturgy, for else it had been no new thing. For, *in ordinary prayers* GOD was then, and long before, pleased to hear *Jeremy* in the dungeon, *Manasses* in prison, *Daniel* in the Lyons den, *Jonas* in the belly of the deep, and in the offices, yet more solemn in the *Proseucha*, in the houses of prayer which the Jews had, not only in their dispersion, but even in Palestine for their diurnal and nocturnal offices: But when the holy JESUS had broken down the partition wall, then the most solemn Offices of Religion were as unlimited as their *private devotions* were before; for where ever a Temple should be built, thither GOD would come, if he were worshipped *spiritually*, and *in truth*, that is, according to the rites of CHRIST, (who is grace and truth) and the dictate of the Spirit and analogy of the Gospel. All places were now alike to build Churches in, or *memorials* for GODS, GODS houses. And that our blessed Saviour discoursed of places of publick worship to the woman of *Samaria* is notorious, because the whole question was concerning the great addresses of *Moses* rites, whether at *Jerusalem* or Mount *Gerizim*, which were the places of the right and the schismatical temple, the confinements of the whole religion: and in antithesis, Jesus said, nor here nor there shall be the solemnities of address to GOD, but in all places you may build a temple, and God will dwell in it.

5. And this hath descended from the first beginnings of religion down to the consummation of it in the perfections of the Gospel. For the Apostles of our LORD carryed the offices of the Gospel into the Temple of *Jerusalem*, there they preached and prayed, and payed vows, but never, that we read of, offered sacrifice; which shews that the offices purely Evangelical were proper to be done in any of GODS proper places, and that thither they went not in compliance with *Moses* rites, but meerly for Gospel duties, or for such offices, which were common to *Moses* and Christ, such as were prayers, and vows. While the Temple was yet standing they had peculiar places for the assemblies of the faithfull, where either by accident, or observation, or religion, or choice, they met regularly. And I instance in the house of *John* surnamed *Mark*, which as *Alexander* reports in the life of Saint *Barnabas* was consecrated by many actions of religion, by our blessed Saviours eating the Passover, his institution of the holy Eucharist, his farewell Sermon, and the Apostles met there in the octaves of Easter, whither CHRIST came again, and hallowed it with his presence; and there to make up the relative sanctification compleate, the holy Ghost descended upon their heads in the feast of Pentecost, and this was erected into a fair fabrick, and is mentioned as a famous Church by Saint *Ferome*, and *V. Bede*; in which, as *Adrichomius* addes, *S. Peter* preached that Sermon, which was miraculously prosperous in the conversion of three thousand; there *S. James* Brother of our LORD was consecrated first Bishop of *Jerusalem*; *S. Stephen* and the other six were there ordained Deacons; there the Apostles kept their first Council, and compiled their Creed, by these actions

Epist. 27.
De locis Sanctis.
c. 3.
In dejesu. pt. Hi-
erol. n. 6.

actions and their frequent conventions shewing the same reason, order and prudence of religion in assignation of special places of Divine service, which were ever observed by all the nations, and religions, and wise men of the world. And it were a strange imagination to fancy, that in Christian Religion there is any principle contrary to that wisdom of God, and all the world, which for order, for necessity, for convenience, for the solemnity of worship hath set apart places for G O D and for religion. Private prayer had always an unlimited residence and relation, even under *Moses* Law; but the publick solemn prayer of sacrifice in the Law of *Moses* was restrained to one Temple; in the law of Nature it was not confined to one, but yet determined to publick and solemn places; and when the holy *Jesus* disparked the inclosures of *Moses*, we all returned to the permissions and liberty of the Natural law, in which although the publick and solemn prayers were confined to a Temple, yet the Temple was not confined to a place; but they might be any where, so they were at all; instruments of order, conveniences of assembling, residences of religion; and G O D who always loved order, and was apt to hear all holy and prudent prayers (and therefore also the prayers of consecration) hath often declared that he loves such places, that he will dwell in them; not that they are advantages to him, but that he is pleased to make them so to us. And therefore all Nations of the world built publick houses for religion; and since all ages of the Church* did so too, it had need be a strong and a convincing argument, that must shew they were derived. And if any man list to be contentious, he must be answered with *S. Pauls* reproof, *We have no such custome, nor the Churches of G O D.*

* Omnes ad orandum in idem loci convenire: sit una communis peccatio, una mens, una spes quispriam ad Tem-

in charitate, & fide inculpatâ in Christum Jesum, quo vivit et est prestantius. Omnes velut unus quispriam ad Templum Dei concurrunt velut ad unum altare, ad unum Jesum Christum &c. S. Ignat. ad Magni.

Thus *S. Paul* reproved the *Corinthians* for despising the Church of G O D by such uses, which were therefore unfit for Gods, because they were proper for their own, that is, for common houses. And although they were at first, and in the descending ages so afflicted by the tyranny of enemies, that they could not build many Churches, yet some they did, and the Churches themselves suffered part of the persecutiõ. For so *Eusebius* reports, that when under *Severus* and *Gordianus*, *Philip* and *Galerius* the Christian affairs were in a tolerable condition, they built Churches in great number and expence. But when the persecution waxed hot under *Diocletian*, down went the Churches upon a design to extinguish, or disadvantage the religion. *Maximinus* gave leave to rebuild them. Upon which rescript (saith the story) the Christians were overjoyed, and raised them up to an incredible height, and incomparable beauty. This was Christian Religion then, and to it hath continued ever since, and unless we should have new reason and new revelation, it must continue so till our Churches are exchanged for thrones, and our Chappels for seats placed before the Lamb, in the eternal Temple of celestial *Jerusalem*.

6. 1 Cor. 11. 22.

† Kai dh dñl-
somen Sndhē-
as te pūlas
xi xal xēus ē-
dēs, anagē-
dēs ē pēias
pēliklasō.

ἡμεῖς, ἐς χερσέσφον εἶπον ἀνήλθοιμῶ, ὅσον Ὁμῆρῳ τὸν Μεγέλαον φησὶ. Lucian. Philopat. de templo Christiano.

And to this purpose it is observed, that the holy JESUS first ejected the beasts of Sacrifice out of the Temple, and then proclaimed the place holy, and the scene of representing prayers, which in type intimates the same thing which is involved in the expression of the next words, My house shall be called the house of prayer to all Nations; now and for ever, to the

7.

Jews and to the Gentiles in all circumstances and variety of *time* and *nation*, GODS houſes are holy in order to holy uſes; the time as unlimited as the nations were indefinite and univerſal; which is

Quod ab omnibus gentibus obſervatum eſt id non niſi à Dio ſanctum eſt. Socrates.
Χρόνος κερταθὲν ὕθ' ὅτι γένος κ' ἑθνοποιίας ἰσοπέτερον. Nicet. Τῶν ἀνθρώπων ἀσφαλλότατα. τέτατος ὁμοίαν ἀν. τοῖς παρῶσιν ἡδέσι, καὶ νόμοις ἰσὺ καὶ χρίμα ἢ, ἡλικία διαφύρας πολίτευουσι. Alcibiad. apud Thucyd.

the more obſervable, becauſe it was of the outward courts, not whither *Mofes* rites alone were admitted, but the natural devotion of Jews, and Gentile profelytes, that CHRIST affirmed it to be holy, to be the houſe of GOD, and the place of prayer: So that the Religion of publick places of prayer, is not a rite of *Levi*, but a natural and prudent circumſtance, and advantage of religion in which all wiſe men agree, who therefore muſt have ſome common principle with influence upon all the world, which muſt be the univocal cauſe of the conſent of all men; which common principle muſt either be a dictate of natural or prime reaſon, or elſe ſome tradition from the firſt parents of mankind, which becauſe it had order in it, beauty, religion, and confirmation from heaven, and no reaſon to conteſt againſt it, it hath ſurprized the underſtanding, and practiſes of all nations. And indeed we finde, that even in paradife GOD had that, which is analogical to a Church, a diſtinct place, where he manifeſted himſelfe preſent in proper manner: For *Adam* and *Eve*, when they had ſinned, *hid themſelves from the preſence of the LORD*; and this was the word in all deſcent of the Church, for the being of GOD in holy places, *the preſence of the LORD* was there. And probably when *Adam* from this intimation, or a greater direction had taught *Cain* and *Abel* to offer ſacrifice to GOD in a certain place, where they were obſerved of each in their ſeverall offerings, it became one of the rules of religion, which was derived to their poſterity by tradition, the onely way they had to communicate the dictates of divine commandment.

8. There is no more neceſſary to be added in behalf of holy places, and to aſſert them into the family and relatives of religion; our eſtimate and deportment towards them is matter of practice, and therefore of proper conſideration. To which purpoſe I conſider, that holy places being the reſidence of GODS name upon earth, there where he hath put it, that by fiction of law it may be the ſanctuary and the laſt reſort in all calamities and need, GOD hath ſent his Agents to poſſeſſe them in perſon for him. Churches and oratories are regions and courts of Angels, and they are there not onely to miniſter to the Saints, but alſo they poſſeſſe them in the right of GOD. There they are: ſo the greateſt and Prince of Spirits tells us, the holy Ghoſt. *I ſaw the LORD ſitting upon his throne, and his train filled the temple, About it ſtood the Seraphims*; that was GODS train, and therefore holy *David* knew, that his addreſſes to GOD were in the preſence of

* Pſal. 27. 4.
3, 6.

Iſa. 6. 1.

Pſal. 138. 1, 2.

Ἐναντίον ἀγγελῶν, I. X. X. μαρτύριμα
 ὃ ἐγὼ μὲν ὑμῶν τὰ ἄγια κ' ἐποῦ ἱερός ἀγγέλου πρὸ Θεοῦ. Orat Agrip. apud Joſeph. l. c. 16. de bello Judai.

unto thee: Before the Angels, ſo it is in the Septuagint. And that we might know, where or how the Kingly worſhipper would pay this adoration, he adds; *I will worſhip towards thy holy temple*; and this was ſo

Pſal. 68. 17.

known by him, that it became expreſſive of GODS manner of preſence in heaven. *The charets of GOD are twenty thouſand, even thouſands of Angels, and the Lord is among them as in Sinai, in the holy place*, GOD in the miſt of Angels, and the Angels in the miſt of the holy place; and GOD in heaven

heaven in the midst of that holy circle, as sure as he is amongst Angels, in the recesses of his Sanctuary. Were the rudiments of the law worthy of an attendance of Angels, and are the memorials of the Gospel destitute of to brave a retinue? Did the beatified Spirits waite upon the types, and do they decline the office at the ministrations of the substance? Is the nature of man made worse since the incarnation of the Son of GOD, and the Angels purchased an exemption from their ministry, since CHRIST became our Brother? We have little reason to thinke so: And therefore S. Paul still makes use of the argument to presse women to modesty and humility in Churches, *because of the Angels*. And upon the same stock S. Chrysostome chides the people of his Diocese for walking, and laughing, and prating in Churches: *The Church is not a shop of manufactures, or merchandise, but the place of Angels and of Archangels, the Court of GOD, and the image or representation of heaven it self.*

Homil. 16. in
1 Cor. & de sa-
cerd. τὸτε καὶ
ἀγγέλων παύ-
σις καὶ τὸ ἴ-
σῆναι, &c.

S. Ambros. in c. 1. Lucae, Non dubites assistere Angelum quando Christus assistit, Christus immolatur. R. Cananus in leg. Eccl. c. 4. Angeli si quidem circumfusi sacra custodiant, & divina sacri potentia sacerdoti subferviant.

For if we consider, that Christianity is something more then ordinary, that there are mysteries in our religion, and in none else, that *Gods Angels are ministering spirits for our good*, and especially about the conveyances of our Prayers; either we must think very low of Christianity, or that greater things are in it, then the presence of Angels in our Churches; and yet, if there were no more, we should doe well to behave our selves there with the thoughts and apprehensions of heaven about us; always remembering, that our business there is an errand of religion, and GOD is the object of our worshippings, and therefore although by our weakness we are fixt in the lownesse of men, yet because Gods infinity is our object, it were very happy, if our actions did bear some few degrees of a proportionable and commensurate address.

9.

Now that the Angels are there in the right of GOD, and are a manner, and an exhibition of the Divine presence, is therefore certain, because when ever it is said in the Old Testament, that GOD appeared, it was by an Angel; and the Law it self, in the midst of all the glorious terrours of its manifestation, *was ordained by Angels, and a word spoken by Angels*, and yet GOD is said to have descended upon the Mount, and in the greatest glory, that ever shall be revealed till the consummation of all things; the instrument of the Divine splendour is the apparition of Angels; for when the holy JESUS shall come *in the glory of his Father*, it is added by way of explication, that is, *with an host of Angels*.

10.

The result is, those words of GOD to his people, *Reverence my Sanctuary*. For what GOD loves in an especial manner, it is most fit we should esteem accordingly. *GOD loves the gates of Sion more then all the dwellings of Jacob*. The least turfe of hallowed glebe is with GOD himself of more value then all the Champaigne of common possession, It is betwixt all senses. *The Temple is better then gold*, said our blessed Saviour, and therefore it were well we should do that which is expressed in the command of giving reverence to it, for we are too apt to pay undue devotions to gold. Which precept the holiest of that nation expressed by worshipping towards the Sanctuary, by * pulling off their shoes, when they went into it,

11.

Levit. 19. 30.
Psal. 87. 2.

Mar. 23. 17.

= Ἀνυπόδητοι
ἵδεν καὶ ἄνεσι-
σιν
οἰκίαν
αὐτῶν

πυθαγόρας, dixit Pythagoras. Maimonides ait nefas fuisse Judæis calcatis ingredi sanctuarium, aut vestibus uestibus orificium. Justin. Martyr. ait Gentes in sacris ἀπολλύσθαι. Intramus templa compofiti, ad sacrificium accessus

cultum submittimus, togam adducimus, in omne argumentum modestie fingimus, Sen. *Επιχειρῶ ἰδὸς te ducam ubi non desinas.* Nævius in Triphallo. *Quo ore Thuranius Christianus si per templum transibit sumanus a se despuet?* Tert. de Idol. c. 1. Council Gangi. cap. 5. 1 Cor. 14. 25. *Πρὸς τὸ πρὶ ἐκκλησίας ἡδοναὶ μὴ μετ' εὐσεβείας γινώμεν καὶ πυνδαγόμενον πῶς εἴη ἄεσθη δειγμένος τὰ παρ' αὐτῶν δόξα ἀπαινεῖ* [πῦθι] Ἄλλα μοι ἔνασθε γένησθε ἀγκλυσίη Φρμονῆ. τὸ εὐπλάσταν ἄεξιόν τις ποσούτης πολλὰ πλάσας, ὅτι ἡ θεοσεβείας κινῶσθι μὴ αὐτῆς γὰρ πῆσι θεοσεβῆ, καὶ δένε ταύτης ἴδεν θεῶν φίλον ἂν τότε γένοιτο, Hieroc. in Pyth.

Plebs decora tui, perque hec commercia discet

Tertio censu regna superna peti. Simplicius P. in expositione Ecclesiæ S. Andreæ in Roma.

by making it the determination of their religious addresses, by falling down low upon the earth in their accesses, by opening their windows towards it in their private devotions, by calling it *the glory of their nation*: as is certain in the instances of *David*, *Daniel*, and the wife of *Phinehas*. I shall not need to say, that the devout Christians in the first ages did worship God with solemnities of address, when ever they entered into their Oratories. It was a civility JESUS commanded his Disciples to use to common houses, *When ye enter into a house salute it.* I suppose he means the dwellers in it: and it is certain what ever those devout people did in their religious approaches, they designed it to GOD, who was the *Major domo*, the Master of those assemblies; and thus did the convinced Christian in S. Pauls discourse, when he came into the Church where they were prophesying in a known language, *The secrets of his heart are made manifest, and so falling down on his face he will worship GOD.*

12.

It was no unhandsome expression of reverencing Gods Sanctuary, that pious people ever used in bestowing costly and fair ornaments upon it, for so all the Christians did; as soon as themselves came from contempt and scorn, they raised Christian Oratories to an equall portion of their honour; and by this way they thought they did honour to GOD, who was the *Nomen* of the place. Not that a rich house or costly offertory is better in respect of GOD, for to him all is alike, save that in equall abilities our devotion is distinguished by them; and be the offering never so contemptible, it is a rich devotion, that gives the best we have, because although if all the wealth of the Levant were united into a Present, it were short of Gods infinity: yet such an offertory, or any best we have, makes demonstration, that if we had an offering infinitely better, we should give it to expresse our love, and our believe of GODS infinite merit and perfection. And therefore let not the widows two mites become a Precedent to the instance, and value of our donation; and because she who gave no more, was accepted, think that two farthings is as fit to be cast into the Corban as two thousand pound. For the reason why our blessed SAVIOUR commended the widows oblation, was for the greatness of it, not the smallness, *she gave all she had, even all her living*, therefore she was accepted. And indeed since GOD gives to us more than enough, beyond our necessities, much for our conveniency, much for ease, much for repute, much for publick compliances, for variety, for content, for pleasure, for ornament, we should deal unworthily with GOD Almighty, if we limit and restrain our returns to him, by confining them within the narrow bounds of meer necessity. Certainly beggerly services and cheapness is not more pleasing to GOD, than a rich and magnificent address. To the best of essences

Dilecta Majorum immitus lues Romæ,
donec templa

ressecis, ædificabentes Deorum, & Fada nigro fumulachra fumo. Hor. l. 3. od. 6. *Impietatis notatur Zeno quod dixerit ἔξω θεῶν μὴ δικάζουσι. Et Barbararum Gentium mos erat aras Diis ponere inclusis, nemoribus, & montium jugis, et quod Deos templa includendos non esse dixerant.*

the

the best of presents is most proportionable, and although the service of the soul, and spirit is most delectable and esteemed by G O D, yet because our souls are served by things perishing and material, and we are of that constitution, that by the body we serve the spirit, and by both we serve G O D, as the spirit is chiefly to be offered to G O D, because it is better than the body, so the richest oblation is the best in an equal power, and the same person; because it is the best of things material: and although it hath not the excellency of the spirit, it hath an excellency that a cheap oblation hath not, and besides the advantage of the natural value, it can no otherwise be spoiled than a meaner offering may, it is always capable of the same commendation from the piety of the presenters spirit, and may be as much purified, and made holy as the cheaper or the more contemptible. G O D hath no where expressed, that he accepts of a cheaper offering, but when we are not able to give him better. When the people brought offerings more than enough for the tabernacle, *Moses* restrained their forwardness by saying it was enough, but yet commended the disposition highly, and wished it might be perpetual: But G O D chid the people, when they let his house be waste without reparation of its decaying beauty; and therefore sent famines upon the land, and a curse into their estate, because they would not by giving a portion to religion sanctify and secure all the rest. For the way for a man to be a sayer by his religion is to deposite one part of his estate in the temple, and one in the hands of the poor, for these are G O D S treasury, and stewards respectively; and this is laying up treasures in heaven; and besides, that it will procure blessing to other parts, it will help to save our souls, and that's good husbandry, that's worth the saving.

For I consider, that those riches and beauties in Churches and religious solemnities, which adde nothing to G O D, adde much devotion to us, and much honour and efficacy to devotion. For since impresson is made upon the soul by the intervening of corporal things, our religion and devotion of the soul receives the addition of many degrees by such instruments. Inso-much that we see persons of the greatest fancy, and such who are most pleased with outward fairneses are most religious. Great understandings make religion lasting and reasonable, but great fancies make it more scrupulous, strict, operative, and effectual: And therefore it is strange, that we shall bestow such great expences to make our own houses convenient and delectable, that we may entertain our selves with complacency and appetite, and yet think that religion is not worth the ornament, nor our fancies fit to be carried into the choice, and prosecution of religious actions with sweetness, entertainments, and fair propositions. If we say that G O D is not the better for a rich house, or a costly service; we may also remember, that neither are we the better for rich clothes; and the sheep will keep us as modest, as warm, and as clean, as the silk-worm; and a gold chain, or a carkenet of pearl does no more contribute to our happiness, then it does to the service of Religion. For if we reply, that they help to the esteem, and reputation of our persons, and the distinction of them from the vulgar, from the servants of the lot of *Issachar*, and adde reverence and veneration to us; how great a shame is it, if we study by great expences to get reputation, and accidental advantages to our selves, and not by the same means to purchase reverence and esteem to religion? since we see that Religion amongst persons of ordinary understandings receives as much external acci-

I 2.

τὸ αἰδέσθαι κα-
λὰ κ' νοήσαι
καλῶν εἰκόνας.
Philo.

dental advantages by the accession of exterior ornaments and accommodation, as we our selves can, by rich clothes, and garments of wealth, ceremony and distinction. And as in Princes Courts the reverence to Princes is quickned, and increatd by an outward state and glory: so also it is in the service of G O D; although the understandings of men are no more satisfied by a pompous magnificence, then by a cheap plainnesse, yet the eye is, and the fancy, and the affections, and the senses, that is, many of our faculties are more pleas'd with Religion, when Religion by such instruments and conveyances pleases them. And it was noted by *Sozomen* concerning *Valens* the *Arrian* Emperour, that when he came to *Cæsarea* in *Cappadocia* he praised *S. Basil* their Bishop, and upon more easie terms revoked his banishment: because he was a grave person, and did his holy offices with reverent, and decent addresses, and kept his Church-assemblies with much ornament and solemnity.

Quod cum tanto ornatu, tamque dicente sacerdote singulorum concilioque ageretur.

13.

Ἐκκλησία ἐστὶν ἁερῶν ὅτι- γὰρ.

But when I consider that saying of *S. Gregory*, That the Church is Heaven within the Tabernacle, Heaven dwelling among the sons of men, and remember that G O D hath studded all the Firmament, and paved it with stars, because he loves to have his house beauteous, and highly representative of his Glory, I see no reason we should not do as *Apollinaris* says God does, *In earth do the works of heaven*. For he is the G O D of beauties, and perfections, and every excellency in the Creature is a portion of influence from the Divinity, and therefore is the best instrument of conveying honour to him, who made them for no other end, but for his own honour, as the last resort of all other ends for which they were created.

Ἔργον τὸ μέγα, καὶ καλὸν ἴμιον τὸ ὃ τοίετον ἔθρονα θεοῦ. Arist.

14.

Gravitas honesta, diligunt in attontis cura sollicita, apparitio devota, et processio modesta. Tertul de prescriptis. Constatum ad Ecclesiam casta celebritate, honesta utriusque sexus discretione. S. Aug. l. 2. c. 8. de civit. Dei.

The best manner to reverence the Sanctuary is by the continuation of such actions, which gave it the first title of holiness. *Holiness becometh thine house for ever*, said *David*, *Sanctus sanctis*, holy persons, and holy rites in holy places; that as it had the first relation of sanctity by the consecration of a holy and reverend Minister, and President of religion, so it may be perpetuated in holy offices, and receive the daily consecration by the assistance of sanctified, and religious persons. *Foris canes*, dogs and criminal persons are unfit for Churches; the best ornament and beauty of a Church is a holy Priest and a sanctified people.

* Τα ὃ κατὰ πλείους προσευχήσια τί ἕτερον ὄντι ἢ διδασκαλία φρονήσεως καὶ ἀνδρίας, καὶ σωφροσύνης καὶ δικαιοσύνης, εὐσεβείας τε καὶ ὁσιότητος, καὶ συμπαθῆς ἀρετῆς Philo. legat. ad Cajum. Μόνη ὃ ὅτιδε ἡμῶν ὁ προσευχόμενος ἑρπεῖον ἐαυτὸν προσέχων, καὶ ἀγαλλμα θεῶν τελευτῶν τῶν ἐαυτοῦ ψυχῶν, καὶ γὰρ εἰς ἑσθελῶν τῶ θεῶν φωνῆς πὸν ἐαυτοῦ προσκολληζων νόμον. Hiero in Psal. Φυγῆς κατὰ εὐς τύπον δικαιοτέρον ὅτι γῆς θεός ἐκ ἔχει ὄντι καὶ ὁ πῦρ καὶ συμφύρεθ, λίθων Ἐυσεβείων ὃ ἄροβίς γάνυμα πύον, ὅσον ἄλμυρον. Idem.

Quam demus id superis — Compositum jus, saque animis, sanctisque recessibus Mentis, et incœlum generoso pulvis honesto? Hoc cedo ut admoveam templis, et faire litabo. Pers. Sat. 2.

* For since Angels dwell in Churches, and God hath made his Name to dwell there too, if there also be a holy people, that there be Saints as well as Angels, it is a holy fellowship, and a blessed communion: But to see a Devil there, would scare the most confident and bold fancy, and disturb the good meeting; and such is every wicked and gracelesse person: *Have I not chosen twelve of you, and one of you is a Devil?* An evil soul is an evil spirit, and such are no good ornaments for Temples; and it is a shame that a goodly Christian Church should be like an Egyptian Temple; without, goodly buildings; within, a Dog or a

Cat for the Deity they adore: It is worse, if in our addresses to holy places, and offices we bear our lusts under our garments. For dogs and Cats are of GODS making, but our lusts are not; but are G O D S enemies, and therefore

therefore besides the unholiness it is an affront to GOD to bring them along, and it defiles the place in a great degree.

For there is a defiling of a Temple by *insinuation* of impurities, and another by direct and *positive profanation*, and a third by *expresse sacrilege*; this defiles a Temple to the ground. Every final sinne is an unwelcome guest, and is a spot in those Feasts of charity, which entertain us often in GODS houses; but there are some (and all great crimes are such) which defecrate the place, unhallow the ground, as to our particulars, stop the ascent of our prayers, obstruct the current of Gods blessing, turn Religion into bitterness, and devotion into gall; such as are markt in Scripture with a distinguishing character, as enemies to the peculiar dispositions of religion; and such are *unchastity*, which defiles the Temples of our bodies; *covetousness*, which sets up an Idol in stead of GOD; and *unmercifulness*, which is a direct enemy to the mercies of God, and the fair return of our prayers. He that shews not the mercies of almes, of forgiveness and comfort, is forbid to hope for comfort, reliefe or forgiveness from the hands of God. A pure minde is the best manner of worship, and the impurity of a crime is the greatest contradiction to the honour and religion of holy places; and therefore let us imitate the Precedent of the most religious of Kings, *I will wash my hands in innocency O LORD, and so will I go to thine altar*: always remembering those decretory and final words of S. Paul, *He that defiles a Temple, him will God destroy.*

* Animadverso gratiam exquiraris, qui delin-
Dico:um puram, e all'ing; nentem, quam qui mediatu
causam intulerit Plin. ice pan. Trajan. Azdy
by ractio duale C' isoy ionra. Euzawo. d'vri-
as' di q'oyey d'ria. Porphy. de non eia animal.
k. z Optimus animus pulcherrimus cultus. ead
καταρψο καταρψο ἐπα. Πεδας ἔ καὶ δ'αυλ'oy. Hiero.

Psal. 26.

1 Cor. 3. 17.

The PRAYER.

O Eternal GOD, who dwellest not in Temples made with hands, the Heaven of Heavens is not able to contain thee, and yet thou art pleased to manifest thy presence amongst the sons of men by special issues of thy favour and benediction; make my body and soul to be a temple pure and holy, apt for the entertainments of the holy F E S U S, and for the habitation of the holy Spirit. LORD be pleased, with thy rod of paternal discipline to cast out all impure lusts, all worldly affections, all covetous desires from this thy Temple, that it may be a place of prayer and meditation, of holy appetites and chaste thoughts, of pure intentions, and zealous desires of pleasing thee; that I may become also a Sacrifice as well as a Temple, eaten up with the zeal of thy glory, and consumed with the fire of love, that not one thought may be entertained by me but such as may be like perfume, breathing from the altar of incense; and not a word may passe from me, but may have the accent of heaven upon it, and sound pleasantly in thy ears. O dearest GOD fill every faculty of my soul with impressions, dispositions, capacities and aptnesses of religion, and do thou hallow my soul, that I may be possest with zeal and religious affections, loving thee above all things in the world, worshipping thee with the humblest adorations and frequent addresses, continually feeding upon the apprehension of thy divine sweetness, and consideration of thy infinite excellencies and observations of thy righteous commandments, and the feast of a holy Conscience as an antepast of eternity, and consignation to the joyes of Heaven, through F E S U S C H R I S T our LORD. Amen.

SECT. XII.

Of JESUS departure into Galilee; his manner of life, miracles, and preaching; his calling of Disciples; and what happened untill the second Pässeover.



When JESUS understood that *John* was cast into prison, and that the Pharisees were envious at him for the great multitudes of people that resorted to his Baptism, which he ministred not in his own person, but by the deputation of his Disciples, they finishing the ministrition which himself began, (who, as *Evo-dius* Bishop of *Antioch* reports, baptized the blessed Virgin his mother and *Peter* onely, and *Peter* baptized *Andrew*, *James* and *John*, and they others) he left *Judea*, and came into *Galilee*; and in his passage he must touch *Sychar* a city of *Samaria*, where in the heat of the day, and the weariness of his journey he fate himself down upon the margent of *Jacobs* well; whither, when his Disciples were gone to buy meat, a Samaritan woman cometh to draw water, of whom JESUS asked some to cool his thirst, and refresh his weariness.

14

*Enthym. c. 3 in
Joan.
Apud Niceph.
l. 2. c. 3. l. off.*

Little knew the woman the excellency of the person that asked so small a charity; neither had she been taught, that a cup of cold water given to a Disciple should be rewarded, and much rather such a present to the Lord himself. But she profecuted the spite of her nation, and the interest and quarrel of the schisme; and in stead of washing JESUS feet, and giving him drink, demanded, why he being a Jew should ask water of a Samaritan: for the Jews have no intercourse with the Samaritans.

2.

*Non monstrat
vias eadem nisi
Sacra colentis,
Quæstum ad
fontem solus de-
ducere ve-pos.
Juvenal.*

The ground of the quarrel was this. In the sixth year of *Hezekiah Salma-nazar* King of *Assyria* sacked *Samaria*, transported the Israelites to *Assyria*, and planted an Assyrian Colony in the Town and Countrey, who by Divine vengeance were destroyed by *Lyons*, which no power of man could restrain or lessen. The King thought the cause was their not serving the God of Israel according to the rites of *Moses*; and therefore sent a Jewish captive Priest to instruct the remnant inhabitants in the Jewish religion; who so learned and practised it, that they still retained the superstition of the Gentile rites; till *Manasses* the Brother of *Faddi* the high Priest at *Jerusalem* married the daughter of *Sanballat*, who was the Governour under King *Darius*. *Manasses* being reproved for marrying a stranger, the daughter of an uncircumcised Gentile, and admonished to dismiss her, flies to *Samaria*, perfwades his Father in law to build a Temple in Mount *Gerizim*, introduces the rites of daily Sacrifice, and makes himself high Priest, and began to pretend to be the true successor of *Aaron*, and commences a Schisme, in the time of *Alexander* the Great. From whence the Question of religion grew so high, that it begat disaffections, anger, animosities, quarrels, bloodshed and murders, not onely in Palestine, but where ever a Jew and *Sama-
ritan*

3.

ritan had the ill fortune to meet: Such being the nature of men, that they think it the greatest injury in the world, when other men are not of their mindes; and that they please God most when they are most furiously zealous; and no zeal better to be expressed then by hating all those whom they are pleased to think GOD hates. This schisme was profecuted with the greatest spite, that ever any was, because both the people were much given to superstition; and this was helped forward by the constitution of their religion, consisting much in externals and ceremonials, and which they cared not much to hallow and make moral by the intertexture of spiritual senses and charity. And therefore the Jews called the Samaritans *accursed*; the Samaritans at the Paschall solemnity would at midnight, when the Jews Temple was open, scatter dead mens bones to profane and desecrate the place; and both would fight, and eternally dispute the Question, sometimes referring it to arbitrators, and then the conquered party would decline the arbitration after sentence, (which they did at *Alexandria* before *Ptolemeus Philometor*, when *Andronicus* had by a rare and exquisite oration procured sentence against *Theodosius* and *Sabbens* the Samaritan advocates.) The sentence was given for *Ierusalem*, and the schisme increased, and lasted till the time of our SAVIOURS conference with this woman.

Josef. ant. l. 18.
c. 3. διαφιλονεικία
ἀντιμαρτυρίας
ὁσαύτως ἐν τῷ
αἰσιν μαρτυρίας.

4. And it was so implanted and woven in with every understanding, that when the woman perceived JESUS to be a Prophet, she undertook this Question with him: *Our fathers worshipped in this mountain, and ye say that Ierusalem is the place, where men ought to worship.* JESUS knew the schisme was great enough already, and was not willing to make the rent wider: and though he gave testimony to the truth by saying, *Salvation is of the Jews, and we know what we worship, ye do not;* yet because the subject of this Question was shortly to be taken away, JESUS takes occasion to preach the Gospel, to hasten an expedient, and by way of anticipation to reconcile the disagreeing interests, and settle a revelation to be verified for ever. Neither here, nor there by way of confinement, no one Countrey more then another, but where ever any man shall call upon GOD in spirit and truth, there he shall be heard.

5. But all this while the holy JESUS was athirst, and therefore hastens at least to discourse of water, though as yet he got none. He tells her of living water of eternal satisfactions, of never thirsting again, of her own personal condition of matrimonial relation, and professes himself to be the *Messias*: And then was interrupted by the coming of his Disciples, who wondred to see him alone talk with a woman, besides his custome, and usual reservation. But the Woman full of joy and wonder left her water-pot, and ran to the city to publish the *Messias*, and immediately all the city came out to see, and many believed on him upon the testimony of the woman, and more when they heard his own discourses. They invited him to the Town, and received him with hospitable civilities for two days, after which he departed to his own Galilee.

6. JESUS therefore came into the Countrey, where he was received with respect and fair entertainment, because of the miracles, which the Galileans saw done by him at the feast; and being at *Cana* where he wrought the first miracle, a Noble personage, a little King say some, a *Palatine* says *Saint Hierome*, a Kingly person certainly, came to JESUS with much reverence and desire, that he would be pleased to come to his house, and
cure

cure his Son now ready to dye, which he seconds with much importunity, fearing lest his Son be dead, before he get thither. JESUS who did not do his miracles by natural operations, cured the childe at distance, and dismissed the Prince, telling him, his son lived; which by narration of his servants he found to be true, and that he recovered at the same time, when JESUS spake these salutary and healing words; Upon which accident he and all his house became Disciples.

And now JESUS left *Nazareth*, and came to *Capernaum* a maritime town, and of great resort, choosing that for his scene of preaching, and his place of dwelling. For now the time was fulfilled, the office of the Baptist was expired, and the kingdom of GOD was at hand. He therefore preached the Sum of the Gospel, Faith and Repentance. *Repent ye, and believe the Gospel.* And what that Gospel was, the sum and series of all his sermons afterwards did declare.

The work was now grown high and pregnant, and JESUS saw it convenient to choose Disciples to his ministry and service, in the work of preaching, and to be witnesses of all, that he should say, *doe or teach*, for ends, which were afterwards made publick and excellent. JESUS therefore as he walked by the Sea of Galilee called *Simon* and *Andrew*, who knew him before by the preaching of *John*, and now left all, the *net* and their net, and followed him. And when he was gone a little farther, he calls the two sons of *Zebedee*, *James* and *John*, and they went after him: and with this family he goes up and down the whole Galilee preaching the Gospel of the Kingdom, healing all manner of diseases, curing demoniacks, cleansing lepers, and giving strength to Paralyticks, and lame people.

But, when the people pressed on him, to hear the word of GOD, he stood by the lake of *Genesareth*, and presently entering into *Simons* ship commanded him to lanch into the deep, and from thence he taught the people, and there wrought a miracle; for being LORD of the Creatures he commanded the fishes of the Sea, and they obeyed. For when *Simon*, who had fished all night in vain, let down his net at the command of JESUS, he inclosed so great a multitude of fishes, that the net brake, and the fishermen were amazed, and fearful at so prodigious a draught. But beyond the miracle it was intended, that a representation should be made of the plenitude of the Catholick Church, and multitudes of believers who should be taken by *Simon*, and the rest of the Disciples, whom by that miracle he consign'd to be come fishers of men; who by their artifices of prudence and holy doctrine might gain souls to GOD, that when the net should be drawn to shore and separation made by the Angels, they and their disciples might be differenced from the reprobate portion.

But the light of the Sun uses not to be confined to a Province or a Kingdom, so great a Prophet and so divine a Physician, and so great miracles created a fame loud as thunder, but not so full of sadness and presage. Immediately the fame of JESUS went into all *Syria*, and there came to him multitudes from *Galilee*, *Decapolis*, *Jerusalem* and *Judea*. And all that had any sick with divers diseases brought them to him, and he laid his hands on every one of them and healed them. And when he cured the lunatics and perions possessed with evil spirits, the Devils cried out and confessed him to be CHRIST the Son of GOD; but he suffered them not, choosing rather to work faith in the persuasions of his Disciples by moral

10.
 Ἡ ἰσχυρὴ δὲ ἔπις
 τοῦ π. π. π. ἀπὸ τ. λ.
 λυ. ἡ ἰσχυρὴ
 πᾶσι τοῖς ἁγίοις
 φησὶ ἡ ἐκκλ.
 ἡ ἐκκλ.

rall arguments, and the placid demonstrations of the Spirit, that there might in faith be an excellency in proportion to the choice; and that it might not be made violent, by the conviction and forced testimonies of accursed and unwilling Spirits.

11. But when J E S U S saw his assembly was grown full, and his audience numerous, he went up into a mountain, and when his Disciples came unto him he made that admirable Sermon, called *the Sermon upon the mount*; which is a Divine repository of such excellent truths, and mysterious dictates of secret Theology, that contains a breviary of all those precepts, which integrate the morality of Christian religion; pressing the morall precepts given by *Moses*, and enlarging their obligation by a stricter sense, and more severe exposition, that their righteousness might exceed the righteousness of the Scribes and Pharisees; preaches perfection, and the doctrines of meekness, poverty of spirit, Christian mourning, desire of holy things, mercy, and purity, peace and toleration of injuries, affixing a special promise of blessing to be the guerdon and inheritance of those graces, and spiritual excellencies. He explicates some parts of the Decalogue, and adds appendices and precepts of his own. He teaches his Disciples to pray, how to fast, how to give alms, contempt of the world, nor to judge others, forgiving injuries, an indifferency and incuriousness of temporal provisions, and a seeking of the kingdom of G O D, and its appendant righteousness.

12. When J E S U S had finished his Sermon, and descended from the mountain, a poor leprous person came and worshipped, and begged to be cleansed; which J E S U S soon granted, engaging him not to publish it, where he should go abroad, but sending him to the Priest to offer an oblation according to the rites of *Moses* law; and then came directly to *Capernaum*, and taught in their Synagogues upon the Sabbath days: where in his Sermons he expressed the dignity of a Prophet, and the authority of a person sent from G O D, not inviting the people by the soft arguments and insinuations of Scribes and Pharisees, but by demonstrations and issues of Divinity. There he cures a *Dæmoniack* in one of their Synagogues, and by and by after going abroad he heals *Peters* wives mother of a fever; in so much that he grew the talk of all men, and their wonder, till they flocked so to him, to see him, to hear him, to satisfy their curiosity, and their needs, that after he had healed those multitudes, which beset the house of *Simon*, where he cured his Mother of the fever, he retired himself into a desert place very early in the morning, that he might have an opportunity to pray, free from the oppressions and noises of the multitude.

13. But neither so could he be hid, but like a light shining by the fringes of a curtain, he was soon discovered in his solitude, for the multitude found him out, imprisoning him in their circuits and undeniable attendances. But J E S U S told them plainly, he must preach the Gospel to other cities also, and therefore resolved to pass to the other side of the lake of *Genesareth*, so to quit the throng. Whither as he was going, a Scribe offered himself a Disciple to his institution; till J E S U S told him his condition to be worse then foxes and birds, for whom an habitation is provided, but none for him, no not a place where to bow his head and finde rest. And what became of this forward professor afterward, we finde not. Others that were probationers of this fellowship, J E S U S bound to a speedy profession,

fection, not suffering one to go home to bid his Friends farewell, nor another so much as to bury his dead.

By the time J E S U S got to the ship it was late, and he heavy to sleep, rested on a pillow, and slept soundly, as wearinesse, meeknesse, and innocence could make him; insomuch that a violent storm, the chiding of the winds, and waters, which then happened, could not awake him; till the Ship being almost covered with broken billowes, and the impetuous dashing of the waters, the men already sunk in their spirits, and the ship like enough to sink too, the Disciples awaked him, and called for help: *Master carest thou not that we perish?* J E S U S arising reprov'd their infidelity, commanded the wind to be still and the seas peaceable, and immediately there was a great calme, and they presently arriv'd into the land of the *Gergesene*, or *Gerasenes*. 14.

In the land of *Gergesites* or, *Gergesenes*, which was the remaining name of an extinct people, being one of the nations, whom the sons of *Jacob* drave from their inheritance, there were two cities; *Gadara* from the tribe of *Gad*, to whom it fell by lot in the division of the land (which having been destroyed by the Jews, was rebuilt by *Pompey* at the request of *Bemcirius Gadarensis* Pompeys freed man) and near to it was *Gerasa*, as *Iosephus* reports: which diversity of towns and names is the cause of the various recitation of this story by the Evangelists. Near the city of *Gadara* there were many sepulchres in the hollownes of rockes, where the dead were buried, and where many superstitious persons used Memphitick and Thessalick rites, invoking evil spirits; in so much that at the instant of our Saviours arrival in the Countrey there met him two possessed with Devils from these tombes, exceeding fierce, and so had been long, insomuch that no man durst passe that way. 15.

J E S U S commanded the Devils out of the possessed persons; but there were certain men feeding swine, which though extremely abominated by the Jewish religion, yet for the use of the Roman armies, and quarterings of souldiers they were permitted, and divers priviledges * granted to the Masters of such herds, and because *Gadara* was a Greek city, and the company mingled of Greeks, Syrians, and Jews, these last in all likelyhood, not making the greatest number; the Devils therefore besought J E S U S, he would not send them into the abyss, but permit them to enter into the swine. He gave them leave, and the swine ran violently down a steep place into the hot baths, which were at the foot of the hill, on which *Gadara* was built, (which smaller congregation of waters the Jews used to call [Sea]) or else, as others think, into the lake of *Genesareth*, and perished in the waters. But this accident so troubled the inhabitants, that they came, and intreated J E S U S to depart out of their coasts. And he did so; leaving Galilee of the Gentiles, he came to the lesser Galilee, and so again to the city of *Capernaum*. 16.

But when he was come thither he was met by divers Scribes and Pharisees, who came from *Ierusalem*, and Doctors of the Law from Galilee; and while they were sitting in a house, which was encompassed with multitudes, that no business or necessity could be admitted to the door, a poor Paralytick was brought to be cured, and they were fain to uncover the tiles of the house, and let him down in his bed with cords in the midst before J E S U S, sitting in conference with the Doctors. When J E S U S saw their

Joseph. de bel. Jud. l. 1. c. 5. & l. 3. c. 2. & l. 5. c. 3. Epiaph. contr. Eb. h. z. c. f. 30.

* Cod. Theod. de Suariis.

Joseph. l. 2. de bel. Jud. c. 33.

De Mare anenum was templi ad aquarium receptiorem.

their faith he said, *Man thy sins be forgiven thee*. At which saying the Pharisees being troubled, thinking it to be blasphemy, and that none but GOD could forgive sins; JESUS was put to verify his absolution, which he did in a just satisfaction and proportion to their understandings. For the Jews did believe, that all afflictions were punishments for sin; (*Who sinned, this man, or his Father, that he was born blind?*) and that removing of the punishment was forgiving of the sin. And therefore JESUS to prove that his sins were forgiven, removed that, which they supposed to be the effect of his sin, and by curing the Palsie prevented their farther murmur about the pardon; *that ye might know the Son of man hath power on earth to forgive sins, he saith to the sick of the Palsie, Arise, take up thy bed, and walk*. And the man arose was healed, and glorified GOD.

18.

A while after JESUS went again toward the Sea, and on his way, seeing *Matthew* the Publican sitting at the receipt of custome he had him follow him. *Matthew* first tasted JESUS, and then became his Disciple. But the Pharisees that were with him, began to be troubled, that he eat with Publicans and sinners. For the office of Publican though among the Romans it was honest, and of great account, and *the flower of the Roman Knights, the ornament of the city, the security of the common-wealth, was accounted to consist in the society of Publicans*, yet amongst both the * Jews and

Cicero ep. fam. lib. 13 & in orat. pro Plancio.

* Idē ad Quirin. Fratrem de regimine presellit in Asian.

⁹ Vita Publicanorum aperta est violentia simplicitate rapinas negotiatio nullaratione constant, inexcusanda mercatura. Suidas Ὁ. Publicanus. πύργος τελευτάει πύργος εἰσὶν ἔργατος.

Apud Hebræum textum D. Matthæi publicani dicitur *Parasim*, nomen proprio latronibus qui sepius materiam ducunt, licet proprie dicitur *Gabbanus*, unde sortasse *Gabella*.

Greeks, the name was odious, and the persons were accursed; not only because they were strangers that were the chief of them, who took into them some of the nation, where they were employed; but because the Jews especially, stood upon the Charter of their nation, and the priviledge of their religion, that none of them should pay tribute; and also because they exercised great injustices and a oppressions, having a power unlimited, and a covetousness wide as hell, and greedy as the fire or the grave. But JESUS gave so fair an account concerning his converse with these persons, that the Objection turned to be his Apology: for therefore he conversed with them, because they were sinners; and it was as if a Phyfician should be reproved

for having so much to do with sick persons; for therefore was he sent, not to call the righteous, but sinners to repentance, to advance the reputation of mercy above the rites of sacrifice.

19.

But as the little bubbling and gentle murmurs of the water are prefaces of a storm, and are more troublesome in their prediction, then their violence: so were the arguings of the Pharisees symptoms of a secret displeasure, and an ensuing war, though at first represented in the civilities of Question and scholastical discourses, yet they did but forerun vigorous objections, and bold calumnies, which were the fruits of the next summer. But as yet they discoursed fairly, asking him why *Iohns* Disciples fasted often, but the Disciples of JESUS did not fast. JESUS told them, it was because these were the days in which the bridegroom was come in person to espouse the Church unto himself; and therefore for the children of the bride-chamber to fast then, was like the bringing of a dead corps to the joyes of a bride, or the pompes of coronation; the days should come, that the bridegroom should retire into his chamber and draw the curtains, and then they should fast in those days.

Lib. de Solom. c. 5.

While

While J E S U S was discoursing with the Pharisees, *Jairus* a Ruler of the Synagogue came to him, desiring he would help his daughter, who lay in the confines of death ready to depart. Whither as he was going, a woman met him who had been diseased with an issue of blood twelve years, without hope of remedy from art or nature, and therefore she runs to J E S U S, thinking, without precedent, upon the confident persuasions of a holy faith, that if she did but touch the hem of his garment, she should be whole. She came trembling, and full of hope and reverence, and touched his garment, and immediately the fountain of her unnatural emanation was stopped, and reverted to its natural course and offices. *S. Ambrose* says, that this woman was *Mirha*. But it is not likely that she was a Jewesse, but a Gentile, because of that return, which she made in memory of her cure, and honour of J E S U S according to the Gentile rites. For *Eusebius* reports that himself saw at *Cæsarea Philippi* a statue of brass representing a woman kneeling at the feet of a goodly personage, who held his hand out to her in a posture of granting her request, and doing favour to her; and the inhabitants said it was erected by the care and cost

⁴ Lib. 7. hist. c. 14. Πιστήμων Χριστὸς ἀγα-
μα & τὸ Χριστὸ ἀνδραγαθία apud Sozomen.
l. 5. c. 20. *Johan. Damasc. de imagin. orat. 3.*
et *Chronico Johan. Malactæ Antioch. Episc. ut*
supplicium libellum oblatum Philippo Tetrarchæ
Trachonitidis regionis, ut liceret statuas erigi, in
memoriam accepti beneficii.

of this woman, adding (whether out of truth or casiness is not certain) that at the pedestal of this statue an unusual plant did grow, which when it was come up to that maturity and height as to arrive at the fringes of the brass monument, it was medicinal in many dangerous diseases; so far *Eusebius*. Concerning which story I shall make no censure, but this, that since *S. Mark*, and *S. Luke* affirm that this woman before her cure had spent all her substance upon Physicians, it is not easily imaginable how she should become able to dispend so great a sum of money as would purchase two so great statues of brass: and if she could, yet it is still more unlikely that the Gentile Princes and Proconsuls who searched all places publick and private, and were curiously diligent to destroy all honorary monuments of Christianity, should let this alone; and that this should escape not onely the diligence of the persecutors, but the fury of such wars and changes as happened in Palestine, and that for three hundred years together it should stand up in defiance of all violences and changeable fate of all things. However it be, it is certain that the book against images published by the command of *Charles* the great 850 years agoe, gave no credit to the story: and if it had been true, it is more then probable that *Iustina Martyr* who was born and bred in Palestine, and *Origen* who lived many years in *Tyre* in the neighbourhood of the place where the statue is said to stand, and were highly diligent to heap together all things of advantage and reputation to the Christian cause, would not have omitted so notable an instance. It is therefore likely that the statues which *Eusebius* saw, and concerning which he heard such stories, were first placed there upon the stock of a heathen story or Ceremony, and in processe of time for the likeness of the figures, and its capacity to be translated to the Christian story, was by the Christians in after-ages attributed by a fiction of fancy, and afterwards by credulity confidently applied to the present narrative.

Mark 5. 26.
Luke 8. 4.

Lib. 4. de ima-
gin. c. 43.

When J E S U S was come to the rulers house, he found the minstrels making their funeral noites for the death of *Jairus* daughter, and his servants had met him, and acquainted him of the death of the child; yet J E S U S

turned out the minstrels, and entred with the parents of the childe into her chamber, and taking her by the hand called her, and awakened her from her sleep of death, and commanded them to give her to eat, and enjoyned them not to publish the miracle. But as flames suppressed by violent detentions break out and rage with a more impetuous and rapid motion: so it hapned to J E S U S, who endeavouring to make the noises and reports of him lesse popular, made them to be Oecumenical; for not onely we do that most greedily, from which we are most restrained, but a great merit enamel'd with humility, and restrained with modesty, grows more beauteous and florid, up to the heights of wonder and glories.

22.

As he came from *Iairus* house he cured two blind men upon their petition and confession, that they did believe in him, and cast out a dumb Devil, so much to the wonder and amazement of the people, that the Pharisees could hold no longer, being ready to burst with envy; but said, *he cast out Devils by help of the Devils*: Their malice being, as usually it is, contradictory to its own design, by its being unreasonable; nothing being more sottish then for the Devil to divide his kingdome upon a plot; to ruine his certainties upon hopes future and contingent. But this was but the first eruption of their malice, all the year last past which was the first year of J E S U S preaching, all was quiet, neither the Jews, nor the Samaritans, nor the Galileans did maligne his doctrine or person, but he preached with much peace on all hands, for this was the year which the Prophet *Isiah* called in his prediction, *the acceptable year of the L O R D.*

*Epiphanius in
Panar. lib. 2.
tom. 2. hares. 51.*

Ad. S E C T. 12.

Considerations upon the entercourse happening between the holy J E S U S, and the woman of Samaria.

1.

When the holy J E S U S perceiving it unsafe to be at *Ierusalem* returned to *Galilee*, where the largest scene of his Prophetical office was to be represented, he journeyed on foot through *Samaria*, and being weary and faint, hungry and thirsty, he sat down by a well, and begged water of a Samaritan woman, that was a sinner, who at first refused him with some incivility of language. But he, instead of returning anger, and passion to her rudeness, which was commended upon the interest of a mistaken * religion, preached the coming of the Meffias to her, unlockt the secrets of her heart, and let in his grace, and made a fountain of living water to spring up in her soul, to extinguish the impure flames of lust, which had set her on fire, burning like hell ever since the death of her ^a fifth husband, she then becoming a concubine to the sixth. Thus J E S U S transplanted nature into grace, his hunger and thirst into religious appetites, the darknesse of the Samaritan into a clear revelation, her sin into repentance and charity, and so quenched his own thirst by relieving her needs: and as it was meat to him to do his Fathers will, so it was drink

* Apud istos
fides obstinata,
misericordia in
promptu, adversus
omnes alios
hostile odium.

Tacitus.

^a Que nubit toties non nubit,
adultera legitur,
offendor macha
simpliciore mi-
za. Mutial. ep.

drink to him to bring us to drink of the fountain of living water. For thus GOD declared it to be a delight to him to see us live, as if he were refreshed by those felicities, which he gives to us as communications of his grace, and instances of mercy and conignations to heaven. Upon which we can look with no eye, but such as sees and admires the excellency of the Divine charity, which being an emanation from the mercies, and essential compassion of eterniry, GOD cannot choose but rejoyce in it, and love the works of his mercy, who was so well pleased in the works of his power. He that was delighted in the creation, was highly pleased in the nearer conveyances of himself, when he sent the holy J E S U S to bear his image, and his mercies, and his glories, and offer them to the use and benefit of man. For this was the chief of the works of GOD, and therefore the blessed Master could not but be highlyest pleased with it, in imitation of his heavenly Father.

The woman observing our Saviour to have come with his face from *Jerusalem*, was angry at him upon the quarrel of the old schisme. The *Jews* and the *Samaritans* had differing rites, and the zealous persons upon each side did commonly dispute themselves into uncharitableness: and so have Christians upon the same confidence, and zeal, and mistake. For although *righteousness hath no fellowship with unrighteousness, nor Christ with Belial*; yet the consideration of the crime of heresy, which is a spiritual wickedness, is to be separate from the person, who is material. That is, no spiritual communion is to be endured with heretical persons, when it is certain they are such, when they are convinced by competent authority and sufficient argument. But the persons of the men are to be pitied, to be reprov'd, to be redargued, and convinced, to be wrought upon by fair compliances and the offices of civility, and invited to the family of faith by the best arguments of charity, and the instances of a holy life; *having our conversation honest among them, that they may, beholding your good works, glorifie GOD in the day, when he shall visit them.* Indeed if there be danger, that is, a weak understanding may not safely converse in civil society with a subtile heretick; In such cases they are to be avoided, not saluted: But as this is onely, when the danger is by reason of the unequal capacities, and strengths of the person; so it must be onely, when the article is certainly heretic, and the person criminal and interest is the ingredient in the persuasion, and a certain and a necessary truth destroyed by the opinion. We read that *S. John* spying *Cerintus* in a bath, refused to wash there where the enemy of GOD and his holy Son had been. This is a good precedent for us, when the case is equal. *S. John* could discern the spirit of *Cerintus*, and his heretic was notorious, fundamental and highly criminal, and the Apostle a person assisted up to infallibility. And possibly it was done by the whisper of a Prophetick spirit, and upon a miraculous design; for immediately upon his retreat the bath fell down, and crushed *Cerintus* in the ruins. But such acts of averfation as these are not easily by us to be drawn into example, unlesse in the same or the parallel concurse of equally concluding accidents. We must not quickly, nor upon slight grounds, nor unworthy instances call [heretick,] there had need be along proccesse, and a high conviction, and a competent Judge, and a necessary article, that must be ingredients into so sad and decretory definitions, and condemnation of a person or opinion. But if such instances occurre, come not near the danger, nor the scandal.

2.

1 Pet. 2. 12.

2 Tit. 10.

2 Epist. Joh. 10.

Irenæ. l. 3. c. 3.
Euseb. l. 3. c. 13.

lib. 1. ep. 3.

Serm. 5. de jc-
jun. decimi
Menfis.Gregor. l. 3. di-
al. 3. 13.

And this advice *S. Cyprian* gave to the Lay people of his Diocese. Let them decline their discourses, whose Sermons creep and corrode like a Cancer, let there be no colloquies, no banquets, no commerce with such, who are excommunicate and justly driven from the communion of the Church. For such persons (as *S. Leo* descants, upon the Apostles expression of heretical discourses) creep in humbly, and with small and modest beginnings, they catch with flattery, they bind gently, and kill privily. Let therefore all persons, who are in danger, secure their persons, and persuasions by removing farre from the infection. And for the scandal, *S. Herminigilda* gave an heroic example, which in her persuasion, and the circumstances of the age, and action deserved the highest testimony of zeal, religious passion, and confident persuasion. For she rather chose to dye by the mandate of her tyrant Father *Leonigildus* the Goth, then she would at the Paschal solemnity receive the blessed Sacrament at the hand of an *Arrian* Bishop.

3. But excepting these cases, which are not to be judged with forwardness, nor rashly taken measure of, we finde that conversing charitably with persons of differing persuasions hath been instrumental to their conversion, and GODS glory. The believing wife may sanctifie the unbelieving husband; and we finde it verified in Church story. *S. Cecily* converted her husband *Valerianus*; *S. Theodora* converted *Sisinius*; *S. Monica* converted *Patricius*; and *Theodelinda Agilulphus*; *S. Clotilda* perswaded King *Clodoveus* to be a Christian; And *S. Natolia* perswaded *Adrianus* to be a Martyr. For they having their conversation honest, and holy, amongst the unbelievers shined like virgin Tapers in the midst of an impure prison, and amused the eyes of the sons of darkness with the brightness of the flame. For the excellency of a holy life is the best argument of the inhabitation of GOD within the soul: and who will not offer up his understanding upon that Altar, where a Deity is placed as the President, and author of religion? And this very intercourse of the holy JESUS with the woman is abundant argument, that it were well we were not so forward to refuse communion with dissenting persons, upon the easie and confident mistakes of a too forward zeal. They that call heretick may themselves be the mistaken persons, and by refusing to communicate the civilities of hospitable entertainment may shut their doors upon truth, and their windows against light, and refuse to let salvation in. For sometimes ignorance is the onely parent of our persuasions, and many times interest hath made an impure mixture with it, and so produced the issue.

4. The holy JESUS gently insinuates his discourses. *If thou hadst known, who it is, that asks thee water, thou wouldest have asked water of him.* Oftentimes we know not the person, that speaks, and we usually choose our doctrine by our affections to the man: but then if we are uncivil upon the stock of prejudice we do not know, that it is CHRIST that calls our understandings to obedience, and our affections to duty, and compliances. The woman little thought of the glories, which stood right against her. He that sate upon the Well had a throne placed above the heads of Cherubims. In his arms, who there rested himself, was the sanctuary of rest, and peace, where wearied souls, were to lay their heads, and dispose their cares, and there to turn them into joyes, and to gild their thornes with glory. That holy tongue, which was parched with heat, streamed forth rivulets of holy doctrine, which were to water all the world, to turn our deserts into Paradise.

Paradise. And though he begged water at *Jacobs* well, yet *Jacob* drank at his: For at his charge all *Jacobs* stocks and family were sustained, and by him *Iacobs* posterity were made honourable and redeemed. But because this well was deep, and the woman had nothing to draw water with, and of her self could not fathom so great a depth, therefore she refused him, just as we do, when we refuse to give drink to a thirsty Disciple. CHRIST comes in that humble manner of addressè, under the veil of poverty or contempt, and we cannot see CHRIST from under that robe, and we send him away without an almes, little considering, that when he begs an almes of us in the instance of any of his poor relatives, he asks of us but to give him occasion to give a blessing for an almes. Thus do the Ministers of religion aske support, but when the laws are not more just, then many of the people are charitable, they shall fare as their Master did; they shall preach, but unlessè they can draw water themselves, they shall not drink; but *si scirent* if men did but know, who it is that asks them, that it is CHRIST either in his Ministers, or CHRIST in his poor servants, certainly they could not be so obstructed in the issues of their justice and charity, but would remember that no honour could be greater, no love more fortunate, then to meet with an opportunity to be expressed in so noble a manner, that GOD himself is pleased to call his own relief.

When the Disciples had returned from the town, whither they went to buy provision, they wondred to see *the Master* talking alone, with a woman. They knew he never did so before, they had observed him to be of a reserved deportment, and not onely innocent, but secure from the dangers of malice, and suspition in the matter of incontinence. The Jews were a jealous and froward people; and as nothing will more blast the reputation of a Prophet then effeminacy and wanton affections; so he knew no crime was sooner objectèd, or harder cleared then that: Of which, because commonly it is acted in privacy, men look for no probation, but pregnant circumstances, and arguments of suspect: so nothing can wash it off, untill a man can prove a negative; and if he could, yet he is guilty enough in the estimate of the vulgar for having been accused. But then because nothing is so destructive of the reputation of a Governour, so contradictory to the authority and dignity of his person, as the low and baser appetites of uncleanness, and the consequent shame and scorn, (inasmuch that *David* having fallen into it, prayed GOD to confirm or establish him *spiritu principali* with the Spirit of a Prince, The spirit of lust being uningenuous and slavish) the holy JESUS, who was to establish a new law in the authority of his person, was highly curious so to demean himself, that he might be a person uncapable of any such suspitions, and of a temper apt, not onely to answer the calumny, but also to prevent the jealousy. But yet now he had a great designe in hand, he meant to reveal to the Samaritanes the coming of the *Messias*, and to this, his discourse with the woman was instrumental. And in imitation of our great Master, spiritual persons and the guides of others, have been very prudent and reserved in their societies and entercourse with women. Hereticks have served their ends upon the impotency of the sexe, and having *lead captive silly women*, lead them about as triumphs of lust, and knew no scandal greater then the scandal of heresie, and therefore sought not to decline any, but were infamous in their unwary and lustful mixtures; *Simon Magnus* had his *Helena* partner of his lust and heresie;

heresie; The authour of the sect of the *Nicolaitans* (if *S. Hierom* was not misinformed) had whole troops of women; *Marcion* sent a woman as his emissary to *Rome*; *Apelles* had his *Philomene*; *Montanus*, *Prisca* and *Maximilla*; *Donatus* was served by *Lucilla*, *Helpidius* by *Agape*, *Priscillian* by *Galla*, and *Arrius* spreads his nets by opportunity of his conversation with the Princes sister, and first he corrupted her, then he seduced the world.

6. But holy persons preachers of true religion, and holy doctrines, although they were careful by publick homilies to instruct the female Disciples, that they who are heirs together with us of the same hope, may be servants in the same Discipline, and institution; yet they remitted them to their

* 1 Cor. 14. 35. * Husbands and *Guardians* to be taught at home. And when any personal transactions concerning the needs of their spirit were of necessity to intervene between the Priest and a woman, the action was done most commonly under publick test: or if in private, yet with much caution and observation of circumstance, which might as well prevent suspicion, as preserve their innocence. Conversation and frequent and familiar addressse does too much rife the ligaments and reverence of spiritual authority, and amongst the best persons is matter of danger. When the Cedars of Libanus have been observed to fall, when *David* and *Solomon* have been dishonoured, he is a bold man, that will venture further, then he is sent in errand by necessity, or invited by charity, or warranted by prudence. I deny not but some persons have made holy friendships with women: *S. Athanasius* with a devout and religious virgin, *S. Chrysostome* with *Olympia*, *S. Hierom* with *Paula Romana*, *S. John* with the elect Lady, *S. Peter* and *S. Paul* with * *Petronilla* and *Tecla*. And therefore it were a jealousy beyond the suspicion of Monkes and Eunuchs to think it impossible to have a chaste conversation with a distinct sex. 1. A pure, and right intention; 2. An intercourse not extended beyond necessity, or holy ends; 3. A short stay; 4. Great modesty; 5. And the business of religion, will by GODS grace hallow the visit, and preserve the friendship in its being spiritual, that it may not degenerate into carnal affection: And yet these are onely advises useful, when there is danger in either of the persons, or some scandal incident to the profession, that to some persons, and in the conjunction of many circumstances are oftentimes not considerable.

* Quam B. Petri filiam naturalem non fuisse recte probat Baronius.

7. When JESUS had resolved to reveal himself to the woman, he first gives her occasion to reveal her self to him, fairly insinuating an opportunity to confesse her sins, that having purged her self from her impurity she might be apt to entertain the article of the revelation of the Messias; And indeed a crime in our manners is the greatest indisposition of our understanding to entertain the truth and doctrine of the Gospel: especially when the revelation contests against the sinne, and professes open hostility to the lust. For faith being the gift of GOD, and an illumination, the Spirit of GOD will not give this light to them, that preferre their darknesse before it; either the will must open the windows, or the light of faith will not shine into the chamber of the soul. *How can ye believe* (said our blessed Saviour) *that receive honour one of another?* Ambition, and Faith; believing GOD, and seeking of our selves, are incompetent and totally impossible. And therefore *Serapion* Bishop of *Thmuis* spake like an Angel (saith *Socrates*) saying, *that the mind, which feedeth upon spiritual knowledge, must thoroughly be cleansed. The irascible faculty must first be cured with brotherly love and charity,*

John 5. 44.

ib. 4. hist. c. 23

and

and the concupiscent, must be suppressed with continency and mortification, Then may the understanding apprehend the mysteriousness of Christianity. For since Christianity is a holy doctrine, if there be any remanent affections to a sinne, there is in the soul a party disaffected to the entertainment of the institution, and we usually believe, what we have a mind to; Our understandings, if a crime be lodged in the will, being like icterical eyes, transmitting the species to the soul with prejudice, disaffection, and colours of their own framing. If a preacher should discourse, that there ought to be a party amongst Christians, and that

*Lurida preterea sunt quæcumque tuerentur
Arquati*

*Multaque sunt oculis in eorum denique mista
Quæ contige sua palloribus omnia pingunt.*
Lucret. lib. 4.

their goods ought to be in common, all men will apprehend, that not Princes and rich persons, but the poor and the servants would soonest become Disciples, and believe the Doctrines, because they are the only persons likely to get by them, and it concerns the other not to believe him, the Doctrine being destructive of their interests. Just such a persuasion is every persevering love to a vicious habit, it having possessed the understanding with fair opinions of it, and surprized the will with passion, and desires, whatsoever Doctrine is its enemy, will with infinite difficulty be entertained. And we know a great experience of it in the article of the Messias dying on the Crosse, which though infinitely true, yet because to the Jews it was a scandal, and to the Greeks foolishness, it could not be believed, they remaining in that indisposition; that is, unless the will were first set right and they willing to believe any truth, though for it they must disclaim their interest: Their understanding was blind, because the heart was hardened, and could not receive the impression of the greatest moral demonstration in the world.

The holy JESUS asked water of the woman, unsatisfying water, but promised that himself to them that aske him, would give waters of life, and satisfaction infinite; so distinguishing the pleasures, and appetites of this world from the desires and complacencies spiritual. Here we labour, but receive no benefit, we sow many times, and reap not, or reap, and do not gather in; or gather in, and do not possess; or possess, but do not enjoy; or if we enjoy, we are still unsatisfied, it is with anguish of spirit and circumstances of vexation. A great heap of riches make neither our clothes warm, nor our meat more nutritive, nor our beaverage more pleasant, and it feeds the eye, but never fills it, but like drink to an hydropick person increases the thirst and promotes the torment. But the grace of GOD, though but like a grain of mustard seed, fills the furrows of the heart; and as the capacity increases, it self grows up in equal degrees, and never suffers any emptiness or dissatisfaction, but carries content and fullness all the way, and the degrees of augmentation are not steps and near approaches to satisfaction, but increasings of the capacity; the soul is satisfied all the way, and receives more, not because it wanted any, but that it can now hold more, is more receptive of felicities; and in every minute of sanctification, there is so excellent a condition of joy, and high satisfaction, that the very calamities, the afflictions and persecutions of the world are turned into felicities by the activity of the prevailing ingredient, like a drop of water falling into a tun of wine, it is alcribed into a new family, losing its own nature by a conversion into the more noble. For now that all passionate desires are dead, and there is nothing remanent that is vexatious, the peace, the serenity, the

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quiet sleeps, the evenness of spirit and contempt of things below, remove the soul from all neighbourhood of displeasure, and place it at the foot of the throne, whither when it is ascended, it is possessed of felicities eternal. These were the waters, which were given to us to drink, when with the rod of GOD the rock CHRIST JESUS was smitten: the Spirit of GOD moves for ever upon these waters, and when the Angel of the Covenant had stirred the pool, who ever descends thither shall finde health and peace, joyes spiritual and the satisfaction of eternity.

The P R A Y E R.

O Holy JESUS, Fountain of eternal life, thou Spring of joy, and spiritual satisfactions, let the holy stream of bloud and water issuing from thy sacred side, cool the thirst, soften the hardnesse, and refresh the barrennesse of my desert soul; that I thirsting after thee, as the weavied Hart after the cool stream, may despise all the vainer complacencies of this world, refuse all societies, but such as are safe, pious, and charitable, mortifie all sottish appetites, and may desire nothing but thee, seek none but thee, and rest in thee with intire dereliction of my own caitive inclinations; that the desires of nature may passe into desires of grace, and my thirst and my hunger may be spiritual, and my hopes placed in thee, and the expresses of my charity upon thy relatives, and all the parts of my life may speak thy love, and obedience to thy Commandments, that thou possessing my soul, and all its faculties during my whole life, I may possesse thy glories in the fruition of a blessed eternity; by the light of thy Gospel here, and the streams of thy grace being guided to thee the fountain of life, and glory, there to be inebriated with the waters of Paradise, with joy and love and contemplation, adoring and admiring the beauties of the LORD for ever and ever, Amen.

Ad. SECT. 12.

Considerations of Christs first preaching, and the accidents happening about that time.

1. **W**hen *John* was cast into prison, then began JESUS to preach; not onely because the ministry of *John* by order of divine designation was to precede the publication of JESUS, but also upon prudent considerations, and designs of providence, lest two great personages at once upon the theatre of Palestine might have been occasion of divided thoughts, and these have determined upon a schisme, some professing themselves to be of CHRIST, some of *John*. For once an offer was made of a dividing Question by the spite of the Pharisees, *Why doe the Disciples of John fast often, and thy Disciples fast not?* But when *John* went off from the scene, then JESUS appeared like the Sun in succession to the morning Star, and there were no divided interests upon mistake, or the fond adherencies of the followers: and although the holy
JESUS

JESUS would certainly have cured all accidental inconveniences, which might have happened in such accidents, yet this may become a precedent to all Prelates to be prudent in avoiding all occasions of a schism, and rather then divide a people, submit and relinquish an opportunity of preaching to their inferiours, as knowing that GOD is better served by clarity, then a homily, and if my modesty made me resigne to my inferiour, the advantages of honour to GOD by the cession of humility are of greater consideration, then the smaller and accidental advantages of better penned and more accurate discourses. But our blessed Lord designing to gather Disciples did it in the manner of the more extraordinary persons and Doctors of the Jews, and particularly of the Baptist, he initiated them into the institution by the solemnity of a Baptism; but yet he was pleased not to minister it in his own person. His Apostles were baptized in *Johns* baptism, said *Tertullian*; or else, *S. Peter* was onely baptized by his Lord, and he baptized the rest. However, the Lord was pleased to depute the ministry of his servants, that so he might constitute a Ministry; that he might reserve it to himself as a specialty to baptize with the Spirit, as his servants did with water; that he might declare that the efficacy of the Rite did not depend upon the Dignity of the Minister, but his own institution, and the holy Covenant; and lastly, lest they who were baptized by him in person, might please themselves above their brethren whose needs were served by a lower ministry.

Lib. de Espij.

The holy JESUS, the great Physician of our souls, now entering upon his cure, and the Diocese of *Palestine*, which was afterwards enlarged to the pale of the Catholick Church, was curious to observe all advantages of prudence for the benefit of souls, by the choice of place, by quitting the place of his education, (which because it had been poor and humble was apt to procure contempt to his doctrine, and despite to his person) by fixing in *Capernaum*, which had the advantage of popularity, and the opportunity of extending the benefit, yet had not the honour, and ambition of *Jerusalem*; that the Ministers of religion might be taught to seek and desire employment in such circumstances, which may serve the end of GOD, but not of ambition; to promote the interest of souls, but not the inordination of lower appetites. JESUS quitted his natural and civil interests, when they were less consistent with the end of GOD, and his Prophetical office, and considered not his Mothers house, and the voicinage in the accounts of religion beyond those other places in which he might better doe his Fathers work; In which a forward piety might behold the insinuation of a duty to such persons, who by rights of law and custome were so far instrumental to the cure of souls, as to designe the persons: they might doe but duty if they first considered the interests of souls before the advantages of their kindred, and relatives; and although if all things else be alike, they may in equall dispositions prefer their own before strangers; yet it were but reason, that they should first consider sadly, if the men be equal, before they remember that they are of the kindred, and not let this consideration be ingredient into the former judgment. And, another degree of liberty yet there is, if our kindred be persons apt and holy, and without exceptions either of law, or prudence, or religion, we may doe them advantages before others, who have some degrees of learning and improvement beyond the other; or else no man might lawfully preferre his kindred, un-

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lesse they were absolutely the ablest in a Diocese or Kingdom; which doctrine were a snare apt to produce scruples to the Consciences rather then advantages to the cure. But then also Patrons should be careful, that they doe not account their Clerks by an estimate taken from comparison with unworthy Candidates, set up on purpose, that when we choose our kindred we may abuse our consciences by saying, We have fulfilled our trust, and made election of the more worthy. In these and the like cases, let every man who is concern'd, deal with justice, nobleness, and sincerity, with the simplicity of a Christian, and the wisdom of a man, without trickes and stratagems to disadvantage the Church by doing temporal advantages to his friend or family.

3. The blessed Master began his office with a Sermon of repentance, as his Deceffor *John* the Baptift did in his ministracion, to tell the world that the new Covenant, which was to be established by the mediation and office of the holy JESUS, was a Covenant of grace and favour, not established upon works, but upon promises, and remission of right on Gods part, and remission of sins on our part. The law was a Covenant of works, and who ever prevaricated any of its functions in a considerable degree, he stood sentenced by it without any hopes of restitution supplied by the Law. And therefore it was the *Covenant of works*; not because good works were then required more then now, or because they had more efficacy then now, but because all our hopes did rely upon the perfection of works and innocence without the suppletories of grace, pardon, and repentance. But the Gospel is therefore a *Covenant of grace*, not that works are excluded from our duty, or from cooperating to heaven; but that because there is in it so much mercy, that the imperfections of the works are made up by the grace of JESUS, and the defects of innocence are supplied by the substitution of repentance. Abatements are made for the infirmities and miseries of humanity; and if we do our endeavour now after the manner of men, the faith of JESUS CHRIST, that is, conformity to his laws, and submission to his doctrine, entitles us to the grace he hath purchased for us, that is, our sins for his sake shall be pardoned. So that the Law and the Gospel are not opposed barely upon the title of *faith* and *works*, but as the *Covenant of faith*, and the *Covenant of works*. In the faith of a Christian works are the great ingredient, and the chief of the constitution, but the Gospel is not a *Covenant of works*, that is, it is not an agreement upon the stock of innocence without allowances of repentance, requiring obedience in rigour, and strictest estimate. But the Gospel requires the holiness of a Christian, and yet after the manner of a man; for, always provided, that we do not allow to our selves a liberty, but endeavour with all our strength, and love with all our soul; that, which if it were upon our allowance would be required at our hands, now that it is against our will, and highly contested against, is put upon the stock of CHRIST, and allowed to us by GOD in the accounts of pardon, by the merits of JESUS, by the Covenant of the Gospel. And this is, the repentance and remission of sins, which *John* first preached upon the approximation of the Kingdome, and CHRIST at the first manifestation of it, and the Apostles afterward in the Name of JESUS.

4. JESUS now having begun his preaching, began also to gather his family; and first called *Simon* and *Andrew*, then *James* and *John*, at whose vocation

vocation he wrought a miracle, which was a signification of their office, and the successe of it; a draught of fishes so great and prodigious, that it convinc'd them that he was a person very extraordinary, whose voice the Fishes heard, and came at his call; and since he designed them to become fishers of men, although themselves were as unlikely instruments to persuade men, as the voice of the Son of man to command fishes, yet they should prevail in so great numbers, that the whole world should run after them, and upon their Summons come into the net, of the Gospel, becoming Disciples of the glorious *Nazarene*. S. *Peter* the first time that he threw his net, at the descent of the holy Ghost in *Pentecost*, catched three thousand men; and at one Sermon sometimes the Princes of a Nation have been converted, and the whole land presently baptized; and the multitudes so great, that the Apostles were forced to design some men to the ministration of baptism by way of peculiar office; and it grew to be work enough, the easinesse of the ministry being made busie, and full of employment, where a whole Nation became Disciple. And indeed the Doctrine is so holy, the principle so divine, the instruments so supernatural, the promises so glorious, the revelations so admirable, the rites so mysterious, the whole fabrick of the Discipline so full of wisdom, persuasion and energy, that the infinite number of the first conversions were not so great a wonder, as that there are so few now: Every man calling himself *Christian*, but few having that *power of godlinesse*, which distinguishes *Christian* from a word, and an empty name. And the Word is now the same, and the arguments greater, for some have been growing ever since, as the prophecies have been fulfilled, and the Sermons more, and the Spirit the same, and yet such diversity of operations, that we hear and read the sermons and dictates Evangelical, as we do a Romance, but that it is with lesse passion, but altogether as much unconcerned, as with a story of *Salmanassar*, or *Ibrahim Bassa*; For we doe not leave one vice, nor reject one lust, nor deny one impetuous temptation the more for the four Gospels sake, and all S. *Pauls* Epistles mingled in the argument. And yet all think themselves fishes within *CHRISTS* net, and the prey of the Gospel; and it is true they are so; for the Kingdome is like unto a net, which inclosed fishes good and bad, but this shall be of small advantage, when the net shall be drawn to the shore, and the separation made.

When *JESUS* called those Disciples, they had been fishing all night, and caught nothing; but when *CHRIST* bade them let down the net, they took multitudes: to shew to us, that the successe of our endeavours is not in proportion to our labours, but the Divine assistance, and benediction. It is not the excellency of the instrument, but the capacity of the Subject, nor yet this alone, but the aptnesse of the application, nor that without an influence from heaven, can produce the fruits of a holy persuasion, and conversion. *Paul may plant, and Apollo may water, but GOD gives the increase*. Indeed when we let down the nets at the Divine appointment, the successe is the more probable, and certainly *GOD* will bring benefit to the place, or honour to himself, or salvation to them that will obey, or conviction to them that will not: But what ever the fruit be in respect of others, the reward shall be great to themselves. And therefore S. *Paul* did not say he had profited, *but he had laboured more then they all*, as knowing the Divine acceptance would take its account in proportion to our endeavours

and intendments, not by commensuration to the effect, which being without us, depending upon GODS blessing, and the cooperation of the recipients can be no ingredients into our account. But this also may help to support the wearinesse of our hopes, and the protraction and deferring of our expectation, if a laborious Prelate, and an assiduous Preacher have but few returns to his many cares and greater labours. A whole night a man may labour (the longest life is no other) and yet catch nothing, and then the Lord may visit us with his special presence, and more forward assistances, and the harvest may grow up with the swiftnesse of a gourd, and the fruitfulness of olives, and the plaisance of the vine, and the strength of wheat. And whole troops of penitents may arise from the darknes of their graves, at the call of one Sermon, even when he please: and till then we must be content, that we do our duty, and lay the consideration of the effect at the feet of JESUS.

6. In the days of the Patriarchs, the governours of the Lords people were called *Shepherds*; so was *Moses*, and so was *David*. In the days of the Gospel they are *Shepherds* still, but with the addition of a new appellation, for now they are called *Fishers*; both the callings were honest, humble, and laborious, watchful and full of trouble, but now that both the titles are conjunct we may observe the symbol of an implicit and folded duty. There is much simplicity and care in the *Shepherds* trade: there is much craft and labour in the *Fishers*; and a Prelate is to be both, full of piety to his flock, careful of their welfare; yet because in the political and spiritual sense too, *feeding* and *governing* are the same duty, it concerns them that have cure of souls to be discreet and wary, observant of advantages, laying such baits for the people, as may intice them into the nets of JESUS Discipline. *But being crafty I caught you* (saith S. Paul) For he was a fisher too, and so mult spiritual persons be fishers to all spiritual senses of watchfulness and care and prudence; onely they must not fish for preferment and ambitious purposes, but must say with the King of *Sodom*, *Date nobis animas, cetera vobis tollite*, which S. Paul tenders, *We seek not yours, but you*. And in order to such acquist, the purchase of souls, let them have the diligence, and the craft of fishers, the watchfulness and care of shepherds, the prudence of politicians, the tenderness of parents, the spirit of Government, the wariness of observation, great knowledge of the dispositions of their people, and experience of such advantages, by means of which they may serve the ends of GOD, and of salvation upon their soul.

7. When *Peter* had received the fruits of a rich miracle in the prodigious and prosperous draught of fishes, he instantly falls down at the feet of JESUS, and confesses himself a sinner, and unworthy of the presence of CHRIST. In which confession I not onely consider the conviction of his understanding by the testimony of the miracle, but the modesty of his spirit, who in his exaltation, and the joy of a sudden and a happy success, retired into humility and consideration of his own unworthinesse, lest as it happens in sudden joyes, the lavishnesse of his spirit should transport him to intemperance, to looser affections, to vanity, and garihnnesse, lesse becoming the severity and government of a Disciple of so great a Master. For in such great and sudden accidents men usually are dissolved and melted into joy and inconsideration, and let fly all their severe principles and discipline of manners, till as *Peter* here did, though to another purpose, they say

say to CHRIST, *Depart from me O LORD*, as if such excellencies of joyes like the lesser stars did disappear at the presence of him, who is the fountain of all joyes regular and just. When the spirits of the body have been bound up by the cold winter ayr, the warmth of the spring makes so great an aperture of the passages, and by consequence such dissolution of spirits in the presence of the Sun, that it becomes the occasion of feavers and violent diseases. Just such a thing is a sudden joy, in which the spirits leap out from their cells of austeritie and sobriety, and are warmed into feavers and wildness, and forfeiture of all judgment and rigorous understanding. In these accidents the best advice is to temper and allay our joyes with some instant consideration of the vilest of our sins, the shamefullest of our disgraces, the most dolorous accident of our lives, the worst of our fears, with meditation of Death, or the terrours of Doome-day, or the unimaginable miseries of damned and accursed spirits. For such considerations as these, are good instruments of sobriety, and are correctives to the malignity of excessive joyes, or temporal prosperities, which like Minerals, unless allayed by art, prey upon the spirits, and become the union of a contradiction, being turned into mortal medicines.

Similes quod gaudes & quod times contrahit. Seneca.

At this time JESUS preached to the people from the Ship, which in the fancies and tropical discourings of the old Doctors signifies the Church, and declares that the homilies of order and authority, must be delivered from the Oracle; they that preach must be sent, and GOD hath appointed Tutors and Instructors of our consciences by special designation, and peculiar appointment; if they that preach, doe not make their Sermons from the Ship, their discourses either are the false murmurs of hereticks, and false Shepherds, or else of thieves and invaders of Authority, or corrupters of Discipline and Order. For GOD, that loves to hear us in special places, will also be heard himself by special persons; and since he sent his Angels Ministers to convey his purposes of old then when the Law was ordained by Angels, as by the hands of a Mediator, now also he will send his servants the sons of men, since the new Law was ordained by the Son of man, who is the Mediatour between GOD and Man in the New Covenant. And therefore in the Ship JESUS preacht, but he had first caused it to put off from land, to represent to us, that the Ship in which we preach must be put

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off from the vulgar communities of men, * separate from the people, by the designation of special appointment, and of special holiness, that is, they neither must be common men, nor of common lives, but consecrated by order, and hallowed by holy living, lest the person want authority in destitution of a Divine Character, and his doctrine lose its energy and power, when the life is vulgar, and hath nothing in it holy and extraordinary.

* χαρῆν γὰρ τὸ ὁμοιον πρὸς τὸ ὁμοιον, ὅστιν καὶ μόνον ἱερεὺς ὁ σοφὸς λέγει, μόνος θεοφιλῆς, μόνος εἰδὼς ἔξισταται μόνος γὰρ οὕτω πᾶσι, ὁ πῶ ἀξίαν μὴ συγγέρον πᾶν πτωμένον, καὶ ὁ ἀσθηγὰς ἱερεῖον ἑαυτὸν ἀσπασίων, Hieroc. in Pythag.

The holy JESUS in the choice of his Apostles was resolute and determined to make election of persons bold and confident (for so the Galileans were observed naturally to be, and Peter was the boldest of the twelve, and a good Sword-man, till the Spirit of his Master had fastned his sword within the scabbard, and charmed his spirit into quietness) but he never chose any of the Scribes, and Pharisees, none of the Doctors of the Law, but persons ignorant and unlearned; which in design, and institutions, whole divinity is not demonstrated from other arguments, would seem an

9.

art of concealment and distrust. But in this, which derives its rays from the fountain of wisdom, most openly and infallibly, it is a contestation against the powers of the world upon the interests of GOD, that he who does all the work, might have all the glory, and in the productions in which he is fain to make the instruments themselves, and give them capacity, and activity, every part of the operation, and causality, and effect, may give to GOD the same honour he had from the Creation, for his being the onely workman; with the addition of those degrees of excellency, which in the works of redemption of man are beyond that of his Creation and first being.

The PRAYER.

O Eternal *JESU*, Lord of the Creatures, and Prince of the Catholick Church, to whom all Creatures obey in acknowledgement of thy Supreme Dominion, and all according to thy disposition cooperate to the advancement of thy Kingdome; be pleased to order the affaires and accidents of the world, that all things in their capacity may doe the work of the Gospel, and cooperate to the good of the Elect, and retrench the growth of vice, and advance the interests of vertue. Make all the states and orders of men Disciples of thy holy institution: Let Princes worship thee and defend Religion; let thy Clergy do thee honour by personal zeal, and vigilancy over their flocks; let all the world submit to thy Scepter, and praise thy righteousness, and adore thy judgements, and revere thy laws, and in the multitudes of thy people within the inclosure of thy nets, let me also communicate in the offices of a strict and religious duty, that I may know thy voyce, and obey thy call, and entertain thy holy Spirit, and improve my talents; that I may also communicate in the blessings of the Church; and when the nets shall be drawn to the shore and the Angels shall make separation of the good fishes from the bad, I may not be rejected, or thrown into those Seas of fire, which shall afflict the enemies of thy kingdome, but be admitted into the societies of Saints and the everlasting communion of thy blessings and glories, O Blessed and eternal *JESU*. Amen.

DISCOURSE IX.

Of Repentance.

THe whole Doctrine of the Gospel is comprehended by the *Holy Ghost* in these two Summaries, *Faith* and *Repentance*, that those two potent and imperious faculties, which command our lower powers, which are the fountain of actions, the occasion and capacity of Laws, and the title to reward or punishment, the *Will* and the *Understanding*, that is, the whole man considered in his superiour faculties, may become subjects of the Kingdome, servants of J E S U S, and heirs of glory. Faith supplies our imperfect conceptions, and corrects our ignorance, making us to distinguish good from evil, not onely by the proportions of reason, and custome, and old laws, but by the new standard of the Gospel; It teaches us all those duties, which were enjoyned us in order to a participation of mighty glories; it brings our understanding into subjection, making us apt to receive the Spirit for our guide, CHRIST for our Master, the Gospel for our rule, the laws of Christianity for our measure of good and evil: And it supposes us naturally ignorant, and comes to supply those defects, which in our understandings were left after the spoiles of innocence and wisdom made in Paradise upon *Adams* prevarication, and continued and increased by our neglect, evil customes, voluntary deceptions, and infinite prejudices. And as Faith presupposes our ignorance, so Repentance presupposes our malice and iniquity; the whole design of CHRIST S coming, and the doctrines of the Gospel being to recover us from a miserable condition, from ignorance to spiritual wisdom, by the conduct of Faith; and from a vicious, habitually depraved life, and ungodly manners to the purity of the Sons of G O D, by the instrument of Repentance.

And this is a loud publication of the excellency and glories of the Gospel, and the felicities of man over all the other instances of creation. The Angels, who were more excellent Spirits then humane souls, were not comprehended and made safer within a Covenant and Provisions of Repentance. Their first act of volition was their whole capacity of a blisseful or a miserable eternity: they made their own sentence, when they made their first Election, and having such excellent knowledge, and no weaknesses to prejudge and trouble their choice, what they first did, was not capable of repentance, because they had at first in their intuition and sight all, which could afterward bring them to repentance. But weak man, who knows first by elements, and after long study learns a syllable, and in good time gets a word, could not at first know all those things, which were sufficient or apt to determine his choice, but as he grew to understand more, saw more reasons to rescind his first elections. The Angels had a full pre-emptory will, and a satisfied understanding at first, and therefore were not to mend their first act by a second contradictory. But poor man hath a will always strongest, when his understanding is weakest, and chooseth most, when he is least able to determine, and therefore is most passionate in his desires, and follows his object with greatest earnestnesse, when he is blindest,

and hath the least reason so to do. And therefore GOD pitying man, begins to reckon his choices to be criminal, just in the same degree, as he gives him understanding. The violences and unreasonable actions of childhood are no more remembred by GOD, then they are understood by the childe. The levities and passions of youth are not aggravated by the imputation of malice, but are sins of a lighter dye, because reason is not yet impressed, and marked upon them with characters, and tincture in grain: but he, who, when he may choose because he understands, shall choose the evil and reject the good, stands marked with a deep guilt; and hath no excuse left to him, but as his degrees of ignorance left his choice the more imperfect. And because every *sinner* in the style of Scripture is a *fool*, and hath an election as imperfect, as is the action; that is, as great a declension from prudence, as it is from piety, and the man understands as imperfectly as he practises; therefore GOD sent his Son to take upon him, not the nature of Angels, but the seed of *Abraham*, and to propound salvation upon such terms, as were possible: that is, upon such a piety, which relies upon experience, and trial of good and evil; and hath given us leave, if we choose amisse at first, to choose again, and choose better: CHRIST having undertaken to pay for the issues of their first follies, to make up the breach made by our first weaknesses, and abused understandings.

3. But as GOD gave us this mercy by CHRIST, so he also revealed it by him. He first used the authority of a LORD, and a Creator, and a Law-giver, he required obedience, indeed upon reasonable terms, upon the instance of but a few Commandments at first, which when he afterwards multiplied, he also appointed ways to expiate the smaller irregularities; But left them eternally bound without remedy, who should doe any great violence or a crime. But then he bound them but to a temporal death. Onely this; as an eternal death was also tacitely implied, so also a remedy was secretly ministred, and repentance particularly preached by Homilies distinct from the Covenant of *Moses* Law. The law allowed no repentance for greater crimes, *he that was convicted of adultery was to dye without mercy*; but God pitied the miseries of man, and the inconveniencies of the Law, and sent CHRIST to suffer for the one, and remedy the other: *for so it behoved CHRIST to suffer, and to rise from the dead, and that repentance, and remission of sins should be preached in his name among all nations*. And now this is the last and onely hope of man; who in his natural condition is imperfect, in his customes vicious, in his habits impotent and criminal. Because man did not remain innocent. it became necessary he should be penitent: and that this penitence should by some means be made acceptable, that is, become the instrument of his pardon, and restitution of his hope. Which

Luk. 24. 26.

Rom. 3. 23:

*P*avidus Deorum cultor & infrequens,
*I*nsipientis dum sapientie
*C*onsultus erro 3 nunc victrosus
*V*ela dare, atque iterare celsus
*C*ogor reliquos.

Hor. l. 1. Od. 34.

because it is an act of favour, and depends wholly upon the Divine dignation, and was revealed to us by JESUS CHRIST, who was made not onely the Prophet and Preacher, but the Mediator of this new Covenant and mercy, it was necessary we should become Disciples of the holy JESUS, and servants of his institution; that is, run to him to be made partakers of the mercies of this new Covenant, and accept of him such conditions as he should require of us.

4. This Covenant is then consigned to us, when we first come to CHRIST, that is, when we first professe our selves his Disciples, and his servants,

servants, Disciples of his Doctrine, and servants of his institution; that is, in Baptisme, in which CHRIST who dyed for our sins makes us partakers of his death. *For we are buried by Baptisme into his death,* saith S. Paul. Which was also represented in ceremony by the immerfion appointed to be the rite of that Sacrament. And then it is that GOD powrs forth together with the Sacramental waters a salutary and holy fountain of grace to wash the soul from all its stains, and impure adherencies. And therefore this first access to CHRIST is in the style of Scripture called *regeneration, the new birth, redemption, renovation, expiation, or atonement with GOD, and justification.* And these words in the new Testament relate principally, and properly to the abolition of sins committed before Baptism. *For we are justified freely by his grace through the redemption that is in JESUS CHRIST, whom GOD hath set forth to be a propitiation to declare his Righteousnesse for the remission of finnes that are past.* To declare I say at this time his righteousnesse. And this is that, which S. Paul calls *justification by faith,* that boasting might be excluded, and the grace of GOD by JESUS made exceeding glorious. For this being the proper work of CHRIST, the first entertainment of a Disciple, and manifestation of that state which is first given him as a favour, and next intended as a duty, is a total abolition of the precedent guilt of sinne, and leaves nothing remaining, that can condemne; we then *freely* receive the intire, and perfect effect of that atonement, which CHRIST made for us; we are put into a condition of innocence and favour. And this I say is done regularly in Baptism; and S. Paul expresses it to this sense, after he had enumerated a series of vices subjected in many, he adds, *and such were some of you, but ye are washed, but ye are sanctified,* There is nothing of the old guilt remanent, when *ye were washed ye were sanctified,* or as the Scripture calls it in another place, *Ye were redeemed from your vain conversation.*

Rom 6. 4.
1 Pet. 3. 21.
Rom. 5. 1.
Tit. 3. 5. 3. 17.
Rom 3. 26.
Gal. 2. 16.
Rom. 3. 24, 25.
vet. 27.

1 Cor. 6. 11.
1 Pet. 1. 18.

For this grace was the formality of the Covenant: *Repent and believe the Gospel. Repent and be converted,* (so it is in S. Peters Sermon,) and *your finnes shall be done away,* that was the Covenant. But that CHRIST chose Baptism for its signature appears in the Parallel; *Repent and be baptized, and wash away your sins; For CHRIST loved his Church, and gave himself for it, that he might sanctifie and cleanse it with the washing of water by the word, that he might present it to himselfe a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish.* The sanctification is integral, the pardon is universal and immediate.

5.
Mark 1. 15.
Act. 3. 2. 19.
Act. 2. 38.
Mark 16. 16.
Ephes. 5. 26.

But here the proceffe is short, no more at first but this, *Repent and be baptized, and wash away your finnes,* which baptism because it was speedily administr'd, and yet not without the preparatives of Faith and Repentance, it is certain those predispositions were but instruments of reception, actions of great facility, of small employment, and such as supposing the person not unapt did confesse the infiniteness of the Divine mercy, and fulnesse of the redemption; and is called by the Apostle, *a being justified freely.*

6.
Φαίρεσθε μου ε
καθ' ανθρωπον
ζησεις, αλλα
κατα' ιησον
χριστον τον υιον
ημων αυτοθ αυτου
του ινα πνευ-
οις εις τον
δουλοσ αυτου

δια τα βαπτισματῶ κοινωνοι τῶσ ἀναστάσεσ αὐτῆ ζήνηθε. Ignat. ad Trall. Εἶτο νῦν δὲ ὑμεῖσ, καὶ πιστεὺσ, καὶ εὐλα οἱ σπεσ παρασκευασθῆναι καὶ μετανῶνησ ἐφ' οἷσ ἡμασιν, ἰκετεύο νῦν τιν ἰάλλουσαν ἐπιρχῆσαι τῷ Θεῷ χριστῶ, Juit. mart. Dial. cum. Tryph. Act. 8. 37. & 10. 47. & 16. 15, 33. Rom. 3. 24.

Upon this ground it is, that by the Doctrine of the Church, heathen persons, *strangers from the Covenant of Grace,* were invited to a confession of refig-

faith, and dereliction of false religions, with a promise, that at the very first resignation of their persons to the service of J E S U S, they should obtain full pardon. It was S. Cyprians counsel to old Demetrianus: *Now in the evening of thy days, when thy soul is almost expiring, repent of thy sins, believe in J E S U S, and turn Christian; and although thou art almost in the embraces of death, yet thou shalt be comprehended of immortality.* Baptizatus ad horam securus hinc exit, saith S. Austin. A baptized person dying immediately shall live eternally and gloriously

And this was the case of the Thiefe upon the Crosse, he confessed CHRIST, and repented of his sins, and beg'd pardon, and did acts enough to facilitate his first access to CHRIST, and but to remove the hindrances of GODS favour; then he was redeemed and reconciled to GOD by the death of J E S U S, that is, he was pardoned with a full, instantaneous, integral and clear pardon: With such a pardon, which declared the glory of GODS mercies, and the infiniteness of CHRIST S merit, and such as required a meer reception, and entertainment on mans part.

8. But then we have received so great a favour, enter into Covenant to correspond with a proportionable endeavour; the benefit of absolute pardon, that is, salvation of our souls, being not to be received, till the times of refreshing shall come from the presence of the LORD; all the interval we have promised to live a holy life in obedience to the whole Discipline of J E S U S. That's the condition on our part: And if we prevaricate that, the mercy shewn to the Blessed Thiefe is no argument of hope to us, because he was saved by the mercies of the first access, which corresponds to

Act. 3. 19.

Licet lotio v. n. am meruisset in sine de omni suo crimine, non tamen dedit baptizatus peccandi,

& perseverandi auctoritatem. Tunc enim baptizatus est, qui tunc primum Christum in cruce confessus est. Penitentia enim si in extremo vita hiatu advenerit, sanat & liberat in ablutione baptismi. Illi autem, cum potuerunt, nunquam converiti voluerunt, confidentes cum jam peccare nequeunt, non sic facile acquirunt, quod volunt. S. Aug. cap. nullus de penit. dist. 7.

9.

Vide part 3. Consid. of Crucifix. of Jesus.

1 Pet. 2. 24.

Luke 1. 73.

2 Tit. 11.

For in the precise Covenant there is nothing else described, but pardon so given, and ascertained upon an obedience persevering to the end. And this is clear in all those places of Scripture, which expresse a holy, and innocent life to have been the purpose and design of CHRIST S death for us, and redemption of us from the former estate. CHRIST bare our sins in his own body on the tree, that we being dead unto sins, should live unto righteousness, by whose stripes ye are healed. [Exinde] from our being healed, from our dying unto sinne, from our being buried with CHRIST, from our being baptized unto his death; the end of CHRIST S dying for us is, that we should live unto righteousness: which was also highly and prophetically exprest by S. Zachary in his divine extasie. *This was the oath which he sware to our forefather Abraham, that he would grant unto us, that we being delivered out of the hands of our Enemies might serve him without fear, in holiness and righteousness before him, all the days of our life.* And S. Paul discourses to this purpose pertinently and largely. *For the grace of GOD, that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and*

and worldly lusts [*hi sunt Angeli, quibus in lavacro renuntiavimus*, saith *Tertullian*, those are the evil Angels, the Devil and his works, which we deny or renounce in Baptism] we should live soberly, righteously, and gently in this present world, that is, lead a whole life in the pursuit of universal holiness: [sobriety, justice and godliness being the proper language to signify our religion, and respects to GOD, to our neighbours, and to our selves,] and that this was the very end of our dying in Baptism, and the designe of CHRIST'S manifestation of our redemption he addes [*looking for that blessed hope, and glorious appearing of the great GOD and our SAVIOUR JESUS, who gave himself for us*] to this very purpose [*that he might redeem us from all iniquity, and purifie unto himself a peculiar people zealous of good works*]: purifying a people peculiar to himself is cleansing it in the laver of regeneration, and appropriating it to himself in the rites of admission and profession. Which plainly designes the first consignation of our redemption to be in Baptism, and that CHRIST there cleansing his Church from every spot, or wrinkle, made a Covenant with us, that we should renounce all our sins, and he should cleanse them all, and then that we should abide in that state. Which is also very explicitly set down by the same Apostle in that divine, and mysterious Epistle to the *Romans*, *How shall we, that are dead to sin, live any longer therein? Know ye not that so many of us, as were baptized into JESUS CHRIST, were baptized into his death? Well, what then? Therefore we are buried with him by Baptism into his death, that like as CHRIST was raised up from the dead by the glory of the Father, even so we also should walke in newness of life.* That's the end, and mysteriousness of baptism, it is a consignation into the death of CHRIST, and we dye with him that once, that is, dye to sinne, that we may for ever after live the life of righteousness. *Knowing this, that our old man is crucified with him, that the body of sinne might be destroyed, that henceforth we should not serve sinne.* That is, from the day of our Baptism, to the day of our death. And therefore GOD who knowes the weaknesses of our part, and yet the strictness and necessity of conserving baptismal grace by the Covenant Evangelical, hath appointed the auxiliaries of the holy Spirit to be ministred to all baptized people in the holy rite of Confirmation, that it might be made possible to be done by Divine aides, which is necessary to be done by the Divine Commandments.

Rom. 6. 3, 4.

verf. 6.

10.

And this might not be improperly said to be the meaning of those words of our blessed SAVIOUR: *He that speaks a word against the Son of Man, it shall be forgiven him, but he that speaks a word against the holy Ghost, it shall not be forgiven him.* That is, those sins, which were committed in infidelity, before we became Disciples of the holy JESUS, are to be remitted in Baptism, and our first profession of the religion: but the finnes committed after baptism and confirmation, in which we receive the holy Ghost, and by which the holy Spirit is grieved, are to be accounted for with more severity. And therefore the * Primitive Church, understanding our obligations according to this discourse admitted not any to holy Orders, who had lapsed and fallen into any sin, of which she could take cognizance, that is, such who had not kept the integrity of their Baptism; but sins commit-

* *Nisi Catechizantur non imputantur fidelibus ante baptismum facere delictum*

pon-bat obicem. S. Hieron. in fin. apol. 1. contra Ruffin S. Aug. de bono conjugali, De Sacramento cum agitur, non de peccato. Nam in baptismo omnia peccata dimittuntur: Can. Apolt. 17. Concil. Eliber. c. 30, 31. Mundus post delictum vultus delinquens igni destinatus: si. ut & homo qui post baptismum delicta restant. Tertull. de baptisf.

ted before baptifme were no impediments to the fufception of orders, becaufe they were abfolutely extinguifhed in baptifme. This is the nature of the Covenant we made in baptifme, that's the grace of the Gofpel, and the effect of faith and repentance, and it is expected we fhould fo remain. For it is no where expreffed to be the mercy and intention of the Covenant Evangelical, that this redemption fhould be any more then once, or that repentance which is in order to it, can be renewed to the fame or fo great purpofes, and prefent effects.

II.

Nunc hic dicit
aliam vitam
adferre, alios
mores poftulat.

But after we are once reconciled in baptifme and put entirely into GODS favour, when we have once been redeemed, if we then fall away into fin, we muft expect GODS dealing with us in another manner, and to other purpofes. Never muft we expect to be fo again juftified; and upon fuch termes as formerly: the beft dayes of our repentance are interrupted; not that GOD will never forgive them that fin after baptifme, and recover by repentance; but that reftitution by repentance after baptifme, is another thing then the firft redemption. No fuch intire, cleare, and integral, determinate, and prefential effects of repentance; but an imperfect, little, growing, uncertain, and hazardous reconciliation. A repentance, that is always in production, a renovation by parts, a pardon that that is revocable, a *falvation* to be wrought by *fear* and *trembling*; all our remanent life muft be in bitterneffe, our hopes allayed with feares, our meat attempered with Colloquintida, and death is in the pot: as our beft actions are imperfect, fo our greateft graces are but poffibilities, and aptneffes to a reconcilement, and all our life we are working our felves into that condition, we had in Baptifme, and loft by our relapfe. As the habit leffens, fo does the guilt; as our vertues are imperfect, fo is the pardon; and becaufe our piety may be interrupted, our ftate is uncertain, till our poffibilities of fin are ceafed, till our fight is finished, and the victory therefore made fure, becaufe there is no more fight. And it is remarkeable, that S. Peter gives counfel to live holily in purfuaunce of our *redemption*, of our *calling*, and of our *efcaping from that corruption, that is in the world through luft*, left we lofe the benefit of our purgation, to which by way of antithetis he oppofes this. *Wherefore the rather give diligence to make your calling and election fure.* And, *if ye do thefe things ye fhall never fall.* Meaning, by the perpetuating our ftate of Baptifme and firft repentance we fhall never fall, but be in a fure eftate; *our calling and election fhall be fure.* But not, if we fall; *if we forget we were purged from our old fins*; if we forfeit our calling, we have alfo made our election unfure, moveable, and difputable.

Ante obitum
nemo fupremaque
funera
fœlix.

2 Pet. 1. 9.
2 Cor. 4.
2 Cor. 10.

Vide etiam
Coloff. 1. 21,
22, 23.

12.

So that now the hopes of lapsed finners relies upon another bottome. And as in *Mofes* Law there was no revelation of repentance, but yet the Jewes had hopes in GOD, and were taught the fuccours of repentance by the homilies of the Prophets, and other acceffory noticcs: fo in the Gofpel the Covenant was eftablished upon faith and repentance, but it was configned in Baptifme, and was verifiable onely in the integrity of a following holy life, according to the meafures of a man; nor perfect, but fincere; nor faultleffe, but heartily endeavoured: but yet the mercies of GOD in pardoning finners lapsed after Baptifme was declared to us by collateral and indirect occafions; by the fermons of the Apoftles, and the Commentaries of Apoftolical perfons, who underftood the meaning of the Spirit

Spirit, and the purposes of the divine mercy, and those other significations of his will, which the blessed JESUS left upon records in other parts of his Testament, as in codicils annexed, besides the precise Testament it self. And it is certain, if in the Covenant of grace there be the same involution of an after repentance, as there is of present pardon upon past repentance, and future sanctity, it is impossible to justifie, that a holy life, and a persevering sanctity is enjoined by the covenant of the Gospel: If I say in its first intention it be declared, that we may as well, and upon the same termes hope for pardon upon a recovery hereafter, as upon the perseverance in the present condition.

From these premises we may soone understand, what is the duty of a Christian in all his life, even to pursue his owne undertaking made in Baptisme, or his first access to CHRIST, and redemption of his person from the guilt and punishment of finnes. The state of a Christian is called in Scripture, *Regeneration, spiritual life, walking after the Spirit, walking in newnesse of life*, that is, a bringing forth fruits meet for repentance. That repentance which tied up in the same ligament with faith, was the disposition of a Christian to his regeneration, and atonement, must have holy life in perpetual succession; for that is the apt and proper fruit of the first repentance, which *Iohn* the Baptist preached as an introduction to Christianity, and as an entertaining the redemption by the blood of the Covenant. And all that is spoken in the new Testament is nothing but a calling upon us to do, what we promised in our regeneration, to perform that, which was the designe of CHRIST, who therefore redeemed us, and bare our finnes in his own body, that we might dye unto sin, and live unto righteousness.

This is that saying of *S. Paul*, *Follow peace with all men, and holynesse, without which no man shall see the LORD, looking diligently, lest any man faile of the grace of GOD, lest any root of bitterness springing up trouble you.* Plainly saying, that unless we pursue the state of holiness, and Christian communion, into which we were baptized, when we received the grace of GOD, we shall fail of the state of grace, and never come to see the glories of the LORD. And a little before, *Let us draw neer with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.* That's the first state of our redemption, that's the Covenant GOD made with us, to remember our sins no more, and to put his laws in our hearts and minds. And this was done, when our bodies were washed with water, and our hearts sprinkled from an evil conscience, that is, in Baptisme. It remains then, that we persist in the condition, that we may continue our title to the covenant, for so it follows: *Let us hold fast the profession of our faith without wavering; For if we sin wilfully after the profession, there remains no more sacrifice:* that is, If we hold not fast the profession of our Faith, and continue not the condition of the Covenant, but fall into a contrary state, we have forfeited the mercies of the covenant. So that all our hopes of blessedness, relying upon the Covenant made with GOD in JESUS CHRIST, are ascertained upon us by holding fast that profession: by retaining our hearts still sprinkled from an evil conscience; by following peace with all men and holiness: For by not failing of the grace of GOD, we shall not fail of our hopes, the mighty price of our high calling; but without all this, we shall never see the face of GOD.

13.

14.

Heb. 12. 14.

Heb. 10. 22.

1 Cor. 16.

1 Cor. 23. 25.

15. To the same purpose are all those places of Scripture, which intitle us to *C H R I S T* and the *Spirit* upon no other condition, but a holy life, and a prevailing, habitual, victorious grace. *Know ye not your own selves, Brethren, how that J E S U S C H R I S T is in you, except ye be reprobates?* There are but two states of being in order to eternity, either a state of the inhabitation of *C H R I S T*, or the state of reprobation. Either *C H R I S T* is in us, or we are *reprobates*. But what does that signifie, to have *C H R I S T dwelling in us?* that also we learn at the feet of the same Doctor; *If C H R I S T be in you, the body is dead by reason of sin, but the spirit is life because of righteousness.* The body of sin is mortified, and the life of grace is active, busie, and spiritual in all them, who are not in the state of reprobation. The Parallel with that other expression of his; *They that are Christs have crucified the flesh with the affections and lusts.* If sin be vigorous, if it be habitual, if it be beloved, if it be not dead or dying in us, we are not of *C H R I S T S* portion, we belong not to him, nor he to us. *For whoever is born of G O D doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of G O D;* that is, every regenerate person is in a condition, whose very being is a contradiction, and an opposite design to sin. When he was regenerate and *born anew of water*, and the spirit; *the seed of G O D*, the original of piety was put into him and bidden to encrease and multiply. The seed of *G O D* (in *S. John*) is the same *with the word of G O D* (in *S. James*) *by which he begat us*, and as long as this remains, a regenerate person cannot be given up to sin; for when he is, he quits his Baptism, he renouces the Covenant, he alters his relation to *G O D* in the same degree as he enters into a state of sin.

16. And yet this discourse is no otherwise to be understood then according to the design of the thing it self, and the purpose of *G O D*, that is, that it be a deep engagement, and an effectual consideration for the necessity of a holy life: but at no hand let it be made an instrument of despaire, nor an argument to lessen the influences of the divine mercy. For although the nicety and limits of the Covenant being consigned in Baptism, are fixed upon the condition of a holy, and persevering, uninterrupted sanctity; and our redemption is wrought but once, completed but once, we are but once absolutely, intirely, and presentially forgiven, and reconciled to *G O D*, this reconciliation being in virtue of the sacrifice, and this sacrifice applyed in Baptism is one, as Baptism is one, and as the sacrifice is one: yet the mercies of *G O D* besides this great feast hath fragments, which the Apostles and Ministers spiritual are to gather up in baskets, and minister to the after needs of indigent and necessitous Disciples.

17. And this we gather, as fragments are gathered by resperfed sayings, instances and examples of the Divine mercy recorded in holy Scripture. The holy *J E S U S* commands us to forgive our brother seventy times seven times, when he asks our pardon, and implores our mercy; and since the divine mercy is the pattern of ours, and is also procured by ours, the one being made the measure of ours by way of precedent, and by way of reward, *G O D* will certainly forgive us as we forgive our brother; and it cannot be imagined *G O D* should oblige us to give pardon oftner then he will give it himself, especially since he hath expressed ours to be a title of a proportionable reception of his; and hath also commanded us to aske pardon all days of our life, even in our daily offices, and to beg it in the measure

measure, and rule of our own charity, and forgiveness to our brother. And therefore GOD in his infinite wisdom foreseeing our frequent relapses, and considering our infinite infirmities, appointed in his Church an ordinary ministry of pardon; designing the Minister to pray for sinners, and promising to accept him in that his advocacy, or that he would open or shut heaven respectively to his act on earth, that is, he would hear his prayers, and verifie his ministry, to whom he hath committed the word of reconciliation. This became a duty to Christian Ministers, spiritual persons, [that they should restore a person overtaken in a fault] that is, reduce him to the condition he begins to lose, [that they should pray over sick persons, who are also commanded to confesse their sins, and GOD hath promised, that the sins they have committed shall be forgiven them. Thus S. Paul absolved the incestuous excommunicate Corinthian, in the person of Christ he forgave him. And this also is the confidence S. John taught the Christian Church, upon the stock of the excellent mercy of GOD, and propitiation of JESUS: If we confesse our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. Which discourse he directs to them, who were Christians already initiated into the institution of JESUS. And the Epistles, which the Spirit sent to the seven Asian Churches, and were particularly addressed to the Bishops, the Angels of those Churches, are exhortations, some to perseverance, some to repentance, that they may return from whence they are fallen. And the case is so with us, That it is impossible we should be actually and perpetually free from sin in the long succession of a busy, an impotent, and a tempted conversation. And without these reserves of the Divine grace, and after emanations from the Mercy seat, no man could be saved; and the death of CHRIST would become inconsiderable to most of his greatest purposes; for none should have received advantages, but newly baptized persons, whose albes of baptism served them also for a winding sheet. And therefore our Baptism although it does signify the work of God presently to the baptized person in great, certain, and intire effect in order to the remission of what is past, in case the Catechumen be rightly disposed, or hinders not; yet it hath also influence upon the following periods of our life, and hath admitted us into a lasting state of pardon, to be renewed and actually applied by the Sacrament of the Lords supper, and all other Ministries Evangelical, and so long as our repentance is timely, active, and affective.

Gal. 6. 1:
 1. Ju. 6. 5.

Εἰ τις ἐπίσκοπος, ἢ πρεσβύτερος τὴν ἐπιτροπὴν τῆς ἀμαρτίας ἢ προσέχει, ἀλλὰ ἀποβάλλεται; καὶ αἰρεῖται, ὅτι λυπεῖ χεῖρὸν τὸν ἐπίσκοπον, καὶ γίνεται ὡς πῶ ἐρανὸς ἐπὶ τῆς ἀμαρτίας μετανόησι; Can. Apoitol 51.

Ὁ πνευθεὶς παρὸ Θεοῦ λέγει, ὅτι δεσμεύει, εἰ φιλονεικῶντες ἴσως γένοιτο, ἐκ ἑσται χριστιανώτατος ἀξίως. S. Basil Can. penit.

1 John 1. 9.

Apocal. 2.

See discourse 6 of Baptil.

18.

Heb. 6. 6.

Heb. 10. 16.

But now although it is infinitely certain, that the gates of mercy stand open to sinners after baptism; yet it is with some variety, and greater difficulty. He that renounces Christianity, and becomes Apostate from his religion, not by a seeming abjuration under a storme, but by a voluntary and hearty dereliction, he seems to have quitted all that grace, which he had received, when he was illuminated, and to have lost the benefits of his redemption, and former expiation. And I conceive this is the full meaning of those words of S. Paul, which are of highest difficulty, and latent sense. For it is impossible for those, who were once enlightened, &c. if they shall fall away, to renew them again unto repentance. The reason is there subjoynd, and more clearly explicated a little after: For if we sin wilfully after we have received the

D d knowledge

knowledge of the truth, there remains no more sacrifice for sinnes, for he hath counted the blood of the Covenant, wherewith he was sanctified, an unholy thing, and hath done despite to the spirit of grace. The meaning is divers according to the degrees of Apostasie or relapse; they who fall away after they were once enlightened in Baptism, and felt all those blessed effects of the sanctification, and the emanations of the Spirit; if it be into a contradictory state

Quid igitur rejecta est poenitentia? Haud quaquam. Sed renovatio per novum baptismum rejecta est. Renovatio namque solius lavacri est; ex hac causa ab Apostolo dicitur lavacrum regenerationis & renovationis spiritus sancti. Theophyl. in hunc locum. Idem aiunt, S. Chrysoſt. Ambros. Anselm. in 10. Heb.

of sin and mancipation, and obstinate purposes to serve Christs enemies, then there remains nothing, but a fearful expectation of judgment: but if the backsliding be but the interruption of the first sanctity by a single act, or an unconformed, unresolved, unmalicious habite, then also it is impossible

to renew them unto repntance, viz. as formerly, that is, they can never be reconciled as before, integrally, fully, and at once, during this life. For that redemption, and expiation was by Baptism into Christs death, and there are no more deaths of CHRIST, nor any more sacramental consignations of the benefit of it, there is no more sacrifice for sins, but the redemption is one as the sacrifice is one, in whose virtue the redemption does operate. And therefore the Novatians, who were zealous men, denyed to the first sort of persons the peace of the Church, and remitted them to the divine judgment. The * Church her self was some-

** Collocavit in vestibulo poenitentiam secundam quam pulsantibus patefaciat, sed jam semel, quia jam secundo sed amplius nunquam, quia proximè frustra. Tertul. lib. de poenit. c. 7. Hujus igitur poenitentiae secundae & unius &c. c. 9.*

times almost as zealous against the second sort of persons lapsed into capital crimes, granting to them repentance but once; by such disciplines consigning this truth, that every recession from the state of

grace, in which by Baptism we were established and consigned, is a further step from the possibilities of heaven, and so neer a ruine, that the Church thought them persons fit to be transmitted to a judicature immediately Divine, as supposing either her power to be too little, or the others malice too great, or else the danger too violent, or the scandal insupportable. For concerning such persons, who once were pious, holy, and forgiven, (for so is every person worthily and aptly baptized) and afterwards fell into dissolution of manners, extinguishing the holy Ghost, doing despite to the spirit of grace, crucifying again the Lord of life, that is, returning to such a condition, from which they were once, and could not otherwise be recovered, but by the death of our dearest Lord; I say, concerning such persons the Scripture speaks very suspiciously, and to the sense and signification of an infinite danger. For if the speaking a word against the Holy Ghost, be not to be pardoned here nor hereafter, what can we imagine to be the end of such an impiety, which crucifies the Lord of Life, and puts him to an open shame, which quenches the spirit, doing despite to the spirit of Grace? Certainly that is worse then speaking against him. And such is every person, who falls into wilful Apostasie from the faith, or does that violence to holinesse, which the other does to faith: that is, extinguishes the sparks of illumination, quenches the spirit, and is habitually and obstinately criminal in any kinde. For the same thing that Atheism was in the first period of the world, and Idolatry in the second; the same is Apostasie in the last; it is a state wholly contradictory to all our religious relation to God according to the nature and manner of the present communication. Onely this last, because it is more malicious and a declension from a greater grace, is something like the fall of Angels. And

of this the Emperour *Julian* was a sad example.

But as these are degrees immediately next, and a little less: so the hopes of pardon are the more visible. *Simon Magus* spake a word, or at least thought against the holy Ghost, he thought he was to be bought with money. Concerning him *S. Peter* pronounced: *thou art in the gall of bitterness, and in the bond of iniquity, yet repent and pray G O D, if perhaps the thought of thine heart may be forgiven thee.* Here the matter was of great difficulty; but yet there was a possibility left, at least no impossibility of recovery declared. And therefore *Saint Jude* bids us, *of some to have compassion making a difference: and others save with fear, pulling them out of the fire;* meaning that their condition is onely not desperate. And still in descent retaining the same proportion, every lesser sin is easier pardoned, as better consisting with the state of grace: the whole spirit is not destroyed, and the body of sin is not introduced: **CHRIST** is not quite ejected out of possession, but like an oppressed Prince, still continues his claim; and such is his mercy, that he will still doe so, till all be lost, or that he is provoked by too much violence, or that *Antichrist* is put in substitution, and sin reigns in our mortal body. So that I may use the words of *Saint Iohn*, *These things I write unto you, that ye sin not. But if any man sin, we have an Advocate with the Father, I E S U S C H R I S T the Righteous, and he is a propitiation for our sins, and not for ours onely, but for the sins of the whole world.* That is plainly [although the designe of the Gospel be, that we should erect a Throne for **CHRIST** to reign in our spirits, and this Doctrine of innocence be therefore preached, that ye sin not, yet if one be overtaken in a fault, despair not, **CHRIST** is our Advocate, and he is the propitiation;] he did propitiate *the Father* by his death, and the benefit of that we receive at our first access to him, but then he is *our Advocate* too, and prays perpetually for our perseverance, or restitution respectively. But his purpose is, and he is able so to do, *to keep you from falling, and to present you faultlesse before the presence of his Glory.*

This consideration I intend, should relate to all Christians of the world; and although by the present custome of the Church we are baptized in our infancy, and do not actually reap that fruit of present pardon, which persons of a mature age in the primitive Church did (for we yet need it not, as we shal, when we have past the calentures of youth, which was the time in which the wisest of our Fathers in **CHRIST** chose for their baptism, as appears in the instance of *S. Ambrose*, *S. Austin*, and divers others) yet we must remember, that there is a Baptisme of the Spirit as well as of water, and when ever this happens, whether it be together with that Baptisme of water, as usually it was, when onely men and women of years of discretion were baptized: or whether it be ministred in the right of Confirmation, which is an admirable suppletory of an early Baptisme, and intended by the holy Ghost for a corroborative of baptismal grace, and a defensive against danger: or that lastly it be performed by an internal, and meerly spiritual Ministry, when we by acts of our own election verifie the promise made in Baptisme, and to bring back the rite, by receiving the effect of Baptisme, that is, when ever the filth of our flesh is washed away, and that we have *the answer of a pure conscience towards God*, which *S. Peter* affirms to be the true Baptisme, and which by the purpose and designe of God it is expected we should not defer longer then a great reason, or a

great necessity enforces; when our sins are first expiated, and the sacrifice and death of CHRIST is made ours, and we made GODS by a more immediate title, (which at some time or other happens to all Christians, that pretend to any hopes of heaven) then let us look to our standing, and take heed lest we fall. When we once have tasted of the heavenly gift, and are made partakers of the holy Ghost, and have tasted the good word of GOD, and the powers of the world to come, that is, when we are redeemed by an actual mercy and present application, which every Christian that belongs to GOD is at some time or other of his life, then a fall into a deadly crime is highly dangerous, but a relapse into a contrary estate is next to desperate.

21. I represent this sad but most true Doctrine in the words of S. Peter, *If after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour JESUS CHRIST, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, then after they have known it to turn from the holy Commandment delivered unto them.* So that a relapse after a state of grace into a state of sin, into confirmed habits, is to us a great sign, and possibly in it self it is more then a sign, even a state of reprobation, and final abscission.

22. The summe of all is this, there are two states of life like opposite terms. First CHRIST redeems us from our vain conversation, and reconciles us to GOD, putting us into an intire condition of pardon, favour, innocence, and acceptance, and becomes our Lord and King, his Spirit dwelling and reigning in us. The opposite state to this is that, which in Scripture is called, a crucifying the Lord of life, a doing despite to the Spirit of grace, a being entangled in the pollutions of the world, the Apostasie or falling away, an impotency or disability to do good, viz. of such who cannot cease from sin, who are slaves of sin, and in whom sin reigns in their bodies. This condition is a full and integral delectory of the first, it is such a condition, which as it hath no holiness, or remanent affections to virtue: so it hath no hope or revelation of a mercy, because all that benefit is lost, which they received by the Death of CHRIST; and the first being lost, there remains no more sacrifice for sinnes, but a certain fearful expectation of judgment. But between these two states, stand all those imperfections, and single delinquencies, those slips and falls, those parts of recession and apostasie, those grievings of the Spirit: and so long as any thing of the first state is left, so long we are within the Covenant of grace, so long we are within the ordinary limits of mercy, and the Divine compassion; we are in possibilities of recovery, and the same sacrifice of CHRIST hath its power over us. CHRIST is in his possession, though he be disturbed, but then our restitution consists upon the onely condition of a renovation of our integrity, as are the degrees of our innocence, so are our degrees of confidence:

23. Now because the intermedial state is divisible, various, successive, and alterable, so also is our condition of pardon. Our flesh shall no more return as that of a little child, our wounds shall never be perfectly cured; but a skar, and pain and danger of a relapse shall for ever afflict us, our sins shall be pardoned by parts and degrees, to uncertain purposes, but with certain danger of being recalled again; and the pardon shall never be consummate till that day, in which all things have their consummation.

24. And this is evident to have been GODS usual dealing with all those, upon

upon whom his Name is called. GOD pardoned *David's* sins of adultery and murder. But the pardon was but to a certain degree, and in a limited expression, *GOD hath taken away thy sin, thou shalt not dye*; but this pardon was as imperfect, as his condition was, *Nevertheless the child, that is born unto thee, that shall dye*. Thus GOD pardoned the Israelites at the importunity of *Moses*, and yet threatened to visit that sin upon them in the day of visitation. And so it is in Christianity, when once we have broke and discomposed the golden chain of Vocation, Election and Justification, which are intire links, and methodical periods of our happineffe, when we first give up our names to CHRIST, for ever after, our condition is imperfect, we have broken our Covenant, and we must be saved by the excrescencies and overflowings of mercy. Our whole endeavour must be to be reduced to the state of our baptismal innocence and integrity, because in that, the Covenant was established. And since our life is full of defaultancies, and all our endeavours can never make us such as CHRIST made us, and yet upon that condition our hopes of happineffe were established, I mean, of remaining such as he had made us; as are the degrees of our restitution and access to the first federal condition, so also are the degrees of our pardon; but as it is always in imperfection during this life, and subject to change and defaultance, so also are the hopes of our felicity, never certain till we are taken from all danger; never perfect, till all that is imperfect in us, is done away.

Μή ποτέ μέλαινα
είπης πρὸς τὴν
λευκίαν σου
ἰδίαν. Sophoc.
Tyro.

And therefore in the present condition of things our pardon was properly expressed by *David*, and *S. Paul*, by a *covering*, and a *not imputing*. For because the body of sin dyes divisibly, and fights perpetually, and disputes with hopes of victory and may also prevail, all this life is a condition of suspense: Our sinne is rather covered then properly pardoned. GODS wrath is suspended, not satisfied; the sin in not to all purposes of anger imputed, but yet is in some sense remanent, or at least lyes ready at the door. Our condition is a state of imperfection; and every degree of imperfection brings a degree of recession from the state CHRIST put us in; and every recession from our innocence is also an abatement of our confidence, the anger of GOD hovers our head, and breaks out into temporal judgments, and he retracts them again, and threatens worse, according as we approach to, or retire from that first innocence, which was the first entertainment of a Christian, and the Crown of the Evangelical Covenant. Upon that we entertained the mercies of redemption, and GOD established it upon such an obedience, which is constant, perpetual, and universal; and as we perform our part, so GOD verifies his, and not onely gives a great assistance by the perpetual influences of his holy Spirit, by which we are conigned to the day of redemption; but also takes an account of obedience, not according to the standard of the Law, and an exact scrutiny, but by an Evangelical proportion, in which we are on one side look'd upon as persons already redeemed and assisted, and therefore highly engaged: and on the other side as compassed about with infirmities and enemies, and therefore much pitied. So that as at first our Calling and Election is presently good, and shall remain so, if we make it *sure*; so if we once prevaricate it, we are rendred then full of hazard, difficulty and uncertainty, and we must with pains and sedulity work out our salvation with fear and trembling: first by preventing a fall, or afterwards by returning to that excellent condition, from whence we have departed.

25.

Psal. 33. 2.
Rom. 4. 7.

26.

But although the pardon of sins after Baptism be, during this life, difficult, imperfect, and revocable, yet because it is to great effects for the present, and in order to a compleat pardon in the day of judgement, we are next to enquire, what are the parts of duty, to which we are obliged after such prevarications, which usually interrupt the state of Baptifimal innocence, and the life of the Spirit. Saint *John* gives this account. *If we say we have fellowship with GOD, and walk in darknesse, we lye, and doe not the truth. But if we walk in the light, as he is in the light, we have communion one with another, and the blood of JESUS cleanseth us from all sin.* This state of duty Saint *Paul* calls a casting off the workes of darknesse, a putting on the armour of light, a walking honestly, a putting on the LORD JESUS CHRIST. And to it he confronts, making provision for the flesh to fulfil the lusts thereof. Saint *Peter* describing the duty of a Christian relates the proportion of it as high as the first precedent, even GOD himself. *As he, which hath called you, is holy, so be yeec holy in all manner of conversation, not fashioning your selves according to the former lusts.* And again, *seeing then that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godlinesse?* And Saint *John* with the same severity and perfection: *Every one, that hath this hope* (that is, every one who either does not, or hath no reason to despair) *purifieth himselfe even as GOD is pure*; meaning that he is pure by a Divine purity, which GOD hath prescribed as an imitation of his holinesse, according to our capacities and possibilities. That purity must needs be a *laying aside all malice, and guile and hypocrisies, and envies and evil speakings*; so S. *Peter* expresses it: *a laying aside every weight, and the sin that does so easily beset us*; so Saint *Paul*; this is, to walk in the light, as he is in the light, for in him is no darknesse at all, which we have then imitated, when we have escaped the corruption that is in the world through lusts, that is, so as we are not held by them, that we take them for our enemies, for the object and party of our contestation and spiritual fight, when we contend earnestly against them, and resist them unto blood if need be, that's being pure as he is pure. But besides this positive rejection of all evil, and perpetually contesting against sin, we must pursue the interests of vertue, and an active religion.

24.

Ibidem.

*Pro bono accide-
tas tuta est.
Quid sit illud
interioris et aut
inde subat et
dicitur: ex bona
conscientia, ex
fructu conscientie,
ex opere action-
bus, ex contem-
ptu fortunatorum,
ex placido con-
te, continuo te-
nere unam pre-
mentis vitam.
Sen ep. 23.*

25.

And besides this, saith S. *Peter*, *giving all diligence, adde to your faith ver-
tue, to your vertue knowledge, and to knowledge temperance, and to temperance
patience, and to patience godlinesse, and to godlinesse brotherly kindnesse, and to
brotherly kindnesse charity.* All this is an evident prosecution of the first de-
signe, the holinesse and righteousnesse of a whole life, the being cleer from
all spots and blemishes, a being pure and so presented unto Christ; for up-
on this the Covenant being founded, to this all industries must endeavour,
and arrive in their proportions: *For if these things be in you, and abound, they
shall make that you be neither barren nor unfruitful in the knowledge of our Lord
JESUS Christ. But he that lacketh these things is blind, and hath forgotten
he was purged from his old sins*; that is, he hath lost his baptifmal grace, and
is put from the first state of his redemption towards that state which is con-
tradictory and destructive of it.

Now because all these things are in latitude, distance and divisibility, and onely enjoyne a sedulity, and great endeavour, all that we can dwell upon, is this, that he who endeavours most, is most secure, and every degree of negligence is a degree of danger, and although in the intermedial condition between the two states of *Christianity*, and a full impiety, there

is a state of recovery and possibility, yet there is danger in every part of it, and it increases according as the deflexion and irregularity comes to its height, position, state and finality. So that we must give all diligence to *work out our salvation*, and it will ever be *with fear and trembling*; with fear, that we doe not lose our innocence; and with trembling, if we have lost it, for fear we never recover, or never be accepted. But holiness of life and uninterrupted sanctity being the condition of our salvation, the ingredient of the Covenant, we must proportion our degrees of hope, and confidence of heaven, according as we have obtained degrees of innocence, or perseverance, or restitution. Onely this, As it is certain he is in a state of reprobation, who lives unto sin, that is, whose actions are habitually criminal, who gives more of his consent to wickedness then to virtue: so it is also certain he is not in the state of GODS favour, and sanctification, unless he lives unto righteousness, that is, whose desires, and purposes, and endeavours, and actions, and customes are spiritual, holy, sanctified, and obedient. When sin is dead and the spirit is life, when the lusts of the flesh are mortified, and the heart is purged from an evil conscience, and we abound in a whole systeme of Christian virtues, when our hearts are right to GOD, and with our affections and our wils we love GOD and keep his Commandments, when we do not onely cry LORD, LORD, but also *doe his will*, then CHRIST dwels in us, and we in CHRIST. Now let all this be taken in the lowest sense that can be imagined, all I say which out of Scripture I have transcribed, [*casting away every weight, laying aside all malice, mortifying the deeds of the flesh, crucifying the old man with all his affections and lusts, and then having escaped the corruption that is in the world through lust, besides this, adding virtue to virtue till all righteousness be fulfilled in us, walking in the light, putting on the LORD JESUS, purifying our selves as GOD is pure, following peace with all men and holynesse, resisting unto blood, living in the spirit, being holy in all manner of conversation, as he is holy, being careful and excellent in all conversation and godlinesse,*] all this being a first design of CHRIST S death and our reconciliation, can mean no lesse but that, 1. We should have in us no affection to a sin; of which we can best judge; when we never chuse it, and never fall under it but by surpris, and never ly under it at all, but instantly recover, judging our selves severely, and 2. That we should choose virtue with great freedom of spirit and alacrity, and pursue it earnestly, ^a integrally, and make it the business of our ^b lives, and that, 3. The effect of this be, that sin be crucified in us, and the desires to it dead, flat, and uselesse, and that our desires of serving CHRIST be quick, active, and effective spirited, inquisitive for oportunities, apprehensive of the offer, cheerful in the action, and persevering in the employment.

Now let a prudent person imagine what infirmities and oversights can consist with a state thus described, and all that, does no violence to the Covenant; God pities us and calls us not to an account for what morally cannot, or certainly will not with great industry be prevented.

^c But whatsoever is inconsistent with this condition, is an abatement from our hopes, as it is a retiring from our duty, and is with greater or lesse difficulty cured, as are the degrees of its distance from that condition, which Christ stipulated with us, when we became his Disciples. For we are just so resto-

^a *Illud n. essit, (quod apud Diodorum Siculum) τις ανθρωπος η ποιης ο δυνατος επιλαθανθαι, εως αν τις α. αμασιντας κολαξη, το μαζον λαβουσαι τις εατη φουρ επιστοθιστας. Συγγραφει διατ δισημιαντα περ μαζα η συνθη των διαμαρτυριων. Μαλε hoc; nisi in quantum vitium non possunt.*

^b *Bonum ex integra causa, mali ex quolibet defectu peccatum.*
^c *Χειροσ. Σικκου ανδρα δεκτικου αν(σ)κανου η κ' αν εν ημερα γινεις μαθ.*

stored to our state of grace and favour, as we are restored to our state of purity and holynesse. Now this redintegration or renewing of us into the first condition is also called *Repentance*, and is permitted to all persons, who still remain within the powers and possibilities of the Covenant, that is, who are not in a state contradictory to the state and portion of grace; but with a difficulty increased by all circumstances, and incidencies of the crime, and person. And this I shall best represent in repeating these considerations. 1. Some sins are past hopes of pardon in this life. 2. All that are pardoned are pardoned by parts, revocably and imperfectly during this life, not quickly, yet manifestly. 3. Repentance contains in it many operations, parts, and employments, its termes and purpose being to redintegrate our lost condition, that is, in a second and lesse perfect tense, but as much as in such circumstances we can, to verify our first obligations of innocence and holynesse in all manner of conversation and godlinesse.

27. Concerning the first, it is too sad a consideration to be too dogmatical and conclusive in it, and therefore I shall onely recall those expressés of Scripture, which may without envy decree the article, such as are those of *S. Paul*, that there is a certain sort of men, whom he twice describes, *whom it is impossible to renew again unto repentance*: or those of *Saint Peter*, *Such whose later end is worse then the beginning, because after they once had escaped the pollutions of the world they are intangled therein*; such who as our blessed Saviour threatens *shall never be forgiven in this world, nor in the world to come*. For there is an unpardonable estate by reason of its malice, and opposition to the Covenant of grace; and there is a state unpardonable, because the time of repentance is past. There are dayes and periods of grace: *If thou hadst known at least in this thy day*, said the weeping Saviour of the world to *foreknowne and determined Jerusalem*. When *G O D S* decrees are gone out, they are not always revocable: and therefore it was a great caution of the Apostle, *that we should follow peace and holynesse, and look diligently that we fall not from the grace of G O D, lest any of us become like Esau, to whose repentance there was no place left, though he sought it carefully with tears*: meaning that we also may put our selves into a condition, when it shall be impossible we should be renewed unto repentance; and those are they, *who sin a sin unto death, for whom we have from the Apostle no encouragement to pray*. And these are in so general and conclusive termes described in Scripture, that every persevering sinner hath great reason to suspect himself to be in the number; if he endeavours, as soon as he thinks of it, to recover, it is the best signe he was not arrived so far; but he that lived long in a violent and habitual course of sin is at the margin and brim of that state of final reprobation, and some men are in it before they be aware, and to some *G O D* reckons their days swifter, and their periods shorter. The use I make of this consideration is, that if any man hath reason to suspect, or to be certain that his time of repentance is past, it must needs be a death-bed penitent after a vitious life; for he hath provoked *G O D*, as long as he could, and rejected the offers of grace as long as he lived, and refused vertue till he could not entertain her, and hath done all those things, which a person rejected from hopes of repentance can easily be imagined to have done. And if there be any time of rejection, although it may be earlier, yet it is also certainly the last.

28. Concerning the second I shall adde this to the former discourse of it, that pardon of sins is not in this world at all after the first emission and great efflux

efflux of it in our first regeneration. During this life we are in imperfection, minority and under conditions, which we have prevaricated, and our recovery is in perpetual flux, in heightnings and declensions, and we are highly uncertain of our acceptation, because we are not certain of our restitution, and innocence; we know not whether we have done all that is sufficient to repair the breach made in the first state of favour and baptismal grace. *But he that is dead, saith S. Paul, is justified from sin; not til then.* Rom. 6 7. And therefore in the doctrine of the most learned Jewes it is affirmed: » He that is guilty of the profanation of the name of GOD, he shall » not interrupt the apparent malignity of it by his present repentance, nor » make atonement in the day of expiation, nor wash the stains away by » chastising of himself, *but during his life it remains wholly in suspense, and » before death is not extinguished, according to the saying of the Prophet » Esay; This iniquity shall not be blotted out till ye dye,* saith the LORD of Hosts; and some wise persons have affirmed, that *Jacob* related to this in his expression, and appellatives of GOD; whom he called *the GOD of Abraham, and the fear of his father Isaak,* because (as the Doctōrs of the Jews tell us) *Abraham* being dead was ascribed into the final condition of GODS family; but *Isaak* being living had apprehensions of GOD, not onely of a pious, but also of a tremulous fear: he was not sure of his own condition, much lesse of the degrees of his reconciliation, how far GOD had forgiven his sins, and how far he had retained them. And it is certain, that if every degree of the divine favour be not assured by a holy life, those sins, of whose pardon we were most hopeful, return in as full vigour, and clamorous importunity as ever, and are made more vocal by the appendant ingratitude, and other accidental degrees. And this CHRIST taught us by a parable; for as the Lord made his uncharitable servant pay all that debt, which he had formerly forgiven him, *even so will GOD doe to us, if we from our hearts forgive not one another their trespasses.* Math. 18. 35. Behold the goodnesse, and severity of GOD, saith S. Paul, *on them which sell severity; but on thee, goodnesse, if thou continue in that goodnesse, otherwise thou shalt be cut off.* For this is my Covenant which I shall make with them, when I shall take away their sins. Rom. 11. 22. And if this be true in those sins, which GOD certainly hath forgiven, such as were all those, which were committed before our illumination; much rather is it true in those, which we committed after, concerning whose actual and full pardon we cannot be certain without a revelation. So that our pardon of sins, when it is granted after the breach of our Covenant, is just so secure as our perseverance is: concerning which because we must ascertain it as well as we can, but ever with fear and trembling, so also is the estate of our pardon, hazardous, conditional, revocable and uncertain; and therefore the best of men doe all their lives aske pardon even of those sins, for which they have wept bitterly, and done the sharpest and severest penance. And if it be necessary we pray, that we may not enter into temptation, because temptation is full of danger, and the danger may bring a sin, and the sin may ruine us: it is also necessary, that we understand the condition of our pardon to be, as is the condition of our person, variable as will, suddain as affections, alterable as our purposes, revocable as our own good intentions, and then made as ineffective as our inclinations to good actions. And there is no way to secure our confidence and our hope, but by being perfect, and holy, and pure, as our heavenly Father is, that is, in

the sense of humane capacity, free from the habits of all sin; and active, and industrious, and continuing in the wayes of godlinesse. For upon this onely the promise is built, and by our proportion to this state we must proportion our confidence, we have no other revelation, Christ reconciled us to his Father upon no other conditions, and made the Covenant upon no other articles, but of a holy life, in obedience universal and perpetual: and the abatements of the rigorous sense of the words, as they are such as may infinitely testify and prove his mercy, so they are such as must secure our duty and habitual graces, an industry manly, constant and Christian; and because these have so great latitude (and to what degrees GOD will accept our returns he hath no where punctually described) he that is most severe in his determination does best secure himself, and by exacting the strictest account of himself shall obtain the easier scrutiny at the hands of GOD. The use I make of this consideration is to the same purpose with the former: for if every day of sin, and every criminal act is a degree of recess from the possibilities of heaven, it would be considered at how great distance a death-bed penitent after a vitious life may apprehend himself to stand from mercy, and pardon: and since the termes of restitution must in labour, and in extension of time, or intention of degrees be of value great enough to restore him to some proportion, or equivalence with that state of grace from whence he is fallen, and upon which the Covenant was made with him, how impossible it will appeare to him to go so far, and do so much in that state, and in those circumstances of disability.

29.

Concerning the third particular, I consider, that Repentance, as it is described in Scripture, is a systeme of holy duties, not of one kind, not properly consisting of parts as if it were a single grace, but it is the reparation of that estate, into which CHRIST first put us, *a renewing us in the spirit of our mind*, so the Apostle calls it, and the holy Ghost hath taught this truth to us, by the implication of many appellatives, and also by expresse discourses. For there is in Scripture, ^a *a repentance to be repented of*, and ^b *a repentance never to be repented of*. The first is meer sorrow for what is past, an inefficative trouble producing nothing good; such as was the repentance of Judas, *he repented and hanged himself*, and such was that of Esau, when it was too late, and so was the repentance of the five foolish virgins, which examples tell us also, when ours is an impertinent, and ineffectual repentance. To this repentance, pardon is nowhere promised in Scripture. But there is a repentance, which is called *conversion*, or *amendment of life*, a repentance productive of holy fruits, such as the Baptist and our blessed Saviour preached, such as himself also propounded in the example of the Ninevites, they repented at the preaching of *Jonah*, that is, *they fasted, they covered them in sackcloth; they cryed mightily unto GOD, yea they turned every one from his evil way, and from the violence that was in their hands*. And this was it, that appeased GOD in that instance. *GOD saw their works, that they turned from their evil way, and God repented of the evil, and did it not*.

30.

The same Character of repentance we find in the Prophet *Ezekiel*: *When the wicked man turneth away from his wickedness, that he hath committed, and doeth that which is lawful and right; if the wicked restore the pledge, give again that he had robbed, walk in the statutes of life without committing iniquity, he hath done that which is lawful and right, he shall surely live, he shall not dy*. And in the Gospel, repentance is described with as full and intire comprehensions,

^a Μετάνοια.^b Μετάνοια.

μετάνοια ἢ

ἐπιστροφή, cui

in Act. Apost.

opponitur με-

τανόησατε ἕν

κὴ ὁπίσθε ἴατε.

Act. 3. 19. Huic

enim promittit-

ur peccatorum

remissio in seq.

eis τὸ ἐξαλει-

φθῆναι ὑμῶν

τὰς ἀμαρτίας.

Mat. 12. 41.

Jonah. 3. 8. 10.

Ezek. 18. 27.

Ezek. 33. 14.

as in the old Prophets. For faith and Repentance are the whole duty of the Gospel, Faith when it is in conjunction with a practical grace, signifies an intellectual. Faith signifies the submission of the understanding to the institution, and Repentance includes all that whole practise which is the entire duty of a Christian, after he hath been overtaken in a fault. And therefore repentance first includes a renunciation, and abolition of all evil, and then also enjoynes a pursuit of every virtue, and that till they arrive at an habitual confirmation.

Διότι οὐκ ἀποσπείρον ἕθενος ἡμῶν γενόμενον διὰ τὰς
 ἀσθενουμένης δουλείας, ἀποσπείρον ἢ τῶν ἕθενος ἢ τῶν
 τα τὰ ἐλάττω γίνεται ἰσχυρὰ τοῖς ἀνθρώποις. Polybius.
 Vide eum: Clem. Alex. Strom. l. 2. ubi ad eundem sensum
 definit penitentiam.

Of the first sense are all those expressions of Scripture, which imply repentance to be the delectory of sinnes. *Repentance from dead works* S. Paul affirms to be the prime fundamental of the religion, that is, conversion or returning from dead works: for unless repentance be so construed, it is not good sense. And this is therefore highly verified, because repentance is intended to set us into the condition of our first undertaking, and articles covenanted with G O D. And therefore it is a *redemption of the time*, that is, a recovering what we lost, and making it up by our doubled industry. Remember whence thou art fallen, repent, that is, return, and doe thy first works, said the Spirit to the Angel of the Church of *Ephesus*, or else *I will remove thy Candlestick, except thou repent*. It is a restitution; If a man be overtaken in a fault, restore such a one, that is, put him, where he was. And then, that repentance also implies a doing all good, is certain by the Sermon of the Baptist, *bring forth fruits meet for repentance: Doe thy first works*, was the Sermon of the Spirit; *laying aside every weight, and the sin that easily encircles us, let us run with patience the race that is set before us*, so S. Paul taught. And S. Peter gives charge, that when we have escaped the corruptions of the world, and of lusts, besides this, give all diligence to acquire the rosary and conjugation of Christian virtues. And they are proper effects, or rather constituent parts of a holy repentance. For *godly sorrow worketh a repentance* (saith S. Paul) *not to be repented off*: and that ye may know what is signified by repentance, behold the product was, *carefulness, clearing of themselves, indignation, fear, vehement desires, zeal and revenge*, to which if we adde the Epithet of holy (for these were the results of a godly sorrow, and the members of a repentance not to be repented of) we are taught, that repentance, besides the purging out the malice of iniquity, is also a sanctification of the whole man, a turning nature into grace, passions into reason, and the flesh into spirit.

31.
 Μετάνοια ἴσθι
 ἡμῶν νεκρῶν
 ἔργων.
 Heb. 6. 1.

Apoc. 2. 5.
 Gal. 6. 1.
 Matth. 3. 8.

2 Cor. 7. 10.

To this purpose I reckon those Phrases of Scripture, calling it, *a renewing of our mindes, a renewing of the holy Ghost, a cleansing of our hands, and purifying our hearts*, that is, a becoming holy in our affections, and righteous in our actions, a *transformation* or utter change, *a crucifying the flesh with the affections and lusts, a mortified state, a purging all the old leaven, and becoming a new conspersion, a waking out of sleep, and walking honestly as in the day; a being born again, a being born from above, a new life*. And I consider that these preparative actions of repentance, such as are, sorrow and confession of sins, and fasting, and exterior mortifications and severities, are but forerunners of repentance, some of the retinue, and they are of the family, but they no more compleat

32.
 Tit. 3. 5.
 Rom. 12. 2.
 & 13. 11.
 James 4. 8.
 Gal. 5. 24.
 Ephel. 5. 14.

— Scelerum si bene panitet,
 Et adenda Cupidinis
 Prævi sunt elementa; & tenera nimis
 Mentes asperioribus
 Formandæ studiis — Hor. l. 3. od. 24

the duty of repentance, then the harbingers are the whole Court, or then the fingers are all the body. There is more joy in heaven, said our blessed SAVIOUR, over one sinner that repenteth, then over ninety nine just persons, who need no repentance. There is no man but needs a tear, and a sorrow even for his daily weakness, and possibly they are the instrumental expiations of our sudden and frequent and lesser surprisings of imperfection; but the just persons need no repentance, that is, need no inversion of state, no transformation from condition to condition, but from the less to the more perfect the best man hath. And therefore those are vain persons, who when they owe GOD a hundred will write fourscore, or a thousand, and will write fifty. It was the saying of an excellent person,

ἡ δὲ μετάνοια αὐτῆ φιλοσοφίας ἀρχὴ
 γίνεται, καὶ τῆ ἀνοήτων ἔργων τε καὶ λόγων
 φυγὴ καὶ τῆς ἀμεταμέλητα (αἷης ἢ πρῶτη
 προσοκύνῃ—διὸ ὡς προσδοκίαις τῆ λε-
 γομένου ἀραθῶν τὸ ὄντως ἀραθῶν ἀν παρί-
 στα, ὡς φόβω τῆ ἐναντίων πῶν τὰ κακὰ
 τεσσῆιν αἰρήσεται, ἐσώσῃ ἢ τῆ γνώμῃ πρὸς
 τοῦ θεοῦ κάρωνας πὴν αὐτὸ εἶον ἀπεισῶ-
 ρει. Hierocl. in Pythag.

“ that Repentance is the beginning of Philosophy,
 “ a flight and renunciation of evil works and words,
 “ and the first preparation and entrance into a life,
 “ which is never to be repented of; And therefore
 “ a penitent is not taken with umbrages and ap-
 “ pearances, nor quits a real good for an imaginary,
 “ or chooses evil for fear of Enemies and adverse ac-
 “ cidents, but peremptorily conforms his sentence to

“ the Divine Laws, and submits his whole life in a conformity with them. He that said those excellent words had not been taught the Christian institution, but it was admirable reason and deep philosophy, and most consonant to the reasonableness of virtue, and the proportions and designs of repentance, and no other then the doctrine of Christian Philosophy.

33.

And it is considerable since in Scripture there is a repentance mentioned, which is impertinent, and ineffectual as to the obtaining pardon, a repentance implied which is to be repented of, and another expressed, which is never to be repented of, and this is described to be a new state of life, a whole conversion and transformation of the man, it follows that whatsoever in any sense can be called repentance, and yet is less than this new life, must be that ineffectual repentance: a sorrow is a repentance, and all the acts of dolorous expression are but the same sorrow in other characters, and they are good, when they are parts or instruments of the true repentance: but when they are the whole repentance, that repentance is no better than that of *Judas*, nor more prosperous than that of *Esan*. Every sorrow is not a godly sorrow, and that which is, is but instrumental, and in order to repentance. *Godly sorrow worketh repentance*, saith *S. Paul*, that is, it does its share towards it, as every grace does toward the pardon, as every degree of pardon does toward heaven. By *Godly sorrow* it is probable *S. Paul* means the same thing, which the school hath since called Contrition; a grief proceeding from a holy principle, from our love of God and anger, that we have offended him: and yet this is a great way off from that repentance, without the performance of which we shall certainly perish; But no contrition alone is remissive of sins, but as it cooperates towards the integrity of our duty. *Cum conversus ingemuerit*, is the Prophets expression; When a man mourns and turns from all his evil way, that's a godly sorrow, and that's repentance too; but the tears of a dolorous person, though run-

Μετανοήσατε
 καὶ ὀπίσθεσθε.
 Αἰτ. 3. 19.

ὅς τὸ ἔχροντες δίκην τὸ λυπώσασθαι ὅτι τοῖς πειρημένοις, πύσεται τῆς ἐργῆς. Arist. 2. Rhetor.—Ἀραθῶ κρισιόκρυνος ἀγδρες. Hom. II. 1. Ὁ μετανοῶν ἐ φόβω τῆ ἐναντίων πῶν τὰ κακὰ τεσσῆιν αἰρήσεται. Hierocl.

ning over with great effusions, and shed in great bitterness, and expressed in actions of punitive justice, all being but the same sense in louder language, being nothing but the expressions of sorrow, are good onely, as they tend further; and if they doe, they may by degrees bring us to repentance, and that repentance will bring us to heaven; but of themselves they may as well make the Sea swell beyond its margent, or water and refresh the sunburnt earth, as move **G O D** to mercy and pierce the heavens. But then to the consideration we may add, that a sorrow upon a death-bed after a virtuous life is such as cannot easily be understood to be ordinarily so much as the beginning of virtue, or the first instance towards a holy life. For he that till then retained his sins, and now when he is certain, and believes he shall dye, or is fearful lest he should, is sorrowful, that he hath sinned, is onely sorrowful, because he is like to perish; and such a sorrow may perfectly consist with as great an affection to sin, as ever the man had in the highest caresses, and invitation of his lust. For even then in certain circumstances he would have refused to have acted his greatest temptation. The boldest, and most pungent lust would refuse to be satisfied in the market place, or with a dagger at his heart. And the greatest intemperance would refuse a pleasant meale, if he believed the meat to be mixt with poyson; and yet this restraint of appetite is no abatement of the affection, any more then the violent fears, which by being incumbent upon the death-bed Penitent make him grieve for the evil consequences more, then to hate the malice and irregularity. He that did not grieve, till his greatest fear pressed him hard, and damnation trod upon his heels, feels indeed the effects of fear, but can have no present benefit of his sorrow, because it had no natural principle but a violent, unnatural, and intolerable cause, inconsistent with a free, placid, and moral election.

The same also I consider concerning *the purpose of a new life*, which that any man should judge to be repentance, that duty which restores us, is more unreasonable then to think sorrow will doe it: For as a man may sorrow, and yet never be restored, (and he may sorrow so much the more because he never shall be restored, as *Esau* did, as the five foolish Virgins did, and as many more doe) so he that purposes to lead a new life hath convinced himself, that the Duty is undone, and therefore his pardon not granted, nor his condition restored: As a letter is not a word, nor a word an action, as an Embryo is not a man, nor the seed the fruit: so is a purpose of obedience, but the element of repentance, the first imaginations of it differing from the grace it self, as a disposition from a habit, or (because it self will best expresse it self) as the purpose does from the act. For either a holy life is necessary, or it is not necessary. If it be not, why does any man hope to escape the wrath to come by resolving to doe an unnecessary thing, or if he does not purpose it, when he pretends he does, that is a mocking of **G O D**, and that is a great way from being an instrument of his restitution. But if a holy life be necessary, as it is certain by infinite testimonies of scriptures, it is the *unum necessarium*, the one great necessary, it cannot reasonably be thought, that any thing lesse then doing it shall serve our turns. That which is onely in purpose is not yet done, and yet it is necessary it should be done, because it is necessary we should purpose it. And in this we are sufficiently concluded by that ingeminate expression used by *S. Paul*, Gal. 6. 15.

In JESUS CHRIST nothing can avail but a new Creature. Nothing 5. 6.

*Nam illi qui ex
aliis populis
in alia transi-
tunt, aut ne tran-
sunt quidem, sed
casu quodam
transmittuntur,
quomodo habere
quicquid certum,
mensuram non
possunt, sustinere
et vaci? S. nec.
CP. 23.*

1 Cor. 7. 19. but faith working by charity, nothing but a keeping the Commandments of G O D. And as many as walk according to this rule, peace be on them, and mercy, they are the Israel of G O D.

35. This consideration I intended to oppose against the carnal security of Death-bed penitents, who have spent a vitious life, who have therefore mocked themselves, because they meant to mock G O D, they would reap, what they sowed not. But be not deceived, sayth the Apostle, he that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting. Only this, let us not be weary of well-doing, for in due season we shall reap if we faint not; meaning that by a persevering industry, and a long work, and a succession of religious times we must sow to the Spirit; a work of such length, that the greatest danger is of fainting and intercision. But he that sows to the Spirit, not being weary of well-doing, not fainting in the long proceffe, he, and he only shall reap life everlasting. But a purpose is none of all this. If it comes to act, and be productive of a holy life, then it is useful, and it was like the Eve of a holy day, festival in the midst of its abstinence and vigils, it was the beginnings

Gal. 6. 7.

Mutatus
Dices, hinc (quoties te in speculo videris alterum)
Quæ meas est hodie, cur eadem non puero fuit?
Vel cur his animis incolumes non recedat ætas?
Hor. lib. 4. Od. 10.

of a repentance. But if it never come to act, it was to no purpose, a mocking of G O D, an act of direct hypocrisie, a provocation of G O D, and a deceiving our own selves; you are unhappy, you began not early, or that your earlier dayes returne not together with your good purposes.

36. And neither can this have any other sentence, though the purpose be made upon our death-bed. For G O D hath made no Covenant with us on our death-bed, distinct from that he made with us in our life and health. And since in our life and present abilities good purposes, and resolutions, and vowes (for they are but the same thing in differing degrees) did signifie nothing till they came to act, and no man was reconciled to G O D by good intentions, but by doing the will of G O D, can we imagine that such purposes can more prevaile at the end of a wicked life, then at the beginning? that lesse piety will serve our turns after 50. or 60. years impiety, then after but 5. or 10? that a wicked and sinful life should by lesse pains be expiated, then an unhappy year? For it is not in the state of grace as in other exterior actions of religion or charity, where God will accept the will for the deed, when the external act is inculpably out of our powers, and may also be supplied by the internal; as bendings of the body by the prostration of the soul; almes, by charity; preaching, by praying for conversion. These things are necessary, because they are precepts, and obligatory onely in certain circumstances, which may faile, and we be innocent and disobliged. But it is otherwise in the essential parts of our duty, which God hath made the immediate, and next condition of our salvation, such which are never out of our power, but by our owne fault. Such are charity, forgiveness, repentance, and faith; such to which we are assisted by G O D, such which are always put, by Gods grace, into our power, there-

Εἰς ποῖον ἔπ
γέρον ἀνα
βάλλῃ, τὸ τῶν
βελτίστον ἀξί
ον σεαυτῶν, καὶ
ὄν μηδενὶ πα
ρηλαίειν ἢ
διαφύγειν ἄ
λλον ἐπιείμι
φας τὰ θεοῦ
ματὰ οὓς ἔδει
σε συμβάλλειν, καὶ συμβέβηκας ἐπιῶν ἢ ἐπὶ διδασκαλον ἀπερὸ δικῆς ἢ ἐν εἰς ἐκείτων ὑπερθεῶς πῶ ἐπαγέρωσιν
πιήσοι πῶ σεαυτῶς ἢ ἐπὶ εἰ μερῶσιν ἀλλ' ἀγῆ ἡδὴ τέλει. ἄρ τῶν ἀμελήσας, καὶ ἐαυτωνος, καὶ αὐτῶ
θεῶσας ἐξ ὑπερθέσων ποίως, προθεσας ἐκ ἀπερθέσων, καὶ ἡμέρας ἀλλας ἐπ' ἀλλας ὀρίζας, μὴ ἄς ἀπερθεῶς σε
αυτῶ, λήσας σεαυτῶν ἢ ἀπερθεῶς, ἀλλ' ἰδιότης διαλείσας καὶ ζῶν καὶ ἀποθνήσκων. Epictet. c 75.

fore, because God indispensably demands them. In these cases as there is no revelation God will accept the will for the deed, the purpose for the act, so it is unreasonable to expect it; because God did once put it into our powers, and if we put it out, we must not complain of want of fire, which our selves have quenched, nor complain we cannot see, when we have put our own lights out; and hope God will accept the will for the deed, since we had no will to it, when God put it into our powers. These are but fig-leaves to cover our nakedness, which our sin hath introduced.

For either the reducing such vows and purposes to act is the duty, without which the purpose is ineffectual, or else that practise is but the signe, and testimony of a sincere intention, and that very sincere intention was of it self accepted by God in the first spring. If it was nothing but a sign, then the covenant, which God made with man in Jesus Christ was faith and good meaning, not faith and repentance, and a man is justified as soon as ever he purposes well, before any endeavours are commenced, or any act produced, or habit ratified; and the duties of a holy life are but shadows, and significations of a grace, no part of the Covenant, not so much as smoke is of fire, but a meer sign of a person justified as soon as he made his vow; but then also a man may be justified 500 times in a year, as often as he makes a new vow and confident resolution, which is then done most heartily, when the lust is newly satisfied and the pleasure disappears for the instant, though the purpose disbands upon the next temptation: yea but unless it be a *sincere purpose* it will do no good, and although we cannot discern it, nor the man himself, yet GOD knows the heart, and if he sees it would have been reduced to act, then he accepts it, and this is the hopes of a dying man. But faint they are and dying, as the man himself.

For it is impossible for us to know, but that what a man intends (as himself thinks) heartily, is sincerely meant, and if that may be insincere, and is to be judged onely by a never following event (in case the man dyes) it cannot become to any man the ground of hope, nay even to those persons, who do mean sincerely it is still an instrument of distrust and fears infinite, since his own sincere meaning hath nothing in the nature of the thing, no distinct formality, no principle, no signe to distinguish it from the insincere vows of sorrowful, but not truly penitent persons. 2. A purpose acted and not acted differ not in the principle, but in the effect, which is extrinsecal and accidental to the purpose, and each might be without the other: a man might live holily, though he had not made that vow, and when he hath made the vow he may fail of living holily. * And as we should think it hard measure to have a damnation increased upon us for those sins, which we would have committed if we had lived: so it cannot be reasonable to build our hopes of heaven upon an imaginary piety, which we never did, and if we had lived, GOD knowes, whether we would or not. 3. GOD takes away the godly left malice

should corrupt their understandings, and for the Elects sake those days are shortened, which if they should continue, no flesh should escape, but now shall all that be laid upon their score, which if GOD had not so prevented by their death, GOD knows they would have done: And God deals with the wicked in a proportionable manner, to the contrary purpose, he shortens their

37.

38.

* Et quis tandem est nostrum qui quod ad sese attinet equum censet quoniam puenas dare ob eam rem quod arguatur male facere voluisse? Nemo opinor.—Sed si honorem non equum est haberi ob eam rem quod bene facere voluisse quis dicit, neq; fecit tamen, Rhodiensibus tale erit, non quod male fecerunt, sed quia voluisse dicuntur facere. Orat. M. Catois pro Rhodiens. apud A. Gellium. l. 7. c. 3.

Nunquam excessit ex postfacto preterit: estimatio. D. de reg. Jur.

Mat. 13. 15.
 ex. lii. 6. 9.
 Mark 4. 12.
 Luke 8. 10.
 John 12. 40.
 Act. 28. 29.
 Rom. 11. 8.

days, and takes away their possibilities, and opportunities, when the time of repentance is past, because he will not do violence to their wills, and this left they should return, and be converted, and I should heal them; so that it is evident, some persons are by some acts of God after a vitious life and the frequent rejection of the Divine grace at last prevented from mercy, who without such courses, and in contrary circumstances might possibly doe acts of repentance, and return, and then G O D would heal them. 4. Let their purposes and vows be never so sincere in the principle, yet since a man who is in the state of grace may again fail of it, and forget he was purged from his old sins (and every dying sinner did so, if ever he was washed in the laver of regeneration, and sanctified in his spirit) then much more may such a sincere purpose fail, and then it would be known to what distance of time or state from his purpose, will G O D give his final sentence? Whether will he quit him, because in the first stage he will correspond with his intention, and act his purposes; or condemn him, because in his second stage he would prevaricate? And when a man does fail, it is not because his first principle was not good; for the holy Spirit, which is certainly the best principle of spiritual actions, may be extinguished in a man, and a sincere, or hearty purpose may be lost, or it may again be recovered, and be lost again; so that it is as unreasonable, as it is unrevealed, that a sincere purpose on a death-bed shall obtain pardon, or passe for a new state of life. Few men are at those instants, and in such pressures, hypocritical and vain; and yet to perform such purposes is a new work and a labour; it comes in upon a new stock differing from that principle, and will meet with temptations, difficulties and impediments; and an honest heart is not sure to remain so, but may split upon a rock of a violent invitation. A promise is made to be faithful or unfaithful *ex post facto* by the event, but it was sincere or insincere in the principle, onely if the person promising did, or did not respectively at that time mean what he said. A sincere promise many times is not truly performed.

39.

Concerning all the other acts, which it is to be supposed a dying person can doe, I have onely this consideration; if they can make up a new Creature, become a new state, be in any sense a holy life, a keeping the commandments of God, a following of peace and holinesse, a becoming holy in all conversation, if they can arrive to the lowest sense of that excellent condition Christ intended to all his Disciples, when he made *keeping the Commandments* to be the condition of *entering into life*, and not *crying Lord, Lord, but doing the will of God*: if he that hath served the lusts of the flesh, and taken pay under all Gods enemies, during a long and malicious life, can for any thing a dying person can doe, be said in any sense to have lived holily, then his hopes are fairly built; if not, they rely upon a sand; and the storm of death, and the Divine displeasure will beat too violently upon them. There are no suppletories of the Evangelical Covenant; *if we walk according to the rule*, then *shall peace and righteousnessse kisse each other*; if we have sinned and prevaricated the rule, repentance must bring us into the ways of righteousnessse, and then we must goe on upon the old stock; but the *deeds of the flesh must be mortified*, and *Christ must dwell in us*, and the *Spirit must reign in us*, and virtue must be habitual, and the habits must be confirmed, and this as we doe by the Spirit of Christ, so it is hallowed and accepted by the grace of G O D, and we, put into a condition of favour, and redeemed from

from sin, and reconciled to G O D. But this will not be put off with single acts, nor divided parts, nor newly commenced purposes, nor fruitlesse sorrow; it is a great folly to venture eternity upon dreams; so that now let me represent the condition of a dying person after a vitious life.

*Audies pl. of ep
dicente: a
quæ magis, sin. o
Senec.*

in otium secedam; sexagesimus annus ab officiis me dimittet. Et quem tandem longioris vite prædium accipit? Senec.

1. He that considers the frailty of humane bodies, their incidences and aptnesse to sicknesse, casualties, death, sudder or expected, the condition of several diseases, that some are of too quick a sense, and are intolerable, some are dull, stupid, and Lethargical: then adds the prodigious judgments which fall upon many sinners in the act of sin, and are marks of our dangers and Gods essential justice and severity; and that security, which possesses such persons, whose lives are vitious; and habitual carelesnesse, and groundlesse confidence, or an absolute inconsideration, which is generally the condition, and constitution of such minds; every one whereof is likely enough to confound a persevering sinner in miseries eternal, will soon apprehend the danger of a delayed repentance to be infinite, and unmeasurable.

40.

*Παρήνει δ' ἔν
τοῖς συνῆσι οὐ
ἀναβλάψασθ
τὸ ἀγαθὸν ὑ
περ τῶς πολλῶς
ποικίλως πορθεῖσ
μίας δευκατέ
νους θορτὸς ἦν
Luci. Nigr.*

πανηγύρεις ὡς ἀπ' ἐκλίνας ἀρξοκίνας τῷ μὴ ψεύσασθαι, καὶ τῷ τὰ δόξα ποιήσιν, Luci. Nigr.

2. But suppose such a person having escaped the antecedent circumstances of the danger, is set fairly upon his death-bed with the just apprehension of his sins about him and his addresses to repentance; consider then the strength of his lusts, that the sins he is to mortifie are inveterate, habitual, and confirmed, having had the growth and stability of a whole life; that the liberty of his will is impaired (the Scripture saying, of such persons, *whose eyes are full of lust and that cannot cease from sin*; and that *his servants they are whom they obey*, that they are slaves to sin, and so not *sui juris*, not at their own dispose) that his understanding is blinded, his appetite is mutinous, and of a long time used to rebel, and prevail; that all the inferiour faculties are in disorder: that he wants the helps of grace, proportionable to his necessities, (for the longer he hath continued in sin, the weaker the grace of God is in him; so that in effect, at that time the more need he hath, the lesse he shall receive, it being Gods rule to *give to him that hath, and from him that hath not to take even what he hath*) then adde the innumerable parts and great burdens of repentance, that it is, not a sorrow, nor a purpose, because both these suppose that to be undone, which is the onely necessary support of all our hopes in Christ when it is done; the innumerable difficult cases of conscience that may then occurre, particularly in the point of restitution, (Which among many other necessary parts of repentance is indispensably required of all persons, that are able, and in every degree in which they are able) the many temptations of the Devil, the strength of passions, the impotency of the Flesh, the illusions of the spirit of darknesse, the tremblings of the heart, the incogitancy of the minde, the implication and intanglings of ten thousand thoughts and the impertinencies of a disturbed fancy, and the great hindrances of a sick body*, and a sad and weary spirit; *all these* represent a death bed to be but an ill station for a penitent; If the person be suddenly snatched away, he is not left so much as to dispute, if he be permitted to languish in his sicknesse, he is either

41.

2 Pet. 2. 14.

*Ἐπειδὴν τις
ἐγὼς ἢ πᾶσι
ὄντος πλάσσει
εἰς τὴν αὐτῶ
ἐβόας, καὶ ὁμο
νίας. καὶ ἂν ἐν
τῷ πρῶτῳ ἐκ
εἰσίν. Plato
de repub.*

* *Nequis sanè fieri ut homo intelligat aut cognoscat quicquam ex cogitatione cogitantis, si advescã valitudine conturbetur. Maimon. Can. Eth. c. 4.*

*Ante sanctitatem
curandum est
ut homo bene
vivat, in sancti-
tate autem ut
bene moriatur.*
Seneca.

42.

stupid, and apprehends nothing, or else miserable, and hath reason to apprehend too much. However, all these difficulties are to be passed and overcome before the man be put into a favorable condition. From this consideration (though perhaps it may infer more) yet we cannot but conclude this difficulty to be as great as the former danger, that is vast, and ponderous, and insupportable.

3. Suppose the Clinick or death-bed Penitent to be as forward in these employments, and as successful in the mastering many of the objections as reasonably can be thought, yet it is considerable, that there is a repentance, which is to be repented of, and that is, a repentance, which is not productive of fruits of amendment of life, that there is a period set down by GOD in his judgement, and that many who have been profane as *Esau* was, are reduced into the condition of *Esau*, and *there is no place left for their repentance though they seek it carefully with tears*: that they, who have long refused to hear God calling them to repentance, GOD will refuse to hear them calling for grace and mercy; that *he will laugh at some men, when their calamity comes*; that the five foolish virgins addressed themselves at the noyse of the bridegroomes coming, and begged oyle, and went out to buy oyle, and yet for want of some more time, and an early diligence came too late, and were shut out for ever; that it is no where revealed that such late endeavours, and imperfect practises shall be accepted; that GOD hath made but one covenant with us in JESUS CHRIST, which is faith and repentance consigned in Baptisme; and the signification of them and the purpose of CHRIST is, that we should *henceforth no more serve sin*, but mortify and kill him perpetually, and destroy his king-

*O si compunctas humana superbia mentes
Ante obitum mutare, nec expectare supremam
Fata velit*
*Pœnitet ambigūe quem seivd pœnitet, ergo
Præsentis spatium nobis dum creditur ævi,
Dum patulam cunctis Christi clementia sese
Pebet, præterite plangamus crimina vite,
Dum licet, et sano ingenioꝝ animoꝝ valeamus.*

Alcimus Avit:

*His jam pene tibi consul trigesimus instat,
Et numerat paucos vix tua vita dies.*
Mart. l. 1. ep. 16.

Vide S. Ambros. l. 2. de pœnit. c. 1. & 11.
S. Aug. in l. homil. hom. 41. S. Basil. ora. 4.
S. Bernard. in parvis serm. ser. 38.

dome, and extinguish as much as in us lyes his very title; that we should *live holily, justly, and soberly in this present world, in all holy conversation and godliness*; and that either we must be continued or reduced to this state of holy living, and habitual sanctity, or we have no title to the promises; that every degree of recession from the state of grace CHRIST first put us in, is a recession from our hopes, and an inscuring our condition; and we add to our confidence onely as our obedience is restored; all this is but a sad story to a dying person, who sold himself to work wickedness in an habitual

iniquity, and averſation from the conditions of the holy Covenant, in which he was sanctified.

43.

And certainly it is unreasonable to plant all our hopes of heaven upon a doctrine that is destructive of all piety, which supposes us in such a condition, that GOD hath been offended at us all our life long, and yet that we can never returne our duties to him, unlesse he will unravel the purposes of his predestination, or call back time again and begin a new computation of years for us; and if he did, it would be still as uncertain. For what hope is there to that man, who hath fulfilled all iniquity, and hath not fulfilled righteousness? Can a man live to the Devil and dye to God? sow to the flesh, and reap to the spirit? hope God will in mercy reward him, who hath served his enemy? sure it is; the Doctrine of the availe of a death-bed repentance cannot be reconciled with Gods purposes and intentions; to have

us live a good life, for it would reconcile us to the hopes of heaven for a few thoughts or words or single actions, when our life is done. It takes away the benefit of many graces, and the use of more, and the necessity of all.

For let it be seriously weighed. To what purpose is the variety of GODS grace? What use is there of preventing, restraining, concomitant, subsequent, and persevering grace, unless it be in order to a religious conversation? And by deferring repentance to the last we despoil our souls, and rob the holy Ghost of the glory of many rays, and holy influences, with which the Church is watered and refreshed, that it may grow from grace to grace, till it be consummate in glory. It takes away the very being of chastity, and temperance, no such virtues according to this doctrine need to be named among Christians. For the dying person is not in capacity to exercise these, and then either they are troublesome, without which we may do well enough, or else the condition of the unchast and intemperate Clinick is sad and deplorable. For how can he eject those Devils of lust and drunkenness and gluttony, from whom the disease hath taken all powers of election and variety of choice, unless it be possible to root out long contracted habits in a moment, or acquire the habits of chastity, sobriety and temperance, those self-denying and laborious graces, without doing a single act of the respective virtues in order to obtaining of habits? unless it be so, that GOD will infuse habits unto us more immediately than he creates our reasonable souls, in an instant, and without the cooperation of the fuscipient, without *the working out our salvation with fear, and without giving all diligence, and running with patience, and resisting unto blood, and striving to the last, and enduring unto the end* in a long fight, and a long race? If GOD infuses such habits, why have we laws given us, and are commanded to work, and to doe our duty with such a succession and lasting diligence, as if the habits were to be acquired, to which indeed GOD promises, and ministers his aides, still leaving us the persons obliged to the law, and the labour, as we are capable of the reward? I need not instance any more. But this doctrine of a Death-bed repentance is inconsistent with the duties of mortification, with all the vindictive and punitive parts of repentance in exterior instances; with the precepts of *waiting, and watchfulness, and preparation, and standing* in a readiness against *the coming of the Bridegroom*; with *the patience of well-doing*, with exemplary living, with the imitation of the life of CHRIST, and conformities to his passion, with the kingdom, and dominion and growth of grace. And lastly it goes about to defeat one of GODS great purposes, for GOD therefore concealed the time of our death, that we might always stand upon our guard. The holy JESUS told us so; *Watch, for ye know not what hour the LORD will come*; but this makes men seem more crafty in their late begun piety, then GOD was provident and mysterious in concealing the time of our dissolution.

And now if it be demanded, How long time must our repentance, and holy living take up? what is the last period of commencement of our piety, after which it will be unaccepted or ineffectual? will a moneth or

44.

*Evadens futuri temporis exitum
Caliginosa nocte premit Deus.*

Horat.

*Vita data est utenda, data est sine favore nobis
Mutua, nec certa persolvenda die.*

*Quævis quod sit longissimum vita spatium?
Usque ad sapientiam pervenire. Quis ad illam
pervenit, attingit non longissimum finem,
sed maximum. Senec. ep. 94.*

a year, or three years or seven suffice? For since every man falls of his first condition, and makes violent recessions from the state of his redemption, and his baptismal grace, how long may he lye in that state of recession with hopes of salvation? To this I answer, He cannot lye in sin a moment without hazarding his eternity, every instant is a danger, and all the parts of its duration do increase it, and there is

Male vivunt qui semper vivere incipiunt. Non potest stare paratus ad mortem, qui modo incipit vivere. Quidam vivere tunc incipiunt cum deponendum est; quidam ante vivere desunt quam incipient. Senec. ep. 23.

no answer to be given antecedently, and by way of rule, but all the hopes of our restitution depends upon the event. It is just as if we should aske, how long will it be before an Infant comes to the perfect use of reason, or before a fool will become wise, or an ignorant person become excellently learned? The answer to such questions must be given according to the capacity of the man, to the industry of his person, to his opportunities or hindrances, to his life and health, and to GODS blessing upon him. Onely this; every day of deferring it, lessens our hopes and increases the difficulty; and when this encreasing, divisible difficulty comes to the last period of impossibility, GOD onely knows, because he measures the thoughts of man, and comprehends his powers in a span, and himself onely can tell how he will correspond in those assistances, without which we can never be restored. Agree with thy adversary quickly, while thou art in the way: *Quickly*. And therefore Scripture sets down no other

Hic est locus solvendi ævis alieni. Seneca. Mortem venientem nemo bilaris excipit nisi qui se ad eam diu composuerat. Idem ep. 30.

Qui peccatum mortens dimittere, & ipsa in seum tempus differt admissa facit, Non tam dimittit, quam dimittatur ab illis.

Alcim. Avitus.

Non potest stare paratus ad mortem qui modo incipit vivere. Id agendum est ut satis vixerimus. Quidam vivere tunc incipiunt cum desinendum est. si hoc iudicium mirum, adijciam quod magis admittitur. Quidam ante vivere desunt quam incipient. Seneca ep. 23.

Cras te vulturum, cras dicis, Posthume, semper;

Dic mihi cras istud, Posthume, quando venit.

Cras vives? hodie jam vivere, Posthume, seum est:

Ille sapit, quisquis, Posthume, vivit beati.

Martial. l. 5. ep. 59. & lib. 2. ep. 90.

Non bene distuleris videas que posse negari,

Et solum hoc ducas quod fuit esse tuum.

Non est, crede mihi, sapientis dicere, Cras.

Sed nimis vita est crastina, vive hodie.

l. 1 ep. 16.

46.

So that this question is not to be asked beforehand, but after a man hath done much of the work, and in some sense lived holily, then he may enquire into his condition, whether if he persevere in that, he may hope for the mercies of JESUS; But he that enquires beforehand, as commonly he means ill, so he can be answered by none but GOD, because the satisfaction of such a vain question depends upon future contingencies, and accidents depending upon Gods secret pleasure and predestination. He that repents but to day, repents late enough, that he put it off from yesterday. It may be that some may begin to day, and finde mercy, and to another person it may be too late, but no man is safe or wise that puts it off till to morrow. And that it may appear how necessary it is to begin early, and that

the

the work is of difficulty and continuance, and that time still encreases the objections, it is certain that all the time that is lost, must be redeemed by something in the sequel equivalent, or in some degree commensurate to the duties omitted, and the time mispent, to something that God hath declared he will accept in stead of it: the intensification of the following actions, and the frequent repetition must make up the defect in the extension, and coexistence with a longer time. It was an act of an heroic repentance, and great detestation of the crime, which *Thomas Cantipratanus* relates of a young Gentleman condemned to dye for robberies, who endeavouring to testify his repentance, and as farre as was then permitted him, to expiate the crime, begged of the Judge that tormentors might be appointed him, that he might be long a dying, and be cut in final pieces, that the severity of the execution might be proportionable to the immensity of his sorrow, and greatness of the iniquity: such great acts doe facilitate our pardon, and hasten the restitution, and in a few days comprise the elapsed duty of many moneths; but to rely upon such acts is the last remedy, and like unlikely physick to a despairing person, if it does well, it is well, if it happen otherwise, he must thank himself, it is but what in reason he could expect. The Romans sacrificed a dog to *Manu Geneta*, and prayed *Nequis domi natorum bonus fiat*; that none of their domesticks might be good; that is, that they might not die (saith *Plutarch*) because dead people are called good. But if they be so onely when they die, they will hardly finde the reward of goodness in the reckonings of eternity, when to kill and to make good is all one, (as *Aristotle* observed it to be in the *Spartan* Covenant with the *Tegeate*, and as it is in the case of penitents never mending their lives till their lives be done) that goodness is fatal and the prologue of an eternal death.

Τελείωνται
χρηστοί Ρωμαίων
καὶ κατὰ τὸ βίβ.

μηδένα χρηστον ποιῆν, i. e.
ἀποκτείνουσαι.
Plutar. ibid. ex
Aristotele.

I conclude this point with the words of *S. Paul*, G O D will render to every man according to his deeds, To them *who by patient continuance in well doing* seek for glory and honour and immortality, [to them] eternal life. But to them, *that are contentious, and do not obey the truth, but obey unrighteousness*, [to them] indignation and wrath, Tribulation and anguish *upon every soul of man that doth evil.*

47.

Rom. 2. 7, 8.

Having now discoursed of repentance upon distinct principles, I shall not need to consider upon those particulars which are usually reckoned parts or instances of repentance, such as are Contrition, Confession, and Satisfaction. Repentance is the fulfilling all righteousness, and includes in it, whatsoever matter of Christian duty, and is expressly commanded; such as is contrition or godly sorrow, and confession to G O D, both which are declared in Scripture to be in order to pardon, and purgation of our sins. *A contrite and a broken heart, O G O D, thou wilt not despise*; and, *If we confesse our sins, G O D is just and righteous to forgive us our sins, and to cleanse us from all iniquity.* To which adde concerning satisfaction, that it is a judging and punishing of our selves; that it also is an instrument of repentance and a fruit of godly sorrow, and of good advantage for obtaining mercy of G O D. For *indignation and revenge* are reckoned by *S. Paul* effects of a godly sorrow, and the blessing, which encourages its practise, is instanced by the same Saint, *when we are judged we are chastened of the L O R D, but if we would judge our selves we should not be judged*: Where he expounds *judged by chastened*; if we were severer to our selves, G O D would be gentle and remissive. And there are onely these two cautions to be annexed, and then the direction is sufficient.

48.

Τὸς μὲν γὰρ ἁρμημένους καὶ ἀντιλέγοντας μέλλον κολεζομεν ἕως ἵνα πρὸς ἑσὺ ἡμολογήντας δίκαιως κολεζώμεθαι συμάγωμεν
Arist.
Rhct. 2.

1. That

1. That when promise of pardon is annexed to any of these or another grace, or any good action, it is not to be understood, as if alone it were effectual, either to the abolition or pardon of sins, but the promise is made to it as to a member of the whole body of piety. In the coadunation, and conjunction of parts the title is firme, but not at all in distinction and separation. For it is certain if we fail in one, we are guilty of all, and therefore cannot be repaired by any one grace, or one action, or one habite. And therefore *charity hides a multitude of sins* with men and GOD too; *Almes deliver from death*; *humility pierceth the clouds and will not depart before its answer* be gracious; and *hope purifieth, and makes not ashamed*; and patience, and faith, and piety to parents, and prayer, and the eight beatitudes have promises of *this life, and of that which is to come respectively*, and yet nothing will obtain these promises, but the harmony and uniting of these graces in a holy and habitual confederation. And when we consider the promise as singularly relating to that one grace, it is to be understood comparatively; that is, such persons are happy if compared with those, who have contrary dispositions. For such a capacity does its portion of the work towards complete felicity, from which the contrary quality does estrange and disintitle us. 2. The special and minute actions and instances of these three preparatives of repentance are not under any command in the particulars, but are to be disposed of by Christian prudence in order to those ends, to which they are most aptly instrumental and designed; such as are fasting, and corporal severities in satisfaction or the punitive parts of repentance, they are either vindictive of what is past, and so are proper acts or effects of contrition and godly sorrow; or else they relate to the present and future estate, and are intended for correction or emendation, and so are of good use as they are medicinal, and in that proportion not to be omitted; And so is confession to a spiritual person, an excellent instrument of Discipline, a bridle of intemperate passions, an opportunity of restitution; *Ye which are spiritual restore such a person overtaken in a fault* (saith the Apostle) it is the application of a remedy, the consulting with a guide, and the best security to a weak, or a lapsed, or an ignorant person; in all which cases he is unfit to judge his own questions, and in these he is also committed to the care, and conduct of another. But these special instances of repentance are capable of suppletories, and are like the corporal works of mercy, necessary onely in time and place, and in accidental obligations. He that relieves the poor, or visits the sick, choosing it for the instance of his charity, though he doe not redeem captives, is charitable, and hath done his almes. And he that cures his sin by any instruments, by external, or interior and spiritual remedies, is penitent, though his dyet be not ascetick, and afflictive, or his lodging hard, or his sorrow bursting out into tears, or his expressions passionate and dolorous. I onely adde this, that acts of *publick* repentance must be by using the instruments of the Church, such as she hath appointed, of *private* such as by experience, or by reason, or by the counsel we can get, we shall learn to be most effective of our penitential purposes. And yet it is a great argument, that the exterior expressions of corporal severities are of good benefit, because in all ages wise men, and severe penitents, have chosen them for their instruments.

Vide disc. of
Mortification,
part 1.
Et disc. of fast-
ing, part 2.

The

The P R A Y E R.

O Eternal G O D, who wert pleas'd in mercy to look upon us, when we were in our blood; to reconcile us, when we were enemies; to forgive us in the midst of our provocations of thy infinite and eternal Majesty, finding out a remedy for us, which mankind could never ask; even making an atonement for us by the death of thy Son, sanctifying us by the blood of the everlasting Covenant, and thy all-hallowing and Divinest Spirit; let thy graces so perpetually assist and encourage my endeavours, conduct my will, and fortifie my intentions, that I may persevere in that holy condition, which thou hast put me in by the grace of the Covenant, and the mercies of the holy J E S U. Oh let me never fall into those finnes, and retire to that vain conversation, from which the eternal and merciful Saviour of the world hath redeemed me; but let me grow in grace, adding virtue to virtue, reducing my purposes to act, and increasing my acts till they grow into habits, and my habits till they be confirmed, and still confirming them till they be consummate in a blessed and holy perseverance. Let thy preventing grace dash all temptations in their approach; let thy concomitant grace enable me to resist them in the assault, and overcome them in the fight, that my hopes be never discomposed, nor my faith weakened, nor my confidence made remissive, or my title and proportion in the Covenant be lessened; or if thou permittest me at any time to fall (which holy J E S U avert for thy mercy and compassion sake) yet let me not sleep in sin, but recal me instantly by the clamours of a nice and tender conscience, and the quickning Sermons of the Spirit, that I may never passe from sin to sin, from one degree to another, lest sin should get the dominion over me, lest thou be angry with me, and reject me from the Covenant, and I perish. Purifie me from all uncleanness, sanctifie my spirit, that I may be holy as thou art, and let me never provoke thy jealousy, nor presume upon thy goodness, nor distrust thy mercies, nor deserve my repentance, nor rely upon vain confidences; but that I may by a constant, sedulous, and timely endeavor make my calling and election sure, living to thee, and dying to thee, that having sowed to the Spirit, I may from thy mercies reap in the Spirit, blisse and eternal sanctity, and everlasting life, through J E S U S C H R I S T our Saviour, our hope, and our mighty and ever glorious Redeemer. Amen.

Ad. SECT. 12.

Upon C H R I S T S Sermon on the Mount, and of the eight Beatitudes.

THe holy J E S U S being entred upon his Prophetical office in the first solemn Sermon gave testimony, that he was not onely an Interpreter of Laws then in being, but also a Law-giver, and an Angel of the new and everlasting Covenant, which because G O D meant to establish with mankind by the mediation of his Son, by his Son also he

1.

now

now began to publish the conditions of it; and that the publication of the Christian Law might retain some proportion at least, and analogy of circumstance with the promulgation of the Law of *Moses*, CHRIST went up into a Mountain, and from thence gave the Oracle. And here he taught all the Disciples; for what he was now to speak was to become a Law, a part of the condition, on which he established the Covenant, and founded our hopes of heaven. Our excellent and gracious Law-giver knowing, that the great argument in all practical disciplines is the proposal of the end, which is their crown and their reward, begins his Sermon, as *David* began his most divine collection of hymnes, with *blesse*dnesse. And having enumerated eight duties, which are the rule of the spirits of Christians, he begins every duty with a Beatitude, and concludes it with a reward, to manifest the reasonableness, and to invite and determine our choice to such graces, which are circumscribed with felicities, which have blessednesse in present possession, and glory in the consequence, which in the midst of the most passive and afflictive of them tells us, that we are blessed, which is indeed a felicity, as a hope is good, or as a rich heir is rich, who in the midst of his Discipline, and the severity of Tutors and Governors knows he is designed, and certain of a great inheritance.

2. The eight Beatitudes, which are the duty of a Christian, and the rule of our spirit, and the special discipline of CHRIST, seem like so many paradoxes, and impossibilities reduced to reason, and are indeed virtues made excellent by rewards, by the sublimity of grace, and the mercies of GOD, hallowing and crowning those habits, which are despised by the world, and are esteemed the conditions of lower, and less considerable people. But GOD sees not, as man sees, and his rules of estimate and judgement are not borrowed from the exterior splendour, which is apt to seduce children, and couzen fooles, and please the appetites of sense and abused fancy; but they are such as he makes himself; excellencies which by abstractions and separation from things below, land us upon celestial appetites. And they are states of suffering, rather than states of life; for the great employment of a Christian, being to bear the Cross, CHRIST laid the Pedestal so low, that the rewards were like rich mines interred in the deeps, and inaccessible retirements, and did choose to build our felicities upon the torments and violences of affliction and sorrow. Without these graces we cannot get heaven, and without sorrow and sad accidents, we cannot exercise graces. [Such are]

3.

εὐλογητῶν
τῶν πτωχῶν τῆς
πνεύματος.

Luk. 6. 20.

Jam. 1. 5.

1 Cor. 1. 26.

1. *Blessed are the poore in spirit, for theirs is the Kingdome of heaven.* Poverty of spirit is in respect of secular affluence and abundance, or in respect of great opinion and high thoughts, either of which have divers acts and offices. That the first is one of the meanings of this text is certain, because S. *Luke* repeating this Beatitude, delivers it plainly, *Blessed are the poor*, and to it he opposes riches. And our blessed Saviour speaks so suspiciously of riches and rich men, that he represents the condition to be full of danger and temptation: and S. *James* calls it full of sin, describing rich men to be oppressours, litigious, proud, spiteful, and contentious; which saying, like all others of that nature, are to be understood in common, and most frequent accidents, not regularly, but very improbable to be otherwise. For if we consider our vocation, S. *Paul* informs us, *That not many mighty, not many noble are called, but GOD hath chosen the poor of this world*
rich

rich in faith; And how hard it is for a rich man to enter into heaven, our great Master hath taught us, by saying it is more easy for a Camel to passe through a needles eye. And the reason is, because

of the infinite tentation which riches minister to our spirits, it being such an opportunity of vices, that nothing remains to countermand the act, but a strong, resolute, unaltered, and habitual purpose, and pure love of virtue; riches in the mean time offering to us occasions of lust, fuel for revenge, instruments of pride, entertainment of our desires, engaging them in low, worldly, and sottish appetites; inviting us to shew our power in oppression, our greatnesse in vanities, our wealth in prodigal expences, and to answer the importunity of our lusts, nor by a denial, but by a correspondence, and satisfaction till they become our mistresses, imperious, arrogant, tyrannical and vain. But poverty

is the sister of a good mind, it ministers aid to wisdom, industry to our spirit, severity to our thoughts, sobernesse to counsels, modesty to our desires; it restrains extravagancy, and dissolution of appetites; the next thing above our present condition, which is commonly the object of our wishes, being temperate and little, proportionable enough to nature, not wandering beyond the limits of necessity, or a moderate conveniency, or at furthest but to a freer refreshment, and recreation. And the cares of poverty are single, and mean, rather a fit employment to correct our levities, then a business to impede our better thoughts; since a little thing supplies the needs of nature, and the earth and the fountain with little trouble minister food to us, and GODS common providence and daily dispensation, eases the cares and makes them portable. But the cares and businesses of rich men are violencies to our whole man, they are loads of memory, businessse for the understanding, work for two or three arts and sciences, employment for many servants to assist in; increase the appetite and heighten the thirst, and by making their droppe bigger, and their capacities large, they destroy all those opportunities, and possibilities of charity, in which onely riches can be useful.

But it is not a meer poverty of possession, which intitles us to the blessing, but a poverty of spirit; that is, a contentednesse in every state, an aptnesse to renounce all, when we are obliged in duty; a refusing to continue a possession, when we for it must quit a virtue or a noble action, a divorce of our affections from those gilded vanities, a generous contempt of the world, and at no hand heaping riches, either with injustice or with avarice, either with wrong or impotency, of action or affection. Not like *Laberius* described by the Poet, who thought nothing so criminal as poverty, and every spending of a sesterce was the losse of a moral virtue, and every gaining of a talent was an action glorious and heroical. But poverty of spirit accounts riches to be the servants of GOD, first, and then of our selves, being sent by GOD, and to return, when he please, and all the while they are with us, to do his businessse. It is a looking upon

Nulli fortune minus bene quam optime creditur. Alia felicitate ad tuendam felicitatem est opus. Senec. 7.
ἀφελος ὁ πρὸς πᾶσι μὴ ἐν γῆ, μὴ ἐν θαλάττῃ, μὴ ἐν ἡσίοιο φασίνα ἀλλὰ πάντες ὄντι νάνη καὶ ἀχέροντα διὰ το γδ πάντα ἐν ἀνθρώποις κακῶ. Tymocrit. 1. y.
Pelvis in mari proximum Commas, & lapid, au iam & inutile Summi materiam mali mittantur, Hor. lib. 3. Od. 14.

Ὁ δὲ πᾶσι ὁ ἡμᾶς καθάπερ ἰατρός κακὸς πρὸς βλάπτοντας περὶ λαβῶν πάντας ποιεῖ. Anaphanics.
Δὲ ὁ ἑπίκτητος γενόμενος καὶ σάμαρ πνεῦσι καὶ σενίβου ἰεσοῦ καὶ φίλος ἀθανάτοιο.
Ἐλακπράγμων, ἀδύαντε, δικαιοτάτων ἀνθρώπων, dixit Homerus de Myths & Hyppometois, l. 13. ll. Justissimos & longevos dixit quā visibantur laici & cibo modesto.

Satis est sive in se, Cerefol. Lucan.
Ἐπεὶ τί βεῖ βροτοῖσι πάλω δυνάμει μόνον, Διμητρὸς ἀπὸ πάματι δ' ὄδρησεν Ἄσπ' ἀρεσὶ καὶ παύχ' ἡμᾶς τρέφειν Eurip.

Quoad vivit, creditur ingens Pauperem vitium, & cavet nil actum, ut si forte minus locuples uno quod ante periret Iste videretur, n. quov sibi — Horat.

riches, and things of the earth, as they doe who look upon it from heaven, to whom it appears little and unprofitable. And because the residence of this blessed poverty is in the mind, it followes, that it be here understood, that all that exinanition and renunciation, abjection and humility of mind, which depauperates the spirit, making it lesse worldly, and more spiritual, is the duty here enjoyed. For if a man throwes away his gold, as did *Crates* the Theban, or the proud Philosopher *Diogenes*, and yet leave a spirit high, aery, phantastical and vain, pleasing himself, and with complacency reflecting upon his own act, his poverty is but a circumstance of pride, and the opportunity of an imaginary, and a secular greatnesse. *Ananias* and *Saphira* renounced the world by selling their possessions, but because they were not poor in spirit, but still retained the affections to the world, therefore they kept back part of the price, and lost their hopes.

Apec. 3. 17.

The Church of *Laodicea* was possessed with a spirit of pride, and flattered themselves in imaginary riches, they were not poor in spirit, but they were poor in possession and condition: These wanted humility, the other wanted a generous contempt of worldly things, and both were destitute of this grace.

5.

The acts of this grace are : 1. To cast off all inordinate affection to

ἢ ἐγὼ ἢ τ' Ἀμαρθείης βυλοόμην κέραι
ἢ τ' ἐπτα πνυτήλοιτα ἰκατόν ταρτήσου Σαπ-
λέου σου. Anacreon.

* riches. 2. In heart and spirit, that is, preparation of mind, to quit the possession of all riches, and actually so to do, when GOD requires it, that is, when

the retaining riches loses a virtue. 3. To be well pleased with the whole oeconomy of GOD, his providence, and dispensation of all things,

Non possidentem multa, nocaveris
Recte beatum: rectius occupat
Nomen beati, qui Deorum
Muneribus sapienter uti,
Divitiis callit prosperum pati,
Pisusq; letho flagitium timet, &c.
Hor. lib. 4. O d. 2.

being contented in all estates. 4. To employ that wealth GOD hath given us in actions of justice and religion.

5. To be thankful to GOD in all temporal losses. 6. Not to distrust GOD, or to be solicitous and fearful of want in the future. 7. To put off the spirit of vanity, pride and phantastick complacency in our selves, thinking lowly or

meanly of whatsoever we are, or doe. 8. To prefer others before our selves, doing honour, and prelation to them, and either contentedly receiving affronts done to us, or modestly undervaluing our selves. 9. Not to praise our selves, but when GODS glory, and the edification of our neighbour is concerned in it, nor willingly to hear others praise us. 10. To despoile our selves of all interiour propriety, denying our own will in all instances of subordination to our superiours, and our own judgement in matters of difficulty, and question, permitting our selves and our affaires to the advice of wiser men, and the decision of those, who are trusted with the cure of our soules. 11. Emptying our selves of our selves, and throwing our selves wholly upon GOD, relying upon his providence, trusting his promises, craving his grace, and depending upon his strength for all our actions, and deliverances, and duties.

6.

The reward promised is *the kingdome of heaven*. *Fear not little flock,*

it is your Fathers pleasure to give you a kingdome.

Latinus regnes avidum domando
Spiritus, quam si Lybiam remotis
Gadibus iungas, & uterq; Pæanis
Serviat uni. Hor. l. 2. od. 2.
Serviat avarum, qui parvo nesciet uti. Hor.

To be little in our own eyes, is to be great in GODS; the poverty of the spirit shall be rewarded with the riches of the kingdomes; of both kingdomes; that of Heaven is expressed;

Mat. 13. 5. &c.
23. 4.

poverty is the high way of eternity; but therefore the kingdome of Grace is taken in the way, the way to our Country: and it being the forerunner

of

of glory, and nothing else, but an antedated eternity, is part of the reward, as well as of our duty. And therefore whatsoever is signified by [kingdome] in the appropriate Evangelical sense, is there intended as a recompence. For the kingdome of the Gospel is a congregation, and society of CHRIST'S poore, of his *little ones*: they are the communion of Saints, and their present entertainment is, knowledge of the truth, remission of sins, the gift of the holy Ghost, and what else in Scripture is signified to be a part or grace or condition of the kingdome. For *to the poor the Gospel is preached*: that is, to the poor, the kingdome is promised and ministred.

2. *Blessed are they that mourn; for they shall be comforted.*] This duty of Christian mourning is commanded not for it self, but in order to many good ends. It is in order to patience, *Tribulation worketh patience*, and therefore *we glory in them* (saith Saint Paul,) and Saint James, *My Brethren count it all joy, when ye enter into divers temptations, knowing that the tryal of your faith (viz. by afflictions) worketh patience.* 2. It is in order to repentance, *Godly sorrow worketh repentance*: by consequence it is in order to pardon; *for a contrite heart GOD will not reject.* And after all this it leads to joy. And therefore Saint * James

Rom. 5. 3.

Gaudet patientia dno.

James 1. 2.

2 Cor. 7. 9.

* Jam. 4. 9. 10.

Sic enim per oculos cum notes turpes trahat, Rufus per ipsos lacrymas sanxit pias, Egestione ut elat que ingressa sunt. Dum dolens admitta, admittenda excludimus, & fit quadam de condemnatione culpe disciplina innocentie. S. Ambros.

preached a homily of sorrow, *Be afflicted, and mourn, and weep*; that is, in penitential mourning, for he adds, *Humble your selves in the sight of the LORD, and he shall lift you up.* The acts of this duty are:

1. To bewaile our own sins. 2. To lament our infirmities, as they are principles of sin, and recessions from our first state. 3. To weep for our own evils and sad accidents as they are issues of the Divine anger. 4. To be sad for the miseries and calamities of the Church, or of any member of it, and indeed to *weep with every one that weeps*, that is, not to rejoyce in his evil, but to be compassionate, and pitiful, and apt to beare anothers burden. 5. To avoid all loose and immoderate laughter, all dissolution of spirit, and manners, uncomely jestings, freer revellings; carnivals and balls, which are the perdicion of precious houres (allowed us for repentance and possibilities of heaven) which are the instruments of infinite vanity, idle talking, impertinencie and lust, and very much below the severity and retiredness of a Christian spirit. Of this, CHRIST became to us the great example, for S. Basil reports a tradition of him, that he never laughed, but wept often. And if we mourn with him, we also shall rejoyce in the joyes of eternity.

3. *Blessed are the meek; for they shall possess the earth:*] that is, the gentle and softer spirits; persons not turbulent or unquiet, not clamorous or impatient, not over-bold or impudent, not querulous or discontented, not brawlers or contentious, not nice or curious, but men who submit to GOD, and know no choice of fortune or employment, or success, but what GOD chooseth for them, having peace at home, because nothing from without does discompose their spirit. In summe, meekness is an indifferency to any exterior accident, a being reconciled to all conditions and instances of providence; a reducing our selves into such an evenness and interiour satisfaction, that there is the same conformity of spirit and fortune, by complying with my fortune, as if my fortune did comply with my spirit. And therefore in the order of Bea-

7.

8.

Πραΐς εἰσιν οἱ κατελεμένοι τῷ ἴθι, καὶ παντὸς πόνου ἀπιδραμένοι, ὡς ἀνδραμί- ας ἔχειν ταραχὴν ἐνοικῶσιν αὐτῶν ταῖς ψυχαῖς, S. Basil. in Plat. 33.

titudes, meekness is set between mourning and desire, that it might balance and attemper those actions by indifferency, which by reason of their abroad are apt to the transportation of passion. The reward expressed is a possession of the earth, that is, a possession of all which is excellent here below, to consign him to a future glory, as *Canaan* was a type of heaven. For meek-

*Mansuetus & æquus secundum Aristot. est εν-
τυχών μέτριος, & άτυχών μεγαλυ-
τος. Όσα τε δαιμονίησι πάχαις βροθοί άληθ' έχουσιν,
Ων ανμοίραν έχουσ, αφάως φέρε τονδ' άθανάκτιν.*
Pythag. carm. aur.

*Æquam memento rebus in arduis
Servare mentem; non secus in bonis*

Ab insolentis temperatam

Leitias, moritue Dili.

Horat. carm. l. od. 3.

Quem res plus ratio delibavit secunde,

Mutate quatenus. ————— ad Fulc.

1 Pet. 3. 4.

*Ό Στωδός φόνων άιτιον, συμφορής σύμμαχον,
βλάβης αν νεργόν κ' άτιμίαις, χρημάτων άπόλωτα,
ή η και φθορής άρχόν. Aristot.*

ness is the best cement and combining of friendships, it is a great endearment of us to our company. It is an † ornament to have a meek and quiet spirit, a * prevention of quarrels, and pacifyer of wrath; it purchaseth peace, and is it self a quietness of spirit; it is the greatest affront to all injuries in the world; for it returns them upon the injurious, and makes them uselesse, ineffective, and innocent; and is an antidote against all the evil consequents of anger and adversity, and tramples upon the usurping passions of the irascible faculty.

5. But the greatest part of this *passage* and Landscap is *sky*, and as a man in all countreys can see more of heaven than of the earth he dwels on: so also he may in this promise. For although the Christian hears the promise of the inheritance of the earth, yet he must place his eye, and fix his heart upon heaven, which by looking downward also upon this promise as in a vessel of limpid water he may see by reflexion, without looking upwards by a direct intuition. It is *Heaven* that is designed by this promise as well as by any of the rest; though this grace takes in also the refreshments of the earth by æquivalence and a suppletory designe. But here we have *no abiding city*, and therefore *no inheritance*. This is not our Countrey, and therefore here cannot be our portion; unless we choose as did the *Prodigal* to goe into a strange Country, and spend our portion with riotous and beastly living and forfeit our Fathers blessing. The Devil carrying our blessed Saviour to a high mountain shewed him all the kingdoms of the world; but besides that they were offered upon ill conditions, they were not eligible by him upon any. And neither are they to be chosen by us for our inheritance and portion Evangelical: for the Gospel is *founded upon better promises*, and therefore the hopes of a Christian ought not to determine upon any thing lesse then heaven. Indeed our blessed Saviour chose to describe this beatitude in the words of the Psalmist, so inviting his Disciples, to an excellent præcept by the insinuation of those scriptures which themselves admitted. But as the earth which was promised to the meek man in *Dauids* psalme was no other earth but the *terra promissionis* the land of *Canaan*, if we shall remember that this land of promise was but a transition, and an allegory to a greater and more noble, that it was but a type of heaven; we shall not see cause to wonder why the holy *JESUS* intending heaven for the reward of this grace also, together with the rest, did call it the inheritance of the earth. For now is revealed to us a *new heaven and a new earth, an habitation made without hands, eternal in the heavens*. And he understands nothing of the excellency of Christian religion whose affections dwell below, and are satisfied with a portion of dirt and corruption. *If we be risen with CHRIST, let us seek those things that are above, where Christ*

Christ sitteth at the right hand of GOD. But if a Christian demerit to take possession of this earth in his way as his inheritance or portion, he hath reason to fear it will be his *All*. We have but one inheritance, one Countrey, And here we are strangers, and Pilgrims. *Abraham* told *Isaac* that he had enjoyed his good things here. He had *the inheritance of the earth*, in the crasse material sense; and therefore he had no other portion but what the Devils have. And when we remember that perfection is the lot of the Church, and that poverty is her portion, and her *quantum* is but food and raiment at the best, and that patience is her support, and hope her refreshment, and self-denial her security, and meeknesse is all her possession and title to a subsistence, it will appear certain, that as Christs kingdom was not of this world, so neither shall his Saints have their portion in that which is not his kingdom. They are miserable if they doe not reign with him; and he never reigned here; but *if we suffer with him we shall also reign with him* hereafter. True it is, Christ promised to him that should lose any interest for his sake, the restitution of a *hundred fold in this world*. But as the sense of that cannot be literal; for he cannot receive a hundred Mothers, or a hundred Wives: so whatsoever that be, it is to be enjoyed *with persecution*. And then such a portion of the Earth as Christ hath expressed in figure, and shall by way of recompence restore us, and such a recompence as we can enjoy with persecution, and such an enjoyment as is consistent with our having lost all our temporals, and such an acquit and purchase of it as is not destructive of the grace of meeknesse, all that we may enter into our accounts, as part of our lot, and the emanation from the holy promise. But in the foot of this account we shall not find any great affluence of temporal accruments. However it be, although when a meek man hath earthly possessions, by this grace he is taught how to use them, and how to part with them; yet if he hath them not, by the virtue here commanded, he is not suffered to use any thing violent towards the acquiring them; not so much as a violent passion, or a stormy imagination; for then he loses his meeknesse, and what ever he gets, can be none of the reward of this grace. He that fights for temporals (unlesse by some other appendent duty he be obliged) loses his title, by striving incompetently for the reward, he cuts off that hand by which alone he can receive it. For unlesse he be indeed meek, he hath no right to what he calls *the inheritance of the earth*; and he that is not content to want the inheritance of the earth when GOD requires him, is not meek. So that if this beatitude be understood in a temporal sense, it is an offer of a reward, upon a condition we shall be without it, and be content too: For in every sense of the word, meeknesse implies a just satisfaction of the spirit, and acquiescence in every estate or contingency whatsoever, though we have no possessions but of a good conscience, no *bread* but that of *carefulnesse*, no support but from the holy Spirit, and a providence ministering to our natural necessities by an extemporary provision. And certain it is, the meekest of Christs servants, the Apostles and the primitive Christians had no other verification of this promise, but this, that *rejoycing in tribulation, and knowing how to want as well as how to abound, through many tribulations they entered into the kingdome of heaven*; For that is the Countrey in which they are co-heirs with JESUS. But if we will certainly understand what this reward is; we may best know it by understanding the duty; and this we may best

learn from him that gave it in commandment. *Learn of me, for I am meek* (said the holy JESUS :) and to him was promised that *the uttermost ends of the earth* should be his inheritance, and yet he dyed first, and went to heaven before it was verified to him in any sense, but onely of content, and desire, and joy in suffering, and in all variety of accident. And thus also if we be meek, we may receive the inheritance of the earth.

10. The acts of this grace are : 1. To submit to all the instances of Divine providence, not repining at any accident which GOD hath chosen for us, and given us as part of our lot, or a punishment of our deserving, or an instrument of virtue, not envying the gifts, graces, or prosperities of our neighbours. 2. To pursue the interest, and employment of our calling, in which we are placed, not despising the meanesse of

any work, though never so disproportionable to our abilities. 3. To correct all malice, wrath, evil speaking, and inordinations of anger, whether in respect of the object or the degree. 4. At no hand to entertain any thoughts of revenge, or retaliation of evil. 5. To be affable and courteous in our department towards all persons of our society and entercourte.

6. Not to censure or reproach the weaknesse of our neighbour, but support his burden, cover and cure his infirmities. 7. To excuse what may be excused, lessening severity, and being gentle in reprehension. 8. To be patient in afflictions, and thankful under the Croffe. 9. To endure reproof with shame at our selves for deserving it, and thankfulness to the charitable Physitian, that offers the remedy. 10. To be modest and fairly mannered

toward our superiours, obeying, reverencing, speaking honourably and doing honour to aged persons, and all, whom God hath set over us according to their severall capacities. 11. To be ashamed and very apprehensive of the unworthinesse of a crime, at no hand loosing our fear of the invisible GOD and our reverence to visible societies, or single persons. 12. To be humble in our exterior

addresses, and behaviour in Churches; and all holy places. 13. To be temperate in government, not imperious, unreasonable, insolent or oppressive, lest we provoke to wrath those, whose interest of person, and of religion we are to defend or promote. 14. To doe our endeavour to expiate an injury we did, by confessing the fact, and offering satisfaction, and asking forgiveness.

11. 4. *Blessed are they that hunger and thirst after righteousnesse, for they shall be filled.*] This grace is the greatest indication of spiritual health, when our appetite is right, strong, and regular; when we are desirous of spiritual nourishment, when we long for Manna, and follow CHRIST for loaves, not of a low and terrestrial gust, but of that bread, which came down from heaven. Now there are two sorts of holy repast, which are the proper objects of our desires. The bread of heaven, which is proportioned to our hunger; that is, all those immediate emanations from CHRIST S pardon of our sins, and redemption from our former conversation, holy lawes, and commandments. To this food there is also a spiritual beverage to quench

—Non si male nunc, & olim
Sic erit
Robus angustus animosus, atque
Fortis appave : sapienter idem
Contrabes vento nimium secundo
Turgida vela.

Hor. lib. 2. Od.

Πρῶτον ἀγαθῶν, τὸ ἀναμείλιτον δευτε-
ρον δὲ, ἀρχῆσαι, Meli. διττ. 19.

Neque ulli patientius reprehenduntur, quam
qui maxime laudari merentur. Plin. l. 5. c. 10.
Θρασύμειν δὲ ἐπίπτει τὸς ἠτιώνας. Aesch.
Iκλιήδες.

Salva res est : propter spem salutis quam
promittit indoles evulserunt. Comæd.
Γινεσθαι δ' ἀσπίσματι ἀπέρπει, ἠδὲ τίς ἀσπίδω
βλάπτειν ἂν δὲ αὐδῆς ἂν δὲ δίκης ἐδύλει.
Theog.

quench our thirst; and this is the effects of the holy Spirit, who first moved upon the waters of Baptisme, and afterwards became to us the breath of life, giving us holy inspirations, and assistances, refreshing our wearinesses, cooling our feavers, and allaying all our intemperate passions, making us holy, humble, resigned, and pure, according to the pattern in the mount, even *as our Father is pure*. So that the first redemption and pardon of us by CHRIST S merits is the bread of life; for which we must hunger; and the refreshments and dayly emanations of the Spirit, who is the spring of comforts, and purity, is that drink, which we must thirst after; a being first reconciled to GOD by JESUS, and a being sanctified and preserved in purity by the holy Spirit, is the adequate object of our desires. Some to hunger and thirst best fancy the analogy and proportion of the two Sacraments, the waters of Baptisme, and the food of the Eucharist; some, the bread of the Paten, and the wine of the Chalice. But it is certain they signifie one desire expressed by the most impatient and necessary of our appetites, hungering and thirsting. And the object is, whatsoever is the principle, or the effect, the beginning, or the way, or the end of righteousness; that is, the mercies of GOD, the pardon of JESUS, the graces of the Spirit, a holy life, and a holy death, and a blessed Eternity.

The blessing and reward of this grace is *fulasse*, or satisfaction, which relates immediately to heaven, because nothing here below can satisfy us; the grace of GOD is our *viaticum*, and entertains us by the way; its nature is to encrease, not to satisfy the appetites; not because the grace is empty, and unprofitable as are the things of the world; but because it is excellent, but yet in order to a greater perfection; it invites the appetite by its present goodness, but it leaves it unsatisfied, because it is not yet arrived at glory; and yet the present imperfection in respect of all the good of this worlds possession is rest and satisfaction, and is imperfect, onely in respect of its own future complement and perfection, and our hunger continues, and our needs return, because all we have is but an antepast. But the glories of eternity are also the proper object of our desires; that's the reward of GOD S grace, *this is the crown of righteousness*. *As for me, I will behold thy face in righteousness, and when I awake up after thy likeness, I shall be satisfied with it*. The acts of this virtue are multiplied according to its object; for they are onely, 1. to desire, and 2. pray for, and 3. labour for all that, which is righteousness in any sense; 1. For the pardon of our sins. 2. For the graces and sanctification of the Spirit. 3. For the advancement of CHRIST S Kingdome: 4. For the reception of the holy Sacrament, and all the instruments, ordinances, and ministeries of grace. 5. For the grace of perseverance. 6. And finally for the crown of righteousness.

5. *Blessed are the merciful, for they shall obtain mercy.*] Mercy is the greatest mark, and token of the holy, elect, and predestinate persons, in the world. *Put ye on (my Beloved) as the elect of GOD the bowels of mercy, holy and precious*. For mercy is an attribute, in the manifestation of which, as all our happiness consists, so GOD takes greatest complacency, and delights in it above all his other works. He punishes

12.

†

Psal. 17. 16.

13.

Col. 3. 12.

Neque enim sunt isti audicendi qui virtutem diuam & quasi ferream esse volunt: que quidem est cum in multis rebus, tum in amicitia teuera atq; tractabilis, ut & bonis amici quasi disfundantur & incômodis contrahantur. Melius apud M. T. Cic.

to the third and fourth generation,

tion, but shews mercy unto thousands. Therefore the Jewes say, that *Michael* flies with one wing, and *Gabriel* with two; meaning, that the pacifying Angel, the Minister of mercy flies swift, but the exterminating Angel, the Messenger of wrath is slow: And we are called to our approximation to GOD by the practise of this grace: we are made *partakers of the Divine nature*, by being *merciful as our heavenly Father is merciful*. This mercy consists in the affections, and in the effect and actions. In both which the excellency of this Christian precept is eminent above the goodness of the moral precept of the old Philosophers, and the piety and charity of the Jews by virtue of the Mosaic Law. The Stoick Philosophers affirm it to be the duty of a wise man to succour and help the necessities of indigent, and miserable persons; but at no hand to pity them, or suffer any trouble or compassion in our affections; for they intended, that a wise person should be dispassionate, unmoved and without disturbance in every accident and object, and concernment. But the blessed JESUS, who came to reconcile us to his Father, and purchase us an intire possession, did intend to redeem us from sin, and make our passions obedient. and apt to be commanded, even and moderate in temporal affairs, but high and active in some instances of spiritual concernment; and in all instances, that the affection go along with the grace; that we must be as merciful in our compassion, as compassionate in our exterior expressions and actions. The Jews by the precept of their Law were to be merciful to all their nation, and confederates in religion; and this their mercy was called justice. *He hath dispersed abroad and given to the poor, his righteousness [or justice] remaineth for ever*: but the mercies of a Christian are to extend to all. *Do good to all men, especially to the household of faith*: and this diffusion of a mercy, not onely to Brethren, but to Aliens, and Enemies, is that, which *S. Paul* calls *goodness*; still retaining the old appellation for Judaical mercy [*righteousness*]: *for scarcely for a righteous man will one die, yet peradventure for a good man some will even dare to dy*. So that the Christian mercy must be a mercy of the whole man, the heart must be merciful, and the hand operating in the labour of love; and it must be extended to all persons of all capacities, according as their necessity requires, and our ability permits, and our endearments and other obligations dispose of and determine the order.

14. The acts of this grace are, 1. To pity the miseries of all persons, and all calamities spiritual or temporal, having a fellow-feeling in their afflictions. 2. To be afflicted and sad in the publick judgements imminent or incumbent upon a Church, or State, or Family. 3. To pray to God for remedy for all afflicted persons. 4. To do all acts of bodily assistance to all miserable and distressed people, to relieve the poor, to redeem captives, to forgive debts to disabled persons, to pay debts for them, to lend them money, to feed the hungry and clothe the naked, to rescue persons from dangers, to defend and relieve the oppressed, to comfort widows and fatherless children, *to help them to right, that suffer wrong*, and in brief, to do any thing of relief, support, succour, and comfort. 5. To do all acts of spiritual mercy, to counsel the doubtful, to admonish the erring, to strengthen the weak, to resolve the scrupulous, to teach the ignorant, and any thing else, which may be instrumental to his conversion, perseverance, restitution and salvation, or may rescue him from spiritual dangers, or supply him in any

Gal. 6. 10.

Rom. 5. 7.

Syrus interpret
pres non legit
Casp. dixit,
sed a dicitur in-
justi.

any ghostly necessity. The reward of this virtue is symbolical to the virtue it self, the grace and glory differing in nothing, but degrees; and every virtue being a reward to it self. The merciful shall receive mercy; mercy to help them in time of need; mercy from God, who will not onely give them the great mercies of pardon, and eternity, but also dispose the hearts of others to pity and supply their needs as they have done to others. For the present; there is nothing more noble, then to be beneficial to others, and to lift up the poor out of the mire, and rescue them from misery; It is to doe the work of GOD; and for the future, nothing is a greater title to a mercy at the day of judgement, then to have shewed mercy to our necessitous Brother; it being expressed to be the onely rule and instance, in which CHRIST means to judge the world, in their mercy and charity, or their unmercifulness respectively. *I was hungry and ye fed me, or ye fed me nor, and so we stand or fall in the great and eternal scrutiny.* And it was the prayer of S. Paul: Onesiphorus shewed kindness to the great Apostle; *The Lord shew him a mercy in that day.* For a cup of charity, though but full of cold water, shall not lose its reward.

6 [*Blessed are the pure in heart, for they shall see God.*] This purity of heart includes purity of hands. *Lord who shall dwell in thy tabernacle? even he that is of clean hands, and a pure heart,* that is, *he that hath not given his minde unto vanity, nor sworn to deceive his Neighbour.* It signifies justice of action, and candour of spirit, innocence of manners, and sincerity of purpose; It is one of those great circumstances, that consummates charity. *For the end of the commandment is charity out of a pure heart, and of a good Conscience, and faith unfeigned;* that is *a heart*] free from all carnal affections, not onely in the matter of natural impurity, but also spiritual, and immaterial, such as are *heresies*; (which are therefore impurities, because they mingle secular interest or prejudice with persuasions in religion) *seditions, hurtful and impious stratagems,* and all those which S. Paul enumerates to be works or fruits of the Flesh. A good *Conscience,*] that's a conscience either innocent or penitent, a state of grace, either a not having prevaricated, or a being restored to our baptismal purity. *Faith unfeigned,*] that also is the purity of sincerity, and excludes hypocrisy, timorous and half persuasions, neutrality, and indifferency in matters of salvation: and all these doe integrate the whole duty of *charity*; but *purity,* as it is a special grace, signifies onely *honesty and uprightnesse of soul,* without hypocrisy to GOD, and dissimulation towards men; and then a freedom from all carnal desires, so as not to be governed or led by them; *Chastity* is the purity of the *body,* *simplicity* is the purity of the *spirit,* both are the sanctification of the whole man, for the entertainment of the Spirit of purity and the Spirit of truth.

The acts of this virtue are, 1. To quit all lustful thoughts, not to take delight in them, not to retain them, or invite them, but as objects of displeasure to avert them from us. 2. To resist all lustful desires, and extinguish them by their proper correctories and remedies. 3. To refuse all occasions, opportunities and temptations to impurity; denying to please a wanton eye, or to use a lascivious gesture, or to goe into a danger, or to converse with an improper, unsafe object, *hating the garment spotted with the flesh*; so S. Jude calls it, and *not to look upon a maid*; so Job: *not to sit with a woman, that is a singer*; so the son of Syrach. 4. To be of a liberal soul, not mingling with affections of money, and inclinations of covetousness, not doing

Bona comparat
praesidia miseri-
cordius & habet
in adversis au-
xilium qui in sci-
entibus comodat.
Publius.

Deus est mortali
juvare mortalem,
atque hoc est
ad misericordiam
via. Senec.

15.

Psal. 24. 3, 4.

1 Tim. 1. 5.

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doing any act of violence, rapine or injustice. 5. To be ingenuous in our thoughts, purposes and professions, speaking nothing contrary to our intentions, but being really what we seem. 6. To give all our faculties and affections to GOD, without dividing interests between God and his enemies, without entertaining of any one crime in society with our preferences for GOD. 7. Not to lie in sin, but instantly to repent of it and return, *purifying our Conscience from dead works*. 8. Not to dissemble our faith or belief, when we are required to its confession, pretending a persuasion complying with those, from whom secretly we differ. Lust, Covetousnesse, and Hypocrisie are the three great enemies of this Grace, they are the moats of our eyes, and the spots of our souls. The reward of purity is the vision beatifical. *If we are pure, as GOD is pure, we shall also see him as he is. When we awake up after his likeness, we shall behold his presence.* To which in this world we are consigned by freedom from the cares of covetousnesse, the shame of lust, the fear of discovery, and the stings of an evil conscience, which are the portion of the several impurities here forbidden.

Plato σοφειν
 ηντιν αμω-
 νεστιν χρισ-
 των αφοδ βελ-
 τιονον.

17. 7. *Blessed are the peacemakers, for they shall be called the children of GOD.]*

James 3. 17.

The wisdom of GOD is first pure and then peaceable, that's the order of the Beatitudes. As soon as JESUS was born, the Angels sang a hymne, *Glory be to GOD on high, and on earth peace, good will towards men,* signifying the two great errands, upon which Christ was dispatched in his legation from heaven to earth. He is *the Prince of peace. Follow peace with all men, and holinesse, without which no man ever shall see God.* The acts of this grace are, 1. To mortify our anger, peevihnesse, and fiery dispositions, apt to enkindle upon every slight accident, innadvertency, or misfortune of a friend or servant. 2. Not to be hasty, rash, provocative, or upbraiding in our language. 3. To live quietly and serenely in our families, and neighbourhoods. 4. Not to backbite, slander, misreport or undervalue any man, carrying tales, or sowing dissension between Brethren. 5. Not to interest our selves in the quarrels of others, by abetting either part, except where charity calls us to rescue the oppressed; and then also to doe a work of charity without mixtures of uncharitableness. 6. To avoid all suits of Law as much as is possible without intrenching upon any other collateral obligation towards a third interest, or a necessary support for our selves, or great conveniency for our families; or if we be engaged in law, to pursue our just interests with just meanes, and charitable maintenance. 7. To endeavour by all means to reconcile disagreeing persons. 8. To endeavour by affability, and fair deportment to win the love of our neighbours. 9. To offer satisfaction to all whom we have wronged, or slandered, and to remit the offences of others, and in tryals of right to find out the most charitable expedient to determine it, as by indifferent arbitration, or something like it. 10. To be open, free, and ingenuous, in reprehensions and fair expostulations with persons whom we conceive to have wronged us, that no seed of malice or rancour may be latent in us, and upon the breath of a new displeasure break out into a flame. 11. To be modest in our arguings, disputings, and demands; not laying great interest upon trifles. 12. To moderate, balance and temper our zeale by the rules of prudence, and the allay of charity, that we quarrel not for opinions, nor intitle GOD in our impotent and mistaken fancies,

nor

nor lose charity for a pretence of an article of Faith. 13. To pray heartily for our enemies, real or imaginary, alwayes loving and being apt to benefit their persons, and to cure their faults by charitable remedies. 14. To abstain from doing all affronts, disgraces, slighings and uncomely jeerings, and mockings of our Neighbour, not giving him appellatives of scorn, or irrision. 15. To submit to all our superiours in all things, either doing what they command, or suffering what they impose, at no hand lifting our heel against those, upon whom the characters of GOD, and the marks of J E S U S are imprinted, in signal and eminent authority, such as are, principally the King, and then the Bishops, whom GOD hath set to watch over our soules. 16. Not to invade the possessions of our Neighbours or commence war, but when we are bound by justice and legal trust, to defend the rights of others, or our own in order to our duty. Not to *speake evil of dignity*, or undervalue their persons, or publish their faults, or upbraid the levities of our governours, knowing that they also are designed by GOD, to be converted to us for castigation, and amendment of us. 18. Not to be busie in other mens affaires. And *then the peace of GOD will rest upon us*: The reward is no lesse, then the adoption and inheritance of sons; for *he hath given unto us power to be called the sons of GOD*; For he is the Father of Peace, and the sons of Peace are the sons of GOD, and therefore have a title to the inheritance of sons, to be heirs of GOD, and coheirs with Christ in the kingdome of peace, and essential and never failing charity.

8. *Blessed are they, which are persecuted for righteousnes sake, for theirs is the kingdome of heaven.*] This being the hardest comma in the whole discipline of J E S U S is fortified with a double blessednesse, for it followes immediately, *Blessed are ye, when men shall revile you, and persecute you*: meaning, that all persecution for a cause of righteoufnesse, though the affliction be instanced onely in reproachful language, shall be a title to the blessednesse. Any suffering for any good or harmlesse action is a degree of Martyrdome. It being the greatest testimony in the world of the greatest love, to quit that for GOD, which hath possessed our most natural, regular, and orderly affections. It is a preferring Gods cause before our own interest; it is a loving of virtue without secular ends; it is the noblest, the most resigned, ingenuous, valiant act in the world to die for GOD, whom we never have seen; it is the crown of faith, the confidence of hope, and our greatest charity. The Primitive Churches living under persecution commended many pretty opinions concerning the state and special dignity of Martyrs, apportioning to them one of the three Coronets, which themselves did knit, and supposed as pendants to the great Crown of righteoufnesse. They made it suppletory of baptisme, expiatory of sin, * satisfactory of publick penances, they placed them in blisse immediately, declared them to need no after prayer, such as the devotion of those times used to pour upon the graves of the faithful; with great prudence they did endeavour to alleviate this burden, and sweeten the bitter chalice, and they did it by such doctrines, which did onely remonstrate this great truth; that since no love was greater then to lay down our lives, nothing could be so great but GOD would indulge to them; And indeed whatsoever they said in this, had no inconvenience, nor would it now unless men should

Phil. 4. 9.
John. 3. 1.
Rom. 8. 17.
1 Theff. 5. 23.
2 Theff. 3. 16.
1 Cor. 4. 33.
Heb. 13. 20.

18.

— Dulce periculum est,
O Lenec, sequi Deum
Congentem cuncti tempora pampino.
Hor, lib. 3, Od. 25.

* C. Tacitus
de Judæis. An-
mas p. alio aut
supplicis per-
pitorum eter-
nas putant.
Hinc mo iudi-
conscriptus.

think

think meer suffering to be sufficient to excuse a wicked life, or that they be invited to dishonour an excellent patience with the mixture of an impure action. There are many who would die for Christ, if they were put to it, and yet will not quit a lust for him: those are hardly to be esteemed Christs Martyrs; unlesse they be *dead unto sin*, their dying for an article, or a good

Non est autem consentaneum qui metu non frangatur, cum frangi cupiditate; nec qui involuntum se à labore praestiterit, vincti à voluptate. Cic. de Offic. lib. 1.

action will not passe the great scrutiny; and it may be boldnesse of spirit, or fullennesse, or an honourable gallantry of minde, or something that is excellent in civil and Political estimate moves the person, and endears the

suffering; but that *love onely, which keeps the Commandments*, will teach us to die for *love*, and from *love* to passe to *blessednesse*, through the red Sea of blood. And indeed *it is more easy to die for chastity, then to live with it*. And many women have been found, who suffered Death under the violence of Tyrants for defence of their holy vows, and purity, who had they long continued amongst pleasures, courtships, curiosities, and importunities of men, might perchance have yeilded that to a Lover which they denyed to an executioner. S. *Cyprian* observes that our blessed LORD in admitting the innocent babes of Bethlehem first to die for him, did to all generations of Christendome consign the lesson, that onely persons holy and innocent were fit to be CHRIST S Martyrs. And I remember

Tertull. de Castit.

Hos juxta falso damant crimine mortis; Nec vivò he sine sorte dote, sine judice sdis: Quæstor Minos urnam movet: ille silentium Conciliisque vocat, vitæque & crimina dicit. Æncid. 6.

that the Prince of the Latine Poets, over against the region and seats of Infants, places in the shades below persons that suffered death wrongfully; but adds that this their death was not enough to place them in such blessed mansions,

but the Judge first made inquiry into their lives, and accordingly design'd their station. It is certain, that such dying, or great sufferings are Heroical actions, and of power to make great compensations, and redemptions of time, and of omissions and imperfections; but if the man be unholy, so also are his * sufferings; for hereticks have dyed, and vitious persons have suffered in a good cause, and a dogs neck may be cut off in a sacrifice, and Swines blood may fill the trench about the Altar: but GOD onely accepts the sacrifice, which is pure and spotlesse, first seasoned with salt, then seasoned with fire. The true Martyr must have all the preceding graces, and then he shall receive all the Beatitudes.

* *Atleta non vincit statim quia erusit nec deo transpirant qui a se spoliant. Sever. ep. 2.*

19. The acts of this duty are, 1. Boldly to confesse the faith, nobly to exercise publick virtues, not to be ashamed of any thing that is honest, and rather to quit our goods, our liberty, our health, and life it self, then to deny, what we are bound to affirme, or to omit, what we are bound to doe, or to pretend contrary to our present persuasion. 2. To rejoyce in afflictions: counting it honourable to be conformable to CHRIST, and to weare the cognifance of Christianity, whose certain lot it is to suffer the hostility, and violence of enemies visible, and invisible. 3. Not to revile our Persecutors, but to beare the crosse with evennesse, tranquillity, patience and charity. 4. To offer our sufferings to the glory of GOD, and to joyne them with the passions of CHRIST, by doing it in love to GOD, and obedience to his sanctions, and testimony of some part of his religion, and designing it as a part of duty. The reward is *the kingdom of heaven*, which can be no other, but eternal salvation, in case the Martyrdome be consummate, and *they also shall be made perfect*; so the words of

* *Ἐν ἀποστολῇ καὶ ἰεροσολιμοῖς.*

the

of the reward were read in *Clements* time. If it be lesse, it keeps its proportion: all suffering persons are the combination of Saints, they make the Church, they are the people of the kingdome, and heirs of the Covenant. For if they be but Confessors, and confesse CHRIST in prison, though they never preach upon the rack, or under the ax, yet CHRIST will confesse them before his heavenly Father: and they shall have a portion where they shall never be persecuted any more.

Ἡ τὴν ἀποστολὴν ἐπιπέ-
 ρησεν τὸν ἁγίον.
 Sic enim olim
 legabatur hæc
 periculis: ὅτι
 ἔχουσιν τὸ πῶν ἢ
 τὸ ἢ δὲ τὸ αὐτὸ ἐπι-
 ταν.

The PRAYER.

O Blessed JESUS, who art become to us the Fountain of peace and sancti-ty, of righteousness and charity, of life and perpetual benediction, imprint in our spirits these glorious characteristics of Christianity, that we by such excellent dispositions may be consigned to the infinity of blessedness, which thou camest to reveal, and minister, and exhibit to mankind. Give us great humility of spirit, and deny us not, when we beg sorrow of thee, the mourning and sadness of true penitents, that we may imitate thy excellencies; and conform to thy sufferings; Make us meek, patient, indifferent, and resigned in all accidents, changes and issues of Divine Providence. Mortify all inordinate anger in us, all wrath, strife, contention, murmurings, malice and envy, and interrupt and then blot out all peevish dispositions, and morosities, all disturbances and unevenness of spirit, or of habit, that may hinder us in our duty. Oh teach me so to hunger and thirst after the ways of righteousness, that it may be meat and drink to me to doe thy Fathers will. Raise my affections to heaven and heavenly things, fix my heart there, and prepare a treasure for me, which I may receive in the great diffusions, and communications of thy glory, and in this sad interval of infirmity, and temptations, strengthen my hopes, and fortify my faith, by such emissions of light, and grace from thy Spirit, that I may relish those blessings, which thou preparest for thy Saints, with so great appetite, that I may despise the world and all its gilded vanities, and may desire nothing but the crown of righteousness, and the paths that lead hither, the graces of thy kingdome, and the glories of it, that when I have served thee in holiness and strict obedience, I may reign with thee in the glories of Eternity, for thou O holy JESUS art our hope, and our life, and glory, our exceeding great reward. Amen.

II.

Mercifull JESU, who art infinitely pleased in demonstrations of thy mercy, and didst descend into a state of misery, suffering persecution and affronts, that thou mightest give us thy mercy, and reconcile us to thy Father, and make us partakers of thy purities, give unto us tender bowels, that we may suffer together with our calamitous, and necessitous Brethren, that we having a fellow-feeling of their miseries may use all our powers to help them, and ease our selves of our common sufferings. But do thou, O holy JESU, take from us also all our great calamities, the carnality of our affections, our sensualities and impurities, that we may first be pure, then peaceable, living in peace with all men, and preserving the peace which thou hast made for us with our GOD, that we may never commit a sinne which may interrupt so blessed an atonement. Let neither hope, nor fear, tribulation,

tion, nor anguish, pleasure, nor pain make us to relinquish our interest in thee, and our portion of the everlasting Covenant. But give us hearts constant, bold, and valiant, to confesse thee before all the world in the midst of all disadvantages, and contradictory circumstances, choosing rather to beg, or to be disgraced, or afflicted, or to dye, then quit a holy Conscience, or Renounce an article of Christianity: that we either in act, when thou shalt call us, or always in preparation of mind, suffering with thee, may also reign with thee in the Church Triumphant, O holy and most mercifull Saviour J E S U. Amen.

X.

A Discourse upon that part of the Decalogue, which the holy J E S U S adopted into the Institution, and obligation of Christianity.

I.

When the holy J E S U S had described the characteristics of Christianity, in these eight graces and Beatitudes, he adds his injunctions, that in these virtues they should be eminent and exemplar, that they might adorn the doctrine of G O D; for he intended that the Gospel should be as a leaven in a lump of dough, to season the whole masse, and that Christians should be the instruments of communicating the excellency and reputation of this holy institution to all the world. Therefore Christ calls them *salt*, and *light*, and the societies of Christians *a city set upon a hill*, and *a light set in a candlestick*, whose office and energy is to illuminate all the voicinage, which is also expressed in these preceptive words: *Let your light so shine before men, that they may see your good workes, and glorifie your Father, which is in heaven;* which I consider, not onely as a Circumstance of other parts, but as a precise duty it self, and one of the sanctions of Christianity, which hath so confederated the souls of the Disciples of the institution, that it hath in some proportion obliged every man to take care of his Brothers soul. And since reverence to G O D and charity to our Brother are the two greatest ends, which the best laws can have, this precept of exemplary living is enjoyned in order to them both, we *must shine as lights in the world*, that G O D may be glorified and our Brother edified, that the excellency of the act may endear the reputation of the religion, and invite men to confesse G O D according to the sanctions of so holy an institution. And if we be curious, that vanity do not mingle in the intention, and that the intention do not spoil the action, and that we suffer not our lights to shine, that men may magnifie us, and not glorifie G O D, this duty is soon performed by way of adherence to our other actions, and no other difficulty in it, but that it will require our prudence, and care to preserve the simplicity of our purposes, and humility of our spirit in the midst of that excellent reputation, which will certainly be consequent to a holy and exemplary life.

2.

But since the holy J E S U S had set us up to be lights in the world, he took care we should not be stars of the least magnitude, but eminent, and such as might by their great emissions of light give evidence of their being immedi-

Ὁ ἀπὸδοτὴν ἢ ἐν
σωματι ψυχῆ
τῆς εἶσιν ἐν
κόσμῳ χριστι-
νοῖς, Jult. Mar.
Sic S. Paulus,
ἐν οἷς φαίνονται
ὡς φασῆρες ἐν
κόσμῳ, 2 Phil
15.

immediately derivative from the sun of righteoufneffe. He was now giving his Law, and meant to retain so much of *Moses*, as *Moses* had of natural, and essential justice and charity, and superadde many degrees of his own, that as farre as *Moses* was exceeded by CHRIST in the capacity of a Law-giver, so farre Christianity might be more excellent, and holy then the Mosaical functions. And therefore as a Preface to the Christian law the holy JESUS declares, that *unlesse our righteoufnesse exceed the righteoufnesse of the Scribes and Pharisees*, that is, of the stricter sects of the Mosaical institution, *we shall not enter into the kingdome of heaven*. Which not onely relates to the prevaricating practises of the Pharisees, but even to their Doctrines and Commentaries upon the Law of *Moses*, as appears evidently in the following instances. For if all the excellency of Christianity had consisted in the meer command of sincerity and prohibition of hypocrisie, it had nothing in it proportionable to those excellent promises, and clearest revelations of eternity there expressed, nor of a fit employment for the designation of a special and a new Law-giver, whose laws were to last for ever, and were established upon foundations stronger then the pillars of heaven and earth.

But *S. Paul* calling the Law of *Moses*, a Law of works, did well insinuate, what the doctrine of the Jews was concerning the degrees and obligations of justice; for besides that it was a law of works in opposition to the law of faith (and so the sense of it is * formerly explicated) it is also a law of works in opposition to the law of the spirit, and it is understood to be such a Law which required the exterior obedience, such a Law according to which *S. Paul* lived, that no man could reprove him, that is, the Judges could not tax him with prevarication; such a Law, which being in very many degrees carnal and material did not with much severity exact the intention and purposes spiritual: But the Gospel is *the Law of the Spirit*. If they failed in the exterior work, it was accounted to them for sinne; but to Christians nothing becomes a sin but a failing and prevaricating spirit. For an outward act is such an emanation of the interior, that it enters into the account for the relation sake, and for its parent. When GOD hath put a duty into our hands, if our spirits be right, the work will certainly follow; but the following work receives its acceptation, not from the value the Christian Law hath precisely put upon it, but because the spirit from whence it came hath observed its rule: the law of charity is acted and expressed in works, but hath its estimate from the spirit. Which discourse is to be understood in a limited and qualified signification. For then also GOD required the heart, and interdicted the very concupiscences of our irregular passions, at least in some instances; but because much of their Law consisted in the exterior, and the Law appointed not, nor yet intimated any penalty to evil thoughts, and because the expiation of such interior irregularities was easie, implicite, and involved in their daily sacrifices without special trouble, therefore the old law was a *Law of works*, that is, especially, and in its first intention. But this being lesse perfect, the holy JESUS inverted the order. 1. For very little of Christianity stands upon the outward action; (CHRIST having appointed but two Sacraments immediately) and 2. a greater restraint is laid upon the passions, desires, and first motions of the spirit, then under the severity of *Moses*; and 3. they are threatened with the same curses of a sad Eternity with the acts pro-

3.

Rom. 3. 27.

* Considerat.
of Christ first
preaching. n. 3.

ceeding from them; and 4. because the obedience of the spirit does in many things excuse the want of the outward act, GOD always requiring at our hands, what he hath put in our power, and no more: and 5. lastly, because the spirit is the principle of all actions moral and spiritual; and certainly productive of them, when they are not impeded from without; therefore the holy JESUS hath secured the fountain, as knowing, that the current must needs be healthful and pure, if it proceeds through pure chanel from a limpid and unpolluted principle.

And certainly it is much for the glory of GOD to worship him with a religion, whose very designe looks upon GOD as the searcher of our hearts, and LORD of our spirits, who judges the purposes as a GOD, and does not onely take his estimate from the outward action as a man. And it is also a great reputation to the institution it self, that it purifies the soul, and secures the secret cogitations of the minde; It punishes covetousness as it judges rapine, it condemns a sacrilegious heart,

as soon as an irreligious hand, it detests hating of our Brother by the same averfation, which it expresses against doing him affronts; he that curses in his heart shall die the death of an explicate and bold blasphemer; murmur and repining is against the Lawes of Christianity; but either

by the remifness of *Moses* Law, or the gentler execution of it, or the innovating or lessening glosses of the Pharisees, he was esteemed innocent, whose actions were according to the letter, not whose spirit was conformed to the intention, and more secret sanctity of the Law. So that our righteousness must therefore exceed the Pharisaical standard, because our spirits must be pure as our hands, and the heart as regular as the action, our purposes must be sanctified, and our thoughts holy; we must love our Neighbour as well as relieve him, and choofe justice with adhesion of the mind, as well as carry her upon the Palms of our hands. And therefore the Prophets foretelling the kingdom of the Gospel, and the state of this religion, call it a *writing the Lawes of GOD in our hearts*. And *S. Paul* distinguishes the Gospel from the Law by this onely measure, *We are all Israelites, of the seed of Abraham, heirs of the same inheritance*, onely now we are not to be accounted Jewes for the outward conformity to the Law, but for the inward consent and obedience to those purities, which were secretly signified by the types of *Moses*. They of the Law were *Jewes outwardly*, their *circumcision was outward in the flesh*, their *praise was of men*: We are Jewes inwardly, our *Circumcision is that of the heart, in the spirit, and not in the letter, and our praise is of GOD*, that is, we are not judged by the outward act, but by the minde and the intention; and though the acts must follow in all instances, where we can, and where they are required, yet it is the lesse principal, and rather significative, then by its owne strength, and energie operative, and accepted.

5.

S. Clemens of *Alexandria* saith, the Pharisees righteousness consisted

in the not doing evil, and that CHRIST superadded this *Optimus est qui minimis inquitur*, also, that we must doe the contrary good, and so exceed the Pharisaical measure. They would not wrong a Jew, nor many times relieve him; they reckoned their innocence by not giving offence, by walking blamelesse, by not being accused before the Judges sitting in the gates of their

their

ὁ υἱὸς δὲ οὐκ ἔστιν ὁ ἀλλ' οὖν ἔστιν ὁ θεὸς
 Ἐαδὲ ἰσταν ἀλογα διὰ ὅτι οὐκ ἔστιν ἡμεῖς,
 Ἄφ' οὗ τῆς τῆς καθ' ἑαυτὴν βλασφημίας.
 Amphiar: apud Aëchyl.

Ἰουδαῖος ἐπεχύνθη Πόρβιμ
 quod non est. Antiochi in Philom.
 cogitatum scelus sacrilegum.
 putans panam non inogari si ob
 perpetratum facinus, τοῦ δὲ μικροῦ
 πειθῶσαι τὸ ἕρπον βλασφημῶμενον
 ἢ ἢ τῆς τιμωρίας ἄξιον.

Rom. 2. 18, 19

their cities. But the balance, in which the Judge of quick and dead weighs Christians, is not onely the avoiding evil, but doing good; the *following peace with all men and holynesse*; the proceeding *from faith to faith*; the *adding virtue to virtue*; the persevering *in all holy conversation, and godlynesse*. And therefore S. Paul commending the grace of universal charity, sayes, that *Love worketh no ill to his neighbour, therefore love is the fulfilling of the Law*: implying, that the prime intention of the Law was, that every mans right be secured, that no man receive wrong. And indeed all the Decalogue consisting of prohibitions, rather than precepts, saving that each Table hath one positive Commandment, does not obscurely verifie the doctrine of S. Clements interpretation: Now because the Christian charity abstains from doing all injury, therefore it is the fulfilling of the Law; but because it is also patient, and liberal, that it suffers long, and is kinde, therefore the charity commanded in CHRIST S Law exceeds that charity which the Scribes and Pharisees reckoned as part of their righteousness. But JESUS himself does with great care in the particulars instance in what he would have the Disciples to be eminent above the most strict sect of the Jewish religion: 1. in practising the moral precepts of the Decalogue with a stricter interpretation: 2. And in quitting the permissions and licences which for the hardness of their heart *Moses* gave them as indulgences to their persons and securities against the contempt of too severe Lawes.

The severity of exposition was added but to three Commandments, and in three indulgences the permission was taken away. But because our great Law-giver repeated also other parts of the Decalogue in his * after sermons, I will represent in this one view, all that he made to be Christian by adoption.

The first Commandment CHRIST often repeated, and enforced as being the basis of all religion, and the first endearment of all that relation, whereby we are capable of being the sons of GOD, as being the great commandment of the Law, and comprehensive of all that duty we owe to GOD in the relations of the virtue of religion [*Hear O Israel; the Lord thy GOD is one LORD. And thou shalt love the LORD thy GOD with all thine heart, and with all thy soul, and with all thy mind, and with all thy strength:*] This is the first commandment, that is, this comprehends all that which is moral and eternal in the first table of the Decalogue.

The duties of this Commandment are, [1] to worship GOD alone with actions proper to him, and [2] to love and [3] obey him with all our faculties. [1] Concerning worship. The actions proper to the honour of GOD are to offer sacrifice, incense and oblations, making voves to him, swearing by his name, as the instrument of secret testimony, confessing his incommunicable attributes, and praying to him for those graces, which are essentially annexed to his dispensation, as remission of sins, gifts of the Spirit, and the grace of sanctification, and life eternal. Other acts of religion, such as are uncovering the head, bowing the knee, falling upon our face, stooping to the ground, reciting praises, are by the consent of nations used as testimonies of civil or religious veneration, and doe not alwayes passe for confessions of a Divinity, and therefore may be without sin used to Angels, or Kings, or Governours, or to persons in any sense more excellent than our selves, provided they be intended to expresse an excellency

Rom. 13. 12.

6.

* Luk. 18. 20.
Mar. 10. 19.
Mar. 19. 18.
Rom. 13. 9.

7.

Mat. 22. 37.
Mar. 12. 30.
Luk. 10. 27.

8.

no greater then is proper to their dignities, and persons, nor in any sense given to an idol, or false Gods; but the first sort, are such which all the world hath consented to be actions of Divine and incommunicable adoration, and such which GOD also in several religions hath reserved as his own appropriate regalities, and are idolatry, if given to any Angel or man.

9. The next duties are [2] Love, [3] and Obedience, but they are united in the Gospel; *This is love, that we keep his commandments*: and since we are for GODS sake bound also to love others, this love is appropriate to GOD by the extension of parts, and the intensification of degrees. The extension signifies that we must serve GOD with all our faculties; for all division of parts is hypocrisy, and a direct prevarication; our heart must think what our tongue speaks, our hands act what we promise or purpose; and GODS enemies must have no share so much as in appearance or dissimulation. Now no creature can challenge this; and if we do justice to our neighbours though unwillingly, we have done him no injury; for in that case he onely who sees the irregularity of our thoughts, is the person injured; and when we swear to him, our heart must swear as well as our tongue; and our hands must pay, what our lips have promised; or else we provoke him with an imperfect sacrifice: we love him not with all our mind, with all our strength, and all our faculties.

10. But the difficulty and question of this Commandment lyes in the intensification; for it is not enough to serve God with every capacity, passion, and faculty; but it must be every degree of every faculty, all the latitude of our will, all the whole intensification of our passions, all the possibility, and energy of our senses, and our understanding, which because it is to be understood according to that moderate sentence, and account, which GOD requires of us set in the midst of such a condition, so attended, and depressed and prejudiced, the full sense of it I shall expresse in several propositions.

11. 1. The intensification of the love to which we are obliged requires not the degree, which is absolutely the greatest, and simply the most perfect. For there are degrees of grace, every one of which is pleasing to GOD, and is a state of reconciliation, and atonement; and he that breaks not the bruised reed, or quenches the smoking flax, loves to cherish those endeavours, which beginning from small principles pass through the variety of degrees, and give demonstration that though it be our duty to contend for the best, yet this contention is with an enemy, and that enemy makes an abatement, and that abatement being an imperfection rather then a sin is actually consistent with the state of grace, the endeavour being in our power, and not the success; the perfection is that, which shall be our reward, and therefore is not our present duty. And indeed if to do the best action, and to love GOD as we shall do in heaven, were a present obligation, it would have been clearly taught us, what is simply the best action; whereas now that which is *of it self* better, *in certain circumstances* is lesse perfect, and sometimes not lawful, and concerning those circumstances we have no rules, nor any guide but prudence, and probable inducements; so that it is certain in our best endeavours, we should onely increase our scruples in stead of doing actions of the highest perfections, we should erect a tyranny over our consciences, and no augmentation of any thing but the trouble. And therefore in the Law of *Moses*, when this Commandment was given in the same words, yet that the sense of it might be clear, the analogy of the

law declared, that there duty had a latitude, and that GOD was not so strict a task-master, but that he left many instances of piety to the voluntary devotion of his servants, that they might receive the reward of *free-will offerings*. But if these words had obliged them to the greatest degree, that is, to all degrees of our capacities in every instance, every act of religion had been duty and necessity.

And thus also it was in the Gospel; *Ananias* and *Saphira* were killed by sentence from heaven for not performing what was in their power at first not to have promised; but because they brought an obligation upon themselves, which God brought not, and then prevaricated, they paid the forfeiture of their lives. *S. Paul* took no wages of the Corinthian Churches, but *wrought night and day with his own hand*, but himself says he had power to do otherwise. There was laid upon him a necessity to preach, but no necessity to preach without wages and support. There is a *good* and a *better* in virginity and marriage, and yet there is no command in either, but that we abstain from sin; we are left to our own election for the particular, *having no necessity, but power in our will*. *David* prayed *seven times a day*, and *Daniel* prayed three times, and both were beloved of God. The Christian masters were not bound to manumit their slaves, and yet were commended if they did so. Sometimes the Christians fled in persecution, *S. Paul* did so, and *S. Peter* did so, and *S. Cyprian* did so, and *S. Athanasius* and many more. But time was, when some of these also chose to suffer death, rather than to fly. And if to fly be a permission and no duty, there is certainly a difference of degrees in the choice; to fly is not so great a suffering as to dye, and yet a man may innocently choose the easier. And our blessed LORD himself, who never fail'd of any degree of his obligations, yet at some time prayed with more zeal and fervour than at other times; as a little before his passion: since then at all times he did not do actions of that degree, which is absolutely the greatest, it is evident that GODS goodness is so great, as to be content with such a love, which parts no share between him and sin, and leaves all the rest under such a liberty, as is onely encouraged by those extraordinary rewards and crowns proportioned to heroical endeavours. It was a pretty Question, which was moved in the solitudes of *Nitria* concerning two religious Brothers; the one gave all his goods to the poor at once, the other kept the inheritance and gave all the revenue. None of all the Fathers knew, which was absolutely the better, at once to renounce all, or by repetition of charitable acts to divide it into portions: One act of charity in an heroical degree, or an habitual charity in the degree of virtue. This instance is probation enough, that the opinion of such a necessity of doing the best action simply and indefinitely is impossible to be safely acted, because it is impossible to be understood. Two talents shall be rewarded, and so shall five, both in their proportions; *He that sows sparingly shall reap sparingly*, but he shall reap, *Every man as he purposes in his heart, so let him give*. The best action shall have the best reward, and though he is the happiest, who rises highest, yet he is not safest, that enters into the state of disproportion to his person. I finde in the lives of the later reputed Saints, that *S. Teresa à Jesu* made a vow to do every thing, which she should judge to be the best. I will not judge the person, nor censure the action, because possibly her intention, and desires were of greatest sanctity; but whosoever considers the story of her life, and the strange repugnancies in the life of

12.

2 Cor. 11. 8.

1 Cor. 7. 37.

Hist. L. 1. fac

Πῶς τὸ βέλ-
 ῖον φανέρωσεν
 ἕνα οἱ νόμοι
 ἀπαιτεῖται
 Epiet. c. 75.

man

man to such undertakings, must needs fear to imitate an action of such danger, and singularity. The advice which in this case is safest to be followed is, that we employ our greatest industry, that we fall not into sin, and actions of forbidden nature; and then strive by parts, and steps, and with much warinesse, in attempering our zeal, to superadde degrees of eminency, and obervation of the more perfect instances of sanctity, that doing some excellencies which G O D hath not commanded, he may be the rather moved to pardon our prevaricating so many parts of our necessary duty. If love transport us, and carry us to actions sublime and heroical, let us follow so good a guide and passe on with diligence, and zeal, and prudence, as far as love will carry us; but let us not be carried to actions of great eminency and strictness and unequal severities by scruple, and pretence of duty; lest we charge our miscarriages upon God, and call the yoke of the Gospel insupportable, and Christ a hard Task-master. But we shall passe from virtue to virtue with more safety, if a spiritual guide take us by the hand; onely remembering, that if the Angels themselves, and the beatified souls do now, and shall hereafter differ in degrees of love and glory, it is impossible, the state of imperfection should be confined to the highest love, and the greatest degree, and such as admits no variety, no increment or difference of parts and stations.

13. 2. Our love to G O D consists not in any one determinate degree, but hath such a latitude, as best agrees with the condition of men, who are of variable natures, different affections and capacities, changeable abilities, and which receive their heightnings and declensions according to a thousand accidents of mortality. For when a law is regularly prescribed to persons, whose varieties, and different constitutions cannot be regular or uniform, it is certain God gives a great latitude of performance, and binds not to just atomes and points; the laws of G O D are like universal objects received into the faculty, partly by choice, partly by nature; but the variety of perfection is by the variety of the instruments, and disposition of the recipient, and are excelled by each other in several senses, and by themselves at several times; and so is the practise of our obedience, and the entertainments of the Divine Commandments: for some are of malleable natures, others are morose; some are of healthful and temperate constitutions, others are lustful, full of fancy, full of appetite; some have excellent leisure and opportunities of retirement, others are busie in an active life, and cannot with advantages attend to the choice of the better part; some are peaceable and timorous, and some are in all instances serene, others are of tumultuous, and unquiet spirits; and these become opportunities of temptation on one side, and on the other, occasions of a virtue; but every change of faculty, and variety of circumstance hath influence upon morality, and therefore their duties are personally altered, and increase in obligation, or are slackned by necessities according to the infinite alteration of exterior accidents, and interior possibilities.

14. 3. Our love to God must be totally exclusive of an affection to sin, and engage us upon a great, assiduous, and laborious care to resist all temptations, to subdue sin, to acquire the habits of virtues, and live holily, as it is already expressed in the discourse of Repentance. We must prefer G O D as the object of our hopes, we must choofe to obey him rather than man, to please him rather than satisfy our selves, and we must doe violence to our strongest

Σὺν τῷ δὲ δὲ
 ὡς τὸ μὲν ἐξ
 ἐστὶν ἡ ποιεῖν
 Σοφίας. Αἰας.

gest passions, when they once contest against a Divine Commandment. If our passions are thus regulated, let them be fixed upon any lawful object whatsoever, if at the same time we prefer heaven, and heavenly things; that is, would rather choose to lose our temporal love, than our eternal hopes (which we can best discern, by our refusing to sin upon the solicitation or engagement of the temporal object) then although we feel the transportation of a sensual love towards a Wife, or Child, or Friend, actually more pungent and sensible, than passions of religion are; they are less perfect, but they are not criminal. Our love to God requires, that we do his Commandments, and that we do not sin, but in other things we are permitted in the condition of our nature to be more sensitively moved by visible than by invisible and spiritual objects. Onely this, we must ever have a disposition, and a mind prepared to quit our sensitive and pleasant objects, rather than quit a grace, or commit a sin. Every act of sin is against the love of God, and every man does many single actions of hostility, and provocation against him; but the state of the love of God is that, which we actually call the state of grace. When Christ reigns in us, and sin does not reign, but the spirit is quickned, and the lusts are mortified; when we are habitually virtuous, and do acts of piety, temperance and justice, frequently, easily, cheerfully, and with a successive, constant, moral and humane industry according to the talent which God hath intrusted to us in the banks of nature and grace; then we are in the love of God, then we *love him with all our heart*. But if sin grows upon us, and is committed more frequently, or gets a victory with less difficulty, or is obeyed more readily, or entertained with a freer complacency, then we love not God, as he requires; we divide between him and sin; and God is not the Lord of all our faculties. But the instances of Scripture are the best exposition of this Commandment: For *David followed God with all his heart to do that which was right in his eyes*; and *Josiah turned to the Lord with all his heart, and with all his soul, and with all his might*. Both these Kings did it, and yet there was some imperfection in *David*, and more violent recessions; for so saith the Scripture of *Josiah*, *like unto him was there no King before him*; *David* was not so exact as he; and yet he followed God with all his heart; From which, these two corollaries are certainly deducible, that to love GOD with all our heart admits variety of degrees, and the lower degree is yet a love with all our heart; and yet to love God requires a holy life, a diligent walking in the Commandments, either according to the sense of innocence, or of penitence, either by first or second counsels; by the spirit of regeneration, or the spirit of renovation and restitution: The sum is this; the sense of this precept is such as may be reconciled with the infirmities of our nature, but not with a vice in our manners, with the recession of single acts, seldom done, and always disputed against, and long fought with, but not with an habitual averfation or a ready obedience to sin, or an ease victory.

This Commandment being the sum of the first Table, had in *Moses* Law particular instances, which CHRIST did not insert into his institution, and he added no other particular, but that which we call the third Commandment concerning veneration and reverence to the name of GOD. The other two, *viz.* concerning Images and the Sabbath have some special considerations.

The

¹ King 3. 14. 8.
² King 23. 25.

16.
2. Command.

Ὁ Μωϋσῆς πρὸς θεοῦ λέγει καὶ εἰσελάσας
 τὰ ἄνω καὶ ἑώρακεν καὶ ἀνθεειπὼν ποιοῦν ἐκ
 πῆος καὶ αὐτὸν πολυθείας ἐξέλασας, Paulo ac
 Gigant. Vide Exod. 34. 13. Deut. 4. 16.
 & 7. c. v. 10. & Numb. 33. 52.

* Imo & ecclesia 8 Novemb. celebrat Marty-
 rium Claudii Nicostrati & sociorum, qui cum
 peritissimi fuerant statuarii mortem potius ferre,
 quam Gentilibus simulachra facere maluerunt.
 Ἀγαλλμα ἢ χεσεκούασε δὲ τὸ μὴ νομιεῖν
 ἀνθρώπων μορφὴν εἶναι τὸν Θεόν, διὰ τὸ
 Sic. de Moyse.

The Jews received daily offence against the Catechisms of some Churches, who in the recitation of the Decalogue omit the second Commandment, as supposing it to be a part of the first according as we account them; and their offence rises higher, because they observe, that in the new Testament, where the Decalogue is six times repeated in special recitation, and in summaries, there is no word prohibiting the making, retaining, or respect of Images. Concerning which things Christians consider, that GOD forbid to the Jews the very having and making Images, and representations, not onely of the true GOD, or of false and imaginary deities, but of visible creatures; which because it was but of temporary reason, and relative consideration of their aptness to superstition * and their conversing with idolatrous nations, was a command proper to the nation, part of their Covenant, not of essential, indispenfable and eternal reason, not of that, which we usually call *the law of nature*. Of which also GOD gave testimony, because himself commanded the signes and representation of Seraphim, to be set upon the Mercy-seat, toward which the Priest and the people made their addresses in their religious adorations; and of the brazen Serpent, to which they lookt, when they called to God for help against the sting of the venomous snakes. These instances tell us, that to make pictures or statues of creatures is not against a natural reason, and that they may have uses, which are profitable, as well as be abused to danger, and superstition. Now although the nature of that people was apt to the abuse, and their intercourse with the nations in their confines was too great an invitation to entertain the danger, yet christianity hath so farre removed that danger, by the analogy and designe of the religion, by clear doctrines, revelations, and infinite treasures of wisdom, and demonstrations of the Spirit, that our blessed Law-giver thought it necessary to remove us from superstition by a prohibition of the use of images, and pictures. And therefore left us to the sense of the great commandment, and the dictates of right reason, to take care, that we do not dishonour the invisible GOD with visible representations of what we never saw, nor cannot understand; nor yet convey any of GODS incommunicable worship in the forenamed instances to any thing but himself. And for the matter of images we have no other rule left us in the new Testament; the rules of reason and nature, and the other parts of the institution are abundantly sufficient for our security. And possibly Saint Paul might relate to this, when he affirmed concerning the fist, that *it was the first Commandment with promise*. For in the second Commandment to the Jews, as there was a great threatening, so also a greater promise of shewing mercy to a thousand generations. But because the body of this Commandment was not transcribed into the Christian Law, the first of the Decalogue, which we retain, and in which a promise is inserted, is the fist Commandment. And therefore the wisdom of the Church was remarkable in the variety of sentences concerning the permission of images. At first, when they were blended in the danger, and impure mixtures of Gentilisme, and men were newly recovered from the snare, and had the reliques of a long custome to superstitious and false worshippings, they endured no images, but meerly civil;

civill; but as the danger ceased, and Christianity prevailed, they found, that pictures had a natural use of good concernment, to move less knowing people by the representment and declaration of a story; and then they knowing themselves permitted to the liberties of Christianity and the restraints of nature and reason, and not being still weak under prejudice, and childish dangers, but fortified by the excellency of a wise religion, took them into lawfull uses; doing honour to Saints, as unto the absent Emperours according to the custome of the Empire; they erected statues to their honour, and transcribed a history, and sometimes a precept into a table, by figures making more lasting impressions, then by words and sentences; While the Church stood within these limits she had naturall reason for her warrant, and the custome of the severall countries, and no precept of CHRIST to countermand it; They who went further, were unreasonable. and according to the degree of that excess were superstitious.

The Duties of this Commandment are learned by the intents of it; for

17

it was directed against the false religion of the nations, who believed the images of their gods to be filled with the Deity; and it was also a caution to prevent our low imaginations of GOD, lest we should come to think GOD to be like Man; and thus farre there was indispenfable, and eternall reason in the precept; and this was never lessened in any thing by the holy JESUS, and obliges us Christians to make our addresses and worshipings to no GOD, but the GOD of the Christians, that is, of all the world; and not to do this in, or before an image of him, because he cannot be represented. For the images of CHRIST and his Saints, they come not into either of the

Τὸν ὁμοιωσὶν εἰκόνων γράφειν ἢ διακοσμεῖν
ἢ χ. ὁσον. Paulo de leg. 1. 10. ne.

P. 10. ibus 170 annis templa quidam edificabant [Romani] simulachrum τὸ εὐδὸν nullum effigiatum faciebant, peiusque a quo nefas esset meliora per deorum similitudines exprimere. Pluta. c. 1. Numa.

Εἰς ἃ ἐν τῷτο. μὲν ὁ θεὸς πλεόντων ἡμῶν ἀτάστας ἔχει καὶ ἀτάσταν, ἡ καλῶς ἔσονται ἡσυχον καὶ ἡσυχον καὶ τὴν πῶν ὁσῶν εὐσιν. Τότε τις ἀν εἰκόνα πᾶσιν θαύρασι τῶν ἔχων, ὁμοίαν πνὶ πῶν παρ' ἡμῶν; ἀλλ' ἔστω θεὸς πᾶσαν ἑσπεροπῶσαν τῶν ὁσῶν ἀσπίστας ἔστω καὶ ἀσπίστος οὐ πᾶν εἰς ἡσυχον διαβ. 1. 16.

Ὁρθολογίαι ἢ ὁσῶν ται. ἢ ἑστὶ ὁσῶν ἡσυχον ἡσυχον ἀσπίστας ἡσυχον ἢ ἡσυχον ἢ ἡσυχον ται. Anstus.

two considerations, and we are to understand our duty by the proportions of our reverence to GOD, expressed in the great Commandment. Our Fathers in Christianity, as I observed now, made no scruple of using the images and pictures of their Princes, and learned men; which the Jews understood to be forbidden to them in the Commandment; Then they admitted even in the utensils of the Church some calatures and engravings. Such was that *Tertullian* speaks of, *The good Shepherd in the Chalice*. Afterwards they admitted pictures, but not before the time of *Constantine*, for in the Council of *Eliberis*, they were forbidden; and in succession of time the scruples lessened with the danger, and all the way they signified their believe to be, that this Commandment; was onely so farre retained by CHRIST, as it relied upon naturall reason, or was a particular instance of the great Commandment, that is, images were forbidden, where they did dishonour GOD, or lessen his reputation, or estrange our duties, or became Idols, or the direct matter of superstitious observances, charmes, or senselesse confidences; but they were permitted to represent the humanity of Christ, to remember Saints and Martyrs, to recount a story, to imprint a memory, to do honour and reputation to absent persons, and to be the instruments of a relative civility and esteem. But in this particular, infinite care is to be taken of scandall, and danger, of a forward and zealous ignorance; or of a mistaking and peevish confidence; and where a society

society hath such persons in it, the little good of images must not be violently retained with the greater danger and certain offence of such persons, of whom consideration is to be had in the cure of soules. I onely adde this, that the first Christians made no scruple of saluting the statues of their Princes, and were confident, it made no intrenchment upon the naturall prohibition contained in this Commandment, because they had observed, that exterior inclinations, and addressés of the body, though in the lowest manner, were not proper to God but in Scripture found also to be communicated to Creatures, to Kings, to Prophets, to parents, to religious persons; and because they found it to be death to do affront to the pictures and statues of their Emperors, they concluded in reason (which they also saw verified by the practise and opinion of all the world) that the respect they did at the Emperors statue was accepted as a veneration to his person; but these things are but sparingly to be drawne into religion, because the customes of this world are altered, and their opinions new; and many who have not weak understandings, have weak consciences; and the necessity for the entertainment of them is not so great, as the offence is or may be.

18

Thou shalt not take the Name of the Lord thy God in vain. This our blessed 3. Command. Saviour repeating expresses it thus, It hath been said to them of old time,

*Apud Romanos sanctum est ut si per Deum jurans quis pejeraret, ad Deum ipsum pleni-
tus remitteretur, quem satis esse idonum sue
Majestatis vindicem dicebant. I. jurisjurandi
C. de rebus creditis: & jurisjur. Sin per genium
principis quis jurans pejerasset castigabatur su-
stibus suis hoc elogio, Temo è ne jura. Si duo
patroni. Sect. fin. de jurejur.*

*Lysander dixit homines uti posse pro suo
commodo juramentis, sicut pueri alligatis.
Plutarch: in Lysand. Idem in Æmylio ait,
Macedon. is usus esse juramento, uti Moncti.*

Thou shalt not forswear thy selfe; to which CHRIST adds out of *Numb. 30. 2. But thou shalt perform thy oaths unto the Lord.* The meaning of the one we are taught by the other. We must not invoke the Name of GOD in any promise in vain, that is, with a lye, which happens either out of levity, that we change our purpose, which at first we really intended; or when our intention at that instant was fallacious, and contradictory to the undertaking. This is to take the name of GOD, that is, to use it, to take it into

our mouths for *vanity*; that is, according to the perpetuall style of Scripture, for a lye. *Every one hath spoken vanity to his neighbour*, that is, he hath lied unto him: for so it followes, *with flattering lips, and with a double heart; and swearing deceitfully*, is by the Psalmist called *lifting up his soul unto vanity*.

And *Philo* the Jew, who well understood the Law, and the language of his nation, renders the sense of this Commandment to be *to Call GOD to witnesse to a lye*; and this is to be understood onely in promises, for so CHRIST explains it by the appendix out of the Law, *thou shalt perform thy Oaths*:

For, lying in judgement, which is also with an oath, or taking GODS name for witness, is forbidden in the ninth Commandment. To this CHRIST added a further restraint; for whereas by the natural law it was not unlawfull to swear by any oath that implied not idolatry, or the believe of a false GOD, (I say) any grave and prudent oath, when they spake a grave truth: and whereas it was lawfull for the Jewes in ordinary entercourse to swear by GOD, so they did not swear to a lye (to which also swearing to an impertinency might be reduced by a proportion of reason, and was so accounted of in the practise of the Jewes) but else, and in other cases they used to swear by God or by a creature respectively. For, *they that swear by him, shall be commended*, said the Psalmist; and *swearing to the LORD of Hosts, is called, speaking the language of Canaan*: Most of this was rescinded; CHRIST forbid all swearing, not onely swearing

Gen. 48. 12.

Gen. 23. 12.

& 27. 19.

& 42. 6.

1 Sam. 20. 47.

1 King. 1. 16.

Psal. 12. 2.

Psal. 24. 4.

Ὁὐκ ἔλαβεν
ἐπὶ μαρτυρίῳ πῶς
ψυχήν αὐτοῦ
μαρτυρεῖ ὃ κα-
λέν ἐπὶ ψεύδει
ὅθεν ἀνεσίῳ α-
γεν. Philo.

Psal. 63. 11.

1 Sam. 20. 17.

Psal. 19 18.

swearing to a lye, but also swearing to a truth in common affairs; not onely swearing commonly by the Name of GOD, but swearing commonly by *heaven*, and by *the earth*, by *our head*, or by any other oath; onely let our speech be *yea*, or *noy*, that is plainly affirming or denying. In these, I say, CHRIST corrected the licence, and vanities of the Jewes and Gentiles. For as the Jewes accounted it religion to name GOD, and therefore would not swear by him, but in the more solemn occasions of their life; but in trifles, they would swear by their Fathers, or the light of heaven, or the ground they trod on: so the Greeks were also careful not to swear by the gods lightly, much lesse fallaciouly; but they would swear by any thing about them, or neer them, upon an occasion as vain as their Oath. But because these oaths are either indirectly to be referred to GOD, (and CHRIST instances in divers) or else they are but a vain testimony: or else they give a divine honour to a Creature by making it a Judge of truth, and discerner of spirits, therefore CHRIST seems to forbid all formes of swearing whatsoever: In pursuance of which law, *Basilides* being converted at the prayers of *Potamiæna* a Virgin Martyr, and required by his fellow souldiers to swear upon some occasion then happening, answered, it was not lawfull for him to swear, for he was a Christian; and many of the Fathers have followed the words of CHRIST in so severe a sense, that their words seem to admit no exception.

But here a grain of salt must be taken, lest the letter destroy the spirit. First, it is certain the holy JESUS forbad a custome of swearing; it being great irreligion to despise and lessen the name of GOD, which is the insult and conveyance of our adorations to him, by making it common and applicabie to trifles, and ordinary accidents of our life. He that swears often, many times swears false, and however *lays* by that reverence, which being due to GOD, the Scripture determines it to be due at his Name: his Name is to be loved and feared. And therefore CHRIST commands that our communication be *yea, yea*, or *noy, noy*; that is, our ordinary discourses should be simply affirmative, or negative. In order to this, *Plutarch* affirms out of *Favonius*, that the reason why the Greeks forbad children who were about to swear by *Hercules*, to swear within doores; was, that by this delay and preparation they might be taught not to be hasty or quick in swearing, but all such invocations should be restrained and retarded by ceremony; and *Hercules* himselfe was observed never to have sworne in all his life time but once. 2. Not onely customary swearing is forbidden, but all swearing upon a slight cause. *S. Basil* upbraides some Christians his contemporaries with the example of *Clinias* the Pythagorean, who, rather then he would swear, suffered a mulct of three talents. And all the followers of *Pythagoras* admitted no oath, unless the matter were grave, necessary, and charitable; and the wisest and gravest persons among the Heathens were very severe in their Counsels concerning oaths. 3. But there are some cases in which the interest of Kingdomes and bodies politick, peace and confederacies require the sanction of promissory oaths, and they whom we are bound to obey, and who may kill us if we doe not, require that their interests be secured by an oath; and that in this case, and all that are equal, our blessed Saviour did not forbid oaths, is certain, not onely by the example of Christians, but of all the world before and since this prohibition, understanding it to be of the nature of such naturall bands and securi-

Αὐτὸς γὰρ ἐστὶ τῆς ἀληθείας ἕνεκα Αἰκίηλ. ἔπαινον κρείττισ. Mart. l. 1. c. p. 95. Ecce negas in- vasque nisi per- templa Tonantis; Non credo, ju. a. l. c. 1. per Anabulium: id est, per Elohim Heb. xorum, vide Harmenopulum in Pin. l. 5. c. 27. & Scalig. de emend. ter. in append. libr. Mii ἀεεπρωτῶν χεῖρ' θεῶν ομνύειν, ἀλλὰ χεῖρ' ἀεεπρωτῶν γὰρ ἔχοντων. Incep. in Hom. Euseb. lib. 6. hist. cap. 4.

19. Vide Eccles. 23. 9. 11. 13. Dominus & Jacobus idco prohibuerunt iurjurandum, non ut illud pro-sus ē rebus humanis tollerent, sed quia cavere-mus à perjurio non facile iurando. S. August. serm. 18. de verbis Apoll. Ρωμαῖκοὶ κή- ἐπιχεοῖς ἐστὶ τῆς αἰεὶ τὸν ὄρκιον ἀφ' ἀρετίας ἐξ ταχυτητος τὸ γινώσκον ὡς ψαυδορίων ἔλαβε τὸ γὰρ ὡσπερ ἐκ αὐ- ἐστραδῆς μέλ- λησιν ἐμπροσ- ἐξ βελθεσσεα δισσωσ.

ties, without which Common-wealths in some cases are not easily combined, and therefore to be a thing necessary, and therefore not to be forbidden. Now what is by Christians to be esteemed a slight cause, we may determine by the account we take of other things. The glory of GOD is certainly no light matter, and therefore when that is evidently and certainly concerned, not phantastically, and by vain and imaginary consequences, but by prudent, and true estimation, then that we may lawfully swear, we have *S. Pauls* example, who well understood the precept of his Master, and is not to be supposed easily to have done any violence to it; but yet we finde religious affirmations, and God invoked for witness, as a record upon his soul, in his Epistles to the Romans, Galatians, and Corinthians. But these oaths were onely assertory. *Tertullian* affirmeth, that Christians refused to swear by the Genius of the Prince, because it was a Dæmon; but they swore by his health, and their solemn oath was by GOD and CHRIST, and the Holy Spirit, and the Majesty of the Emperor. The Fathers of the Ephesine Councell made *Nestorius* and *Victor* swear, and the Bishops at Chalcedon swore by the health of their Princes. But as *S. Paul* did it extrajudicially when the glory of GOD was concerned in it, and the interest of foules; so the Christians used to swear in a cause of piety, and religion, in obedience, and upon publick command, or for the ends of charity and justice, both with oaths permissory and assertory, as the matter required: with this onely difference; that they never did swear in the causes of justice or charity, but when they were before a Magistrate: But if it were in a cause of religion, and in matters of promise, they did indeed swear among themselves, but alwayes to or in communities and societies, obliging themselves by oath not to commit wickednesse, robberies, sacrilege, not to deceive their trust, not to detain the pledge, which rather was an act of direct intercourse with GOD, then a solemn or religious obligation to man; which very thing *Pliny* also reports of the Christians.

Rom 1.9.
2 Cor. 11.31.
Gal. 1.20.

Τὸ ναὶ καὶ τὸ ἔσθαι
συνάβηται διὰ
ἀλλήλων τὸ
κεθίστερον τῆς
ἀγαθότης ἢ ἀληθείας.
καὶ ὁ ἕως
συνείδητος
τῶν ποικίλων τῶν
μικρῶν τῶν
ἐπιπέσει
ταῖς. Bibl. li
de Spir. S.

Necessitas mag-
num humane
iudic utilitatis
previdendum;
quicquid cogit
esse sat. Senec.

The summe is this: since the whole subject matter of this precept is oaths promissory, or voves; all promises with oaths are regularly forbidden to Christians, unless they be made to GOD, or GODS Vicegerent in a matter not trifling. For in the first case a promise made to GOD, and a swearing by GOD to perform the promise, to him is all one; For the Name of GOD being the instrument and determination of all our addressses, we cannot be supposed to speak to God without using of his Name explicitey or by implication; and therefore he that promises to God, makes a promise, and uses GODS name in the promise, the promise it selfe being in the nature of prayer or *solemn invocation* of GOD. In the second case, when the publick necessity requires it, of which we are not Judges, but are under authority, we finde the lawfulness by being bound to believe, or not to contradict the pretence of its necessity; onely care is to be taken, that the matter be grave or religious, that is, it is to be esteemed, and presumed so by us, if the oath be imposed by our lawfull superiours, and to be cared for by them, or else it is so to be provided for by our selves, when our intercourse is with GOD; as in voves and promises passed to GOD; being carefull, that we doe not offer to GOD Goats haire, or the fumes of Mithromes, or the blood of Swine, that is, things either impious or vain. But in our communication, that is, in our ordinary intercourse with men, we must promise by simple testimony, not by religious adjurations, though a creature be the instrument of the oath.

But

Heb. 6. 16.

+

But this forbids not assertory Oaths at all, or deposing in judgment, for of this CHRIST speaks not here, it being the proper matter of another Commandment; and since (as *S. Paul* affirms) *an oath is the end of all controversy*, and that the necessity of Common-wealths requires that a period should be fixed to questions, and a rule for the neareſt certainty for judgment, whatſoever is neceſſary is not unlawful, and CHRIST, who came to knit the bonds of government faſter by the ſtriſture of more religious eyes, cannot be underſtood to have given precepts to diſſolve the inſtruments of judicature, and prudent government. But concerning aſſertory Oaths, although they are not forbidden, but ſuppoſed in the ninth Commandment to be done before our Judges in the cauſe of our Neighbour; yet becauſe they are onely ſo ſuppoſed, and no way elſe mentioned by permiſſion, or intimation; therefore they are to be eſtimated by the proportions of this precept concerning Promiſſory oaths: they may be taken in judgment and righteouſneſſe; but never lightly, never extrajudicially; onely a leſſe cauſe, fo it be judicial, may authorize an aſſertory, then a promiſſory Oath. Becauſe many caſes occure, in which Peace and Juſtice may be concerned, which without an Oath are indeterminable. But there are but few neceſſities to confirm a Promiſe by an Oath: And therefore the reverence of the Name of GOD ought not to be intrenched upon accidents of little or no neceſſity; GOD not having made many neceſſities in this caſe, would not in the matter of Promiſe give leave to uſe his name, but when an extraordinary caſe happens. An Oath in Promiſes is of no uſe for ending questions, and giving judicial ſentences. And the faith of a Chriſtian, and the word of a juſt perſon will do moſt of the work of promiſes; And it is very much to the diſreputation of our religion, or our ſelves, if we fall into hypochriſie and deceit, or if a Chriſtian aſſeveration were not of value equal with an Oath. And therefore CHRIST forbidding Promiſſory Oaths, and commanding ſo great ſimplicity of ſpirit and honeſty, did conſonantly to the deſigne, and perfection of his Inſtitution,

* intending to make us ſo juſt and ſincere, that our religion being infinite obligation to us, our own promiſes ſhould paſſe for bond enough to others, and the Religion receive great honour by being eſteemed a ſufficient ſecurity and inſtrument of publick entercourſe. And this was intimated by our Lord himſelf in that reaſon he is pleaſed to give of the prohibition of ſwearing: † *Let your communication be yea, yea, nay, nay, for whatſoever is more cometh of evil*: that is, as good laws come from ill manners, the modeſty of clothing from the ſhame of ſin, Antidotes and Phyſick by occaſion of poiſons and diſeaſes, ſo is ſwear-

* Μὴ ἰμάνναι θεῶν ὄνομα ἃ αὐτὸν διὰ τῆν ἀνομίαν παρέχουσιν. Hierocl. vide Marc. Anton in diſcriptione raris boni. 1. 2. μήτε ὄρκου δεόμενοι. Ἰὼν διαβάων ναὶ ἔδῃ ναὶ, καὶ ἔδῃν ἔς τὸν οὐρανόν: ita ſer. in ſacra dictis reſpondeo jullo um ſit. Καλλιſτεν, καὶ βιογραφία τῶν καὶ ἀρεμῶν λογικῶ φύσει τὸ ἀνομιῶν ὅπως ἀλλοθύνων ἐπ' ἑκάſτες δεδιδαγμένοι, ὡς λόγους ὄρκου ἔχει ναὶ νομίζονται. Πόλο.
 † *Verbu Sacrosdotis*] apud Chriſtiane Eccleſie miniſtros etiam nōdē manet loco ſuramenti. Ad emendationem ſcuſum apud antiquos fuerunt verba illa pœtois ex edictis perpetuis. [Sacerdotem] ſtalem, & Flaminiem Dialem in omni neca juſtificatione juſtare non cogam] A. Gell. l. 10. c. 15.

† Math. 5. 37.

Curtius lib. 7. *Jupiter* to swear, because all men had great opinion of his sanctity and authority: and the Scythians derided *Alexanders* caution and timorous provision, when he required an oath of them: *Nos religionem in ipsâ sive novimus*: Our faith is our bond; and they who are willing to deceive men, will not stick to deceive when they have called God to witness. But I have a caution to insert for each, which I propound as an humble advice to persons eminent, and publickly interested.

Quia non veretur
v. nisi homines
f. illant Deos.
Cicero pro
Roscio.

21.

Οὐ γὰρ πιστεύομεν
τοῖς ἀπὸ τοῦ
καυχήματος, ἀλλὰ
ἀπὸ τῆς ἐνδοξίας
ἐκ τῆς ἐνδοξίας.
Phil. in
Decal.

1. That Princes, and such as have power of decreeing the injunction of promissory Oaths, be very curious and reserved, not lightly enjoyning such Promises; neither in respect of the matter triviall, nor yet frequently, nor without great reason enforcing. The matter of such promises must be onely what is already matter of duty, or religion; for else the matter is not grave enough for the calling of G O D to testimony; but when it is a matter of duty, then the oath is no other then a vow or promise made to G O D in the presence of men. And because Christians are otherwise very much obliged to doe all which is their duty, in matters both civil and religious, of obedience and piety, therefore it must be an instant necessity, and a great cause to superinduce such a confirmation, as derives from the so sacredly invoking the Name of G O D; it must be when there is great necessity that the duty be actually performed, and when the supreme power either hath not power sufficient to punish the delinquent, or may misse to have notice of the delict. For in these cases it is reasonable to bind the faith of the obliged persons by the fear of G O D after a more especial manner; but else there is no reason sufficient to demand of the subject any further security, then their own faith and contract. The reasons of this advice relyes upon the strictness of the words of this Precept against promissory oaths, and the reverence we owe to the name of G O D. Oaths of Allegiance are fit to be imposed in a troubled state, or to a mutinous people: But it is not so fit to tye the people by Oath to abstain from transportations of metal, or grain, or leather, from which by penalties they are with as much security, and lesse suspition of iniquity restrained.

22.

* Αὐτὸν ἵππερ
ἀκούτεροι ὡσπερ
ἔργα ἐπλη-
σασίη ἢ ἀνὴρ
αὐτὸν τέρπει
χρῆσα γύπτω
ἔδον. Homer.
Iliad. l. 7.

2. Concerning assertory oaths, and depositions in judgment, although a greater liberty may be taken in the subject matter of the oath, and we may being required to it, swear in judgment, though the cause be a question of money, or our interest, or the rights of a society; And S. *Athanasius* purged himself by oath before the Emperour *Constantius*: yet it were a great profuance and security of this part of Christian Religion, if in no case contrary oaths might be admitted, in which it is certain one part is perjured to the ruine of their souls *, to the intricating of the judgment, to the dishonour of Religion; but that such rules of prudence and reasonable presumption be established, that upon the oath of that party, which the Law shall choose, and upon probable grounds shall presume for, the sentence may be established. For by a smal probability there may a surer judgment be given, then upon the confidence of contradictory oaths, and after the sin the Judge is left to the uncertainty of conjectures as much as if but one part had sworn; and to much more, because such an oath is by the consent of all men accepted as a rule to determine in judgement. By these discourses we understand the intention of our blessed Master in this precept; and I wish by this or any thing else men would be restrained from that low, cheap, unreasonable and unexcusable vice of customary swearing, to which we have

have

have nothing to invite us, that may lessen the iniquity; for which we cannot pretend temptation, nor alledge infirmity, but it begins by wretchedness, and a malicious carelesness, and is continued by the strength of habit, and the greatest immensity of folly. And I consider, that Christian Religion being so holy an institution, to which we are invited by so great promises, in which we are instructed by so clear revelations, and to the performance of our duties compelled by the threatenings of a sad and insupportable eternity, should more then sufficiently endear the performance of this duty to us. The name of a Christian is a high and potent antidote against all sin, it we consider aright the honour of the name, the undertaking of our Covenant, and thereward of our duty. The Jews eat no swines flesh, because they are of *Moses*, and the Turks drink no wine, because they are Mahumetans, and yet we swear for all we are Christians, then which there is not in the world a greater conviction of our baseness and irreligion. Is the authority of the holy JESUS so despicable, are his Laws so unreaſonable, his reward so little, his threatenings so small, that we must needs in contempt of all this profane the great name of GOD, and trample under foot the Laws of JESUS, and cast away the hopes of heaven, and enter into security to be possessed by hell torments for swearing, that is; for speaking like a fool, without reason, without pleasure, without reputation, much to our disesteem, much to the trouble of civill and wise persons, with whom we joy in a society and entercourse? Certainly hell will be heat seven times hotter for a customary swearer, and every degree of his unreaſonableness will give him a new degree of torment, when he shall finde himself in flames for being a stupid, an Atheistical, an irreligious fool. This onely I desire should be observed, that our blessed Master forbids not onely swearing by GOD, but by any creature; for every oath by a creature does involve and tacitely relate to GOD. And therefore, saith CHRIST, *swear not by heaven*, for it is the throne of GOD; and he that sweareth by the throne of GOD, sweareth by it, and by him that sitteth thereon. So that it is not a lesse matter to swear by

a creature then to swear by GOD, for a creature cannot be the instrument of testimony, but as it is a relative to GOD, and it by implication calls the GOD of that creature to witnesse. So that although in such cases, in which it is permitted to swear by GOD, we may in those cases expresse our oath in the form of advocating and calling the creature [as did the primitive Christians swearing by the health of their Emperour, and as *Joseph* swearing by the life of *Pharoah*, and as *Elisha* swearing by the life of *Elias*, and as did *S. Paul*, protesting by the rejoicing he had in JESUS CHRIST and as we in our formes of swearing in Coarts of Judicature touch the Gospels, saying, So help me GOD, and the contents of this Book; And in a few ages lately past, Bishops and Priests sometimes swore upon the Crosse, sometimes upon the Altar, sometimes by their holy Order] yet we must remember that this in other words and ceremonies is but a calling GOD for witnesse. And he that swears by the Crosse, swears by the Holy Crucifix, that is, JESUS crucified thereon; and therefore these and the like forms are therefore not to be used in ordinary communication, because they relate to GOD; they are as obligatory as the immediate invocation of his holiness and Majesty; and it was a Judaical vanity to think

Ὁμοῦνος δὲ ἰστέον ἀδίδεῖς ὑμῶντιν Διδεῖς.
Sophoc. Menal.

Qui per salutem suam jurat, Deum jurare videtur: respectu enim divini Nominis jurat.
Ulpien. J. C. Concil. Chal. c. 25.

2 Kings 2. 2.

1 Cor. 15. 31

Vide supra, num. 19.

Per tus jurares fœra, tuimque caput. Mart.
 Deut. 30. 19. Iſa. 1. 2. Micah 1. 2. S. Auguſt. epilt. ad Publicolam. & l. 51. Duo pa-
 troni S. Si quis jurerit & l. non eſt D. de
 jurejurando. Tertul. ad Scap.
Tæſtor t̄baya Deos—tequi tuum que
Dulce caput, tragicas invocam accingit artes.
 Virgil. l. 4. Æneid.
Perque ſuos illam quondam juraffe r̄co, dō,
Perque meos oculos, & d̄ducere me. Ovid.

ſwearing by Creatures was leſſe obliging: they are juſt with the ſame reſtraints made to be religious as the moſt ſolemn invocation of the holy and reverend Name of G O D ; lawful, or unlawful, as the other ; unleſſe the ſwearing by a Creature come to be ſpoiled by ſome other intervening circumſtance, that is, with a denying it to relate to G O D ; for then it becomes ſuperſtition, as well as profanation,

and it gives to a creature, what is proper to G O D ; or when the Creature is contemptible, or leſſe then the gravity of the matter, as if a man ſhould ſwear by a fly, or the ſhadow of a tree ; or when there is an indecorum in the thing, or ſomething that does at too great diſtance relate to God : for that which with greateſt vicinity refers to God in ſeveral religions is the beſt instrument of an oath, and neareſt to Gods honour, as in Chriſtianity are the holy Sacrament, the Croſſe, the Alrar, and the Goſpels, and therefore too great a diſtance may be an indecency next to a diſparagement. This onely may be added to this conſideration, that although an oath, which is properly calling G O D or G O D S relative into teſtimony, is to be underſtood according to the former Diſcourſe, yet there may be great affirmations or negations reſpectively, and confirmed by forms of vehement aſſeveration, ſuch as the cuſtomes of a nation, or conſent ſhall agree upon, and thoſe doe in ſome caſes promote our belief, or confirm our pretentions better then a plain yea, or no : becauſe by ſuch conſent the perſon renders himſelf infamous, if he breaks his word or truſt ; and although this will not come under the reſtraint of C H R I S T S words, becauſe they are not properly oaths, but circumſtances of earneſt affirmation or negation, yet theſe are humane atteſtations, introduced by cuſtome or conſent, and as they come not under the notion of ſwearing, ſo they are forms of teſtimony, and collateral engagement of a more ſtrict truth.

23.

4. Command.
 Col. II. 2. 16.
 Ignat. ep. ad Magnef. Καὶ μετὰ τὸ οὐ βλα-
 τήσαι ἑορτὰς ἢ τὰ πᾶς ὁ εὐκρίτους ἢ τῶν κυ-
 ριακῶν. Ἀντὶ ἀγαθῆς παύσης ἡμεῶν ἑορτῶν
 ἢ τῶν. Diog. Clem. Apult. Conſtit. l. 7.
 c. 24. & lib. 8. Tertul. Monog. Canon Apolt.
 65. E. Zonar. in eund. Vide etiam Synod.
 Laodic.

The Holy J E S U S having ſpecified the great commandment of lo-
 ving G O D with all our heart, in this one inſtance of hallowing, and keeping his
 name ſacred, that is, from profane and common
 talk, and leſſe prudent, and unneceſſary entercour-
 ſes, inſtanced in no other commandment of *Mofes* ;
 but having frequent occaſion to ſpeak of the ſabbath,
 for ever expreſſes his own dominion over the Day,
 and that he had diſſolved the bands of *Mofes* in this

inſtance ; that now we were no more obliged to that reſt, which the Jews religiously obſerved by preſcript of the Law ; and by divers acts againſt ſecurities of the then received practiſes did defecrate the day, making it a broken yoke, and the firſt great inſtance of Chriſtian Liberty. And when the Apoſtle gave inſtructions that no man ſhould judge his Brother in a holy day, or New moons, or the Sabbath days, he declared all the Judaical feaſts to be obliterated by the ſponge, which *Jeſus* taſted on the Croſſe ; it was within the Manuſcript of ordinances, and there it was cancelled. And there was nothing moral in it, but that we do honour to God for the creation, and to that and all other purpoſes of religion, ſeparate and hallow ſome portion of our time. The Primitive Church kept both the Sabbath and the Lords day till the time of the Laodicean Council, about 300 years after Chriſts nati-
 vity, and almoſt in every thing made them equal, and therefore did not eſteem

esteem the Lords day to be substituted in the place of the obliterated Sabbath, but a feast celebrated by great reason, and perpetual consent without precept or necessary Divine injunction. But the liberty of the Church was great; they found themselves disobliged from that strict and necessary rest, which was one great part of the Sabbatick rites, onely they were glad of the occasion to meet often for offices of Religion, and the day served well for the gaining and facilitating the conversion of the Jewes, and for the honourable sepulture of Israel for the death of their Father *Jacob*; but their liberty they improved not to licence, but as an occasion of more frequent assemblies. And there is something in it for us to imitate, even to sanctify the name of God in the great work of the Creation, reading his praises in the book of his Creature, and taking all occasions of religious acts and offices though in none of the Jewish circumstances.

7. Concerning the observation of the LORDS Day which now the Church observes, and ever did in remembrance of the resurrection, because it is a day of positive and Ecclesiasticall institution, it is fit that the Church, who instituted the day, should determine the manner of its observation. It was set apart in honour of the resurrection, and it were not ill if all Churches would into the weekly offices put some memoriall of that mystery, that the reason of the festivall might be remembered with the day, and GOD thanked with the renning of the Offices. But because religion was the designe of the feast, and leisure was necessary for religion, therefore to abstain from * suits of Law, and servile works, but such works as are of necessity and charity, (which to observe are of themselves a very good religion) is a necessary duty of the day; and to doe acts of publick religion is the other part of it. So much is made matter of duty by the intervention of authority; and though the Church hath made no more prescriptions in this, and God hath made none at all; yet he who keeps the day most strictly, most religiously, he keeps it best, and most consonant to the design of the Church, and the ends of religion, and the opportunity of the present leisure, and the interests of his soul. The acts of religion proper for the Day are Prayers, and publick Liturgies, Preaching, Catechizing, acts of charity, visiting sick persons, acts of Eucharist to GOD, of hospitality to our poor neighbours, of friendlinesse and civility to all, reconciling differences, and after the publick assemblies are dissolved, any act of direct religion to GOD, or of ease and remission to servants, or whatsoever else is good in manners, or in piety, or in mercy. What is said of this great feast of the Christians is to be understood to have a greater severity and obligation in the Anniversary of the Resurrection, of the Ascension, of the nativity of our blessed Saviour, and of the descent of the holy Spirit in Pentecost. And all dayes festivall to the honour of God in remembrance of the holy Apostles, and Martyrs, and departed Saints, as they are with prudence to be chosen and retained by the Church so as not to be unnecessary,

24

* *Fotus ja gra amovetur, casque in famulis operibus patris habetur.* Cicero. de leg. l. 2.

* *Quippe etiam solis quaedam exocere debet, F is & jura sua in nos deducere nulla Religio vetari sibi pretendere solum, Insidias avibus nostris, in cadere oportet, Balantumque gregem fluvio miscere salubri.* Virgil. apud Macrobi.

De serocia T. b. u. dedit testimonium Facti. 3. An nalis verbis. Quomodo dicit vacuum parat? Obi inter sacra & vota, quo tempore verbis etiam profanis abstineri mos esset, vincula & laqueus inducantur. *Εσθη οὐδὲν ἄλλο ἐστὶν ἢ τὸ τὰ δέοντα πρᾶξαι.* Thucyd. l. 1.

S. Irenaeus. ep. ad Magnes. "Exes & ὁμῶν σαββατικῶν πνευματικῶν, μαλὴν νόμος χαίρων, ἔσομαθ' ἀνέστη, δημοκρατία θεῶν σαυμάζων, ὅχ' ἔωλα ἐπίσταν, ἔχ' ἡλιαστῆρον, καὶ μεμαστῆμένα βαδίζων, καὶ ὄραται καὶ κέρτοισ νόον ἔχου χαίρων.

S. August. tract. 4 in Johan. Judaei serviliter observant dum sabbathi, ad luxuriam, ad ebrietatem. Quomodo nullius summa eorum lanam facerent, quomodo die in Membris salutarum? Et in Psal. 92. idem scilicet.

or burdensome, or uselesse; so they are to be observed by us as instances of our love of the communion of Saints, and our thankfulness for the blessing, and the example.

Honour thy Father, and thy Mother.] This Commandment Christ made also to be *Christian* by his frequent repetition and mention of it in his Sermons and lawes, and so ordered it, that it should be the band of civill government, and society. In the Decalogue GOD sets this precept immediately after the duties that concern himselfe, our duty to Parents being in the confines with our duty to GOD, the parents being in order of nature next to God, the cause of our being and production, and the great Almoners of eternity, conveying to us the essences of reasonable Creatures, and the charities of heaven. And when our blessed Saviour in a Sermon to the Pharisees spake of duty to Parents, he rescued it from the impediments of a vain tradition, and secured this Duty, though against a pretence of religion towards God, telling us that God would not himselfe accept a gift, which we took from our Parents needs. This duty to Parents is the very firmament and band of common-wealths. He that honours his

Parents, will also love his Brethren derived from the same loins, he will dearly account of all his relatives, and persons of the same cognation, and so families are united, and of them cities and societies are framed. And because Parents and Patriarchs of families, and of nations had regall power, they who by any change succeeded in the care and government of cities and kingdoms, succeeded in the power and authority of Fathers, and became so in estimate of Law, and true Divinity, to all their people. So that the Duty here commanded is due to all our Fathers in the sense of Scripture and Lawes,

Ἐλοιδόρων τὴν πείραν δυσφημεῖ λόγῳ
τὴν εἰς τὸ θῆτον δὲ μελεῖ βλασφημίαν,

Menand.

Ἐμφανεῖς θεοὶ μνημονεύον τὸν ἀγέννητον ἐν
τῷ ζωοπλαστέιν. De parentibus dixit Philo ad
Decal.

Vivet extento Procul ejus avo,

Notus in fratres animi patenti.

Illumaget penna metucute solvi

Fama superstes. Horat. carm. l. 2. od. 2.

* Ἰὼς τε γονεῖς τίμα, τῶς δ' ἕργα ἐκγεγαῦτα

Crito laus.

Cum tibi sint fratres, fratres nescire lesos,

Cumque pater tibi sit, iura tuere patris.

Necessaria praesidia vite debentur his maxi-
m. Cicci. Offic. 2.

not onely to our naturall but to our civill Fathers, that is, to Kings, and Governours. And the Scripture addes, *Mothers*, for they also being instruments of the blessing are the objects of the Duty. The duty is, *Honour*, that is, *Reverence, and support*, if they shall need it. And that which our blessed Saviour calls, *not honouring our Parents* in *S. Matthew*, is called in *S. Mark*, *doing nothing for them*; and [*Honour*] is expounded by *S. Paul* to be *maintenance* as well as *reverence*. Then we honour our Parents, if with great readinesse we minister to their necessities, and communicate our estate, and attend them in sicknesses, and supply their wants, and as much as lyes in us, give *them support*, who gave *us being*.

Matth. 15. 6.

Mar 7. 12.

* 1 Tim. 5. 18.

Γονεῖς ποιήσω
μεν ὡς θεοὶ καὶ
λόγιος συνα-
ΐθη ἡμερῶν
αὐτῶν ἡμερῶν
των κληρονομῶν
αὐτῶν ἡμερῶν ὑπὲρ ἡμερῶν αὐτῶν ἡμερῶν

our Parents, if with great readinesse we minister to their necessities, and attend them in sicknesses, and supply their wants, and as much as lyes in us, give *them support*, who gave *us being*.

VI. Command. *Thou shalt doe no murder:*] so *it was said to them of old time*. He that kills shall be guilty of judgement, that is, he is to dye by the sentence of the Judge. To this Christ makes an appendix, *but I say unto you, he that is angry with his Brother [without a cause] shall be in danger of the judgement*; This addition of our blessed Saviour, as all the other, which are severer explications of the Law then the Jewes admitted, was directed against the vain and imperfect opinion of the Lawyers, who thought to be justified by their externall works, supposing, if they were innocent in matter of fact, God would require no more of them then Man did, and what by custome

I. ev. 14. 21.

Num. 35. 16,

17.

or silence of the lawes was not punishable by the Judge, was harmlesse before GOD; and this made them to trust in the letter, to neglect the duties of repentance, to omit asking pardon for their secret irregularities, and the obliquities and averfations of their spirits; and this *S. Paul* also complains of, that neglecting the righteousness of GOD, they sought to establish their own, that is, according to Mans judgement. But our blessed Saviour tells them, that such an innocence is not enough; GOD requires more then conformity, and observance of the fact, and exteriour piety, placing justice not in legall innocency, or not being condemned in judgement of the Law, and humane judicature, but in the righteousness of the spirit also; for the first acquits us before man, but by this we shall be held upright in judgement before the judge of all the world. And therefore besides abstinence from murder, or actual wounds, CHRIST forbids all anger [without cause] against our Brother, that is, against any man.

By which not the first motions are forbidden, the twinkleings of the eye as the Philosophers call them, the pro-passions, and sudden and irresistible alterations; for it is impossible to prevent them, unless we could give our selves a new nature, any more then we can refuse to winke with our eye, when a sudden blow is offered at it, or refuse to yawn when I see a yawning sleepey person, but by frequent and habituall mortification, and by continuall watchfulness, and standing in readinesse against all inadvertencies, we shall lessen the inclination, and account fewer sudden irreptions. A wife and meek person should not kindle at all, but after violent and great collision; and then, if like a flint he sends a spark out, it must as soon be extinguished as it shewes, and cool as soon as sparkle. But however, the sinne is not in the naturall disposition. But when we entertain it, though it be, as *Seneca* expresses it, *cum voluntate non contumaci*, without a determination of revenge, then it begins to be a sinne. Every indignation against the person of the Man, in us is pride and self-love, and towards others ungentleness, and an immortigerous spirit. Which is to be understood, when the cause is not sufficient, or when the anger continues longer, or be excessive in the degrees of its proportion.

The causes of allowable anger are, when we see GOD dishonoured, or a sinne committed, or any irregularity or fault in matter of Government; a fault against the lawes of a family, or good manners; disobedience, or stubbornnesse, which in all instances where they may be prudently judged such by the Governour, yet possibly they are not all direct sins against God and religion. In such cases we may be angry. But then we may also sin, if we exceed in time, or measure of degree.

The proportion of time Saint *Paul* expresses, by not letting the sinne set upon our anger. *Leontius Patricius* was one day extremely and unreasonably angry with *John* the Patriarch of Alexandria; at Evening the Patriarch sent a servant to him with this message, *Sir, the Sunne is set*: upon which *Patricius* reflecting, and the grace of GOD making the impression deep, visible, and permanent, he threw away his anger, and became wholly subject to the counsell and ghostly aides of the Patriarch. This limit *S. Paul* borrowed from the Psalmist: for that which in the fourth Psalm verse 5. we read [*Stand in awe and sin not*] the Septuagint reads [*be angry, but sin not*:] and this measure is taken from the analogy of the law of the Jewes, that a malefactor should not hang upon the accursed tree, after

Rom. 10. 3.

S Hieron. epist. ad Demetriad

Seneca lib 2. de ira. c. 4.

29. Leontius Cyprorum Epist. in vitas. c. 14.

after the funne were set: and if the lawes layd down their just anger against Malefactoris, as soone as the funne descended, and took off his beams from beholding the example; much more is it reasonable, that a private anger, which is not warranted by authority, not measured by lawes, nor examined by solemnities of justice, not made reasonable by considering the degree of the causes, not made charitable by intending the publick good, not secured from injuriousness by being disinterested, and such an anger in which the party is judge, and witness, and executioner; it is (I say) but reason such an anger should unyoke and goe to bed with the funne; since justice and authority layd by the rods and axes, as soon as the funne unteemed his charriot. *Plutarch* reports that the Pythagoreans were strict observers of the very letter of this caution; for if Anger had boyled up to the height of injury or reproach, before funne set they would shake hands salute each other and depart friends: for they were ashamed that the same anger which had disturb'd the counsels of the day, should also trouble the quiet and dreams of the night, lest anger by mingling with their rest and nightly fancies should grow naturall and habitual. Well! anger must last no longer; but neither may a Christians anger last so long; for if his anger last a whole day, it will certainly before night sowe into a crime. A mans anger is like the spleen, at the first it is natural, but in its excess and distemper it swells into a disease, and therefore although to be angry at the presence of certain objects is natural, and therefore is *indifferent*, because he that is an essential enemy to sin, never made sin essential to a man; yet unless it be also transient and pass off at the command of reason and religion, it quickly becomes criminal.

Εἰ ποτε ποσειδων
 θεῶν εἰς λοι-
 ποῖαν ὕψος ὄρ-
 γησῶσιν ἢ τῶν
 πλείων δυνάμει
 τὰς θεῶν ἐμ-
 βάλοντες
 ἀλλήλους καὶ
 ἀσπασίοντες
 διεχθόντες.
 Plutarch.

In Thyssen ca-
 itio grati
 Statuere: et
 atus nobilis
 ultima
 Statuere causa
 est peccati
 Funditus, im-
 primisque e-
 minus
 Hostile aratum
 excruciat inso-
 lens. Horac.
 l. 1. od. 16.

The meaning is, that it be no more but a transient Passion, not permanent at all, but that the anger against the man passe into indignation against the crime, and pity of the person, till the pity grows up into endeavours to help him: For an angry, violent and disturbed man is like that white bramble of Judea, of which *osephus* reports, that it is set on fire by impetuous windes, and consumes it self, and burns the neighbour plants; and the evil effects of a violent, and passionate anger, are so great, so dangerous, so known to all the world, that the very consideration of them is the best argument in the world to dispute against it; families and kingdoms have suffered horrid calamities, and whatsoever is violent in art or nature, hath been made the instrument of sadness in the hands of anger.

30.

The measure of the degree is to be estimated by humane prudence, that it exceed not the value of the cause, nor the proportion of other circumstances, and that it cause no eruption into indiscretions or undecencies: For therefore *Moses* anger, though for G O D and religion, was reproved, because it went forth into a violent and troubled expression, and shewed the degree to be inordinate. For it is in this passion, as in lightning; which if it onely breakes the cloud and makes a noise, it shewes a tempest and disturbance in nature; but the hurt is none: but if it seises upon a man, or dwells upon a house, or breakes a tree, it becomes a judgement and a curse: and as the one is a mischief in chance and accident, so the other is in morality and choice; if it passeth from passion into action, from a transient violence to a permanent injury, if it abides, it scorches the garment or burnes the body, and there is no way to make it innocent but to remove and extinguish it, and while it remains, to tye the hands, and pare the nayles, and muzzle it, that it may neither scratch,

scratch, nor bite, nor talke. An anger in Gods cause may become unhal-
lowed, if it sees the sun rise and set: and an anger in the cause of a man is in-
nocent according to the degrees of its suddenesse and discontinuance; for
by its quickness and volatile motion it shewes that it was ¹ unavoidable in its
production, or ² that it was harmlesse in the event, or ³ quickly suppressed,
according to which severall cases, anger is either ¹ *Naturall*, or ² *excusable*,
or ³ the matter of a virtue.

The vulgar Latine Bible, in this precept of our blessed Saviour, reads
not the appendix [*without a cause*] but indefinitely; *he that is angry with his*
Brother, and S. Hierom affirms, that the clause of [*without a cause*] is not
to be found in true Greek copies; upon supposition of which, because it is
not to be imagined, that all anger in all causes, and in all degrees is simply
unlawfull, and S. Paul distinguishes being angry, from committing a sin,
[*Be angry, but sin not*] these words are left to signifie such an anger, as is the
crime of homicide in the heart; like the secret lusting called by CHRIST,
adultery in the heart; and so here is forbidden, not onely the outward act,
but the inward inclinations to murder, that is, an anger with delibera-
tion, and purpose * of revenge, this being explicative and additional
to the precept forbidding murder; which also our blessed Saviour seems to
have intended by threatening the same penalty to this anger or spirituall
homicide, which the Law inflicted upon the actuall and externall,
that is judgement or condemnation. And because this prohibition of anger
is an explication, and more severe commentary upon the sixth Com-
mandement, it is more then probable, that this anger, to which condemna-
tion is threatned, is such an anger as hath entertained something of mischief
in the spirit. And this agrees well enough with the former interpretation,
save that it affirms no degree of anger to be criminall, as to the height of
condemnation, unless it be with a thought of violence or desires of re-
venge; the other degrees receiving their heightnings, and declensions,
as they keep their distance or approach to this. And besides, by not li-
miting, or giving caution concerning the cause, it restrains the ma-
lice onely or the degree, but it permits other causes of anger to be
innocent besides those spirituall, and moral, of the interests of GODS
glory and religion. But this is also true, which foever of the readings
be retained. For the irascible faculty having in nature an object pro-
per to its constitution, and naturall designe, if our anger be commenced
upon an object naturally troublesome, the anger is very naturall, and no
where said to be irregular. And he who is angry with a servants unwari-
nesse, or inadvertency, or the remissnesse of a childes spirit, and application
to his studies, or any sudden displeasure, is not in any sense guilty of pre-
varicating the sixth Commandment, unless besides the object he adds
an inequality of degree, or unhandsome circumstance, or adjunct. And
possibly it is not in the nature of man to be strict in discipline, if the prohi-
bitions of anger be confined onely to causes of religion; and it were hard,
that such an anger, which is innocent in all effects, and a good instrument
of government, should become criminall, and damnable; because some in-
stances of displeasure are in actions not certainly and apparently sinful. So

31.

* Καὶ πάλιν ὁ-
γῶν ἔπισηδαί
πνα ἠδολυῶ
πλω ἀπὸ τῆς
ἐκπύσεως τῆς
πικρῆς θυμῆς.
Arist. 2. Rhet.

Si ira non fue-
rit, nec doctrina
proficit, nec iu-
dicia stabit, nec
cognitio compre-
sentur.
S. Chrysostr.

Si nulla ira est

virtute surget. Divina animadversionis impetura per gladium Pimelatus non placasset. S. Gregor. l. 5. Moral.
Πειθαυγῆται ἢ ἀπὸ τῆς εὐσεύας ἢ ἐν τοῖς πάθεσιν εἰσι, καὶ κυμαίνει ὁ κυμαζόμενος, καὶ χαλαρῶνται ὀρεζόμε-
νος ἀλασινώτατα. Arist. Poetic.

that

that our blessed Saviour forbidding us to be angry *without a cause*, means such causes which are not onely irregularities in religion, but deflexions in manners; and an anger may be religious, and politicall, and æconomical, according as it meets with objects proper to it in several kinds. It is sometimes necessary that a man carry a tempest in his face and a rod in his hand; but for ever let him have a smooth minde, or at least under command, and within the limits of reason and religion, that he may steer securely, and avoid the rocks of sin: for then he may reprove a friend that did amisse, or chastise an offending son, or correct a vitious servant. The summe is this: There are no other bounds to hallow, or to allow and legitimate anger; but that 1. The cause be religion, or matter of government. 2. That the degree of the anger in prudent accounts be no bigger then the cause. 3. That if it goes forth, it be not expressed in any action of uncharitableness, or unseasonable violence. 4. Whether it goes forth, or abides at home, it must not dwell long any where, nor abide in the form of a burning coale, but at the most, of a thin flame, thence passing into aire salutary and gentle, fit to breath, but not to blast. There is this onely nicety to be observed; that although an anger arising for religion, or in the matter of government, cannot innocently abide long, yet it may abide till it hath passed forth into its proper and temperate expression, whether of reprehension or chastisement, and then it must sit down. But if the anger arises from another cause (provided, it be of it self innocent, not sinful in the object or cause) the passion in its first spring is also innocent, because it is natural, and on the sudden unavoidable: but this must be suppressed within, and is not permitted to expresse it self at all: for in that degree in which it goes out of the mouth, or thorough the eyes, or from the hand, in that degree it is violent, ought to be corrected and restrained; for so that passion was intended to be turned into virtue. For this passion is like its natural parent or instrument: and if choler keeps in its proper seat, it is an instrument of digestion; but if it goes forth into the stranger regions of the body, it makes a fever: and this anger which commences upon natural causes, though so far as it is natural, it must needs be innocent, yet when any consent of the will comes to it, or that it goes forth in any action or voluntary signification, it also becomes criminal. Such an anger is onely permitted to be born and die, but it must never take nourishment, or exercise any act of life.

But if that prohibition be indefinite, then it is certain the analogy of the Commandment, of which this is an explication, referres it to revenge, or malice; it is an anger, that is wrath, an anger of revenge or injury, which is here prohibited. And I adde this consideration, that since it is certain, that CHRIST intended this for an explication of the prohibition of homicide, the clause of [* without cause] seems lesse natural and proper. For it would intimate, that though anger of revenge is forbidden, when it is rash and unreasonable; yet that there might be a cause of being angry with a purpose of revenge and recompense, and that in such a case it is permitted to them, to whom in all other it is denied, that is, to private persons, which is against the meekness and charity of the Gospel. More reasonable it is, that as no man might kill his Brother in *Moses* Law by his own private authority, so an anger is here forbidden, such an anger, which no qualification can permit to private persons, that is, an anger with purposes of revenge.

* *εικὴν* significat in *vanum*; i. e. non solum extra causas, sed & extra modum.

But CHRIST adds, that a further degree of this sinne is, when our anger breaks out in contumelies, and ill language, and receives its increment according to the degree and injury of the reproach. There is a homicide in the tongue * as well as in the heart, and he that kills a mans reputation by calumnies or slander, or open reviling, hath broken this Commandment.

But this is not to be understood so, but that persons

in authority, or friends may reprehend a vitious person in language proper to his crime, or expressive of his malice or iniquity. CHRIST called Herod Fox, and although Saint Michselbrough: not a railing accusation against Satan, yet the Scripture calls him an *accuser*, and

CHRIST calls him *the Father of lies*, and S. Peter, a *deceaver*, and a *roaring Lion*. And S. Iohn calls Diotrephes, a *lover of prebeminence*, or ambitious: but that which is here forbidden, is not a representing the crimes of the man for his emendation, or any other charitable, or religious end, but a reviling him to do him mischief, to murder his reputation; which also shews, that whatever is here forbidden,

is in some sense or other accounted homicide; the anger in order to reproach, and both in order to murder, subject to the same punishment, because forbidden in the same period of the Law; save onely that according to the degrees of the sinne CHRIST proportions several degrees of punishment in the other world, which he apportionts to the degrees of death, which had ever been among the Jews, viz. the sword, and stoning to death, which were punishments legal and judicial, and the burning infants in the valley of *Hinnom*, which was a barbarous and superstitious custome, used formerly by their Fathers in imitation of the Phœnician accursed rites.

— The remedies against anger, which are prescribed by Masters of spiritual life, are partly taken from rules of prudence, partly from piety, and more precise rules of religion. In Prudence. 1. Doe not easily entertain, or at all encourage, or willingly hear, or promptly believe tale-bearers, and reporters of other mens faults: for oftentimes we are set on fire by an *ignis fatuus*, a false flame, and an empty story. 2. Live with peaceable people, if thou canst. 3. Be not inquisitive into the misdemeanours of others, or the reports, which are made of you. 4. Finde out reasons of excuse to alleviate and lessen the ignorances of a Friend, or carelesnesses of a servant. 5. Observe, what object is aptest to inflame thee, and by special arts of fortification stop up the avenues to that part. If losses, if contempt, if incivilities, if slander, still make it the greatest part of your employment to subdue the impotency of that passion, that is more apt to raise tempests. 6. Extirpate petty curiosities of apparel, lodging, diet, and learn to be indifferent in circumstances, and if you be apt to be transported with such little things, doe some great thing, that shall cut off their frequent intervening. 7. Doe not multiply secular cares, and trouble some negotiations which have variety of conversation with several humours of men, and accidents of things; but frame to thy selfe a life simple as thou canst, and free from all affectations. 8. Sweeten thy temper and allay the violence of thy spirit with some convenient, natural, temperate, and medicinal solaces; for some dispositions we have seen inflamed into anger, and often assaulted by peevishness through immoderate

* Δεινὸν ἢ βεβητὸν ὑπαλόνοσ ἐμίμω.
 ἄμιμω γάρ τε κακὴ πύλας, καὶ φησὶ ἀείρειν
 Πεία μάλα, ἀβραζάην ἢ φέρεν, χαλεπὸ δ' ἀπτε-
 Ηθοδ. εἴγ. l. 2. (ὁ δίδωι.)

— Infuere pater optimus hoc me
 Te fugivem, exemplis vitiorum quæque notandos;
 Quam me horaretis patet, si ugalter, atque
 Perverum uti contentus eo quod mi ipse p. afficit.
 Nonne vides, Albi ut male vivas filius, utique
 Barus inops?

— à tu pi meretricis amove
 Cum deterreret, Seſi mi diſſimilis ſi.

Ne sequeris machas —
 — Discuſſi non bulla eſt fama Treboni;
 Audas. — Horat. Sat. 4. l. 1.

rate fasting, and inconvenient austerities. 9. A gentle answer is an excellent

Terminus etiam Maris fluctibus Fabricator descripsit; arena maris exigua sepe inter duas acies intercepto est: superprime etiam non potes, memento quia indignandum mare nil ultra spumam et fluctuationem effert. Simocitta.

Ex quo factus sum Monachus statui opud me ut iracundia extra guttur meum non procederet, Dixit S. Isaac Hevmita.

Remora to the progresse of anger, whether in thy self or others. For anger is like the waves of a troubled sea, when it is corrected with a soft reply, as with a little strand, it retires and leaves nothing behinde it, but froth and shells, no permanent mischief.

10. ^a Silence is an excellent art, and that was the advice which S. *Isaac* an old religious person in the

Primitive Church is reported to have followed, to suppress his anger within his breast, and use what means he could there to strangle it; but never permitting it to go forth in language; anger and lust being like fire, which if you enclose, suffering it to have no emission, it perishes and dies, but give it the smallest vent, and it rages to a consumption of all it reaches. And this advice is coincident with the general rule, which is prescribed in all temptations, that anger be suppressed in its cradle and first ^b assaults. 11. Lastly, let every man be careful, that in his repentance, or in his zeal, or his religion, he be as dispassionate, and free from anger as is possible;

Melius enim est ut me primum in introitum etiam de causa probabili satis et gloriosa, quam admissam egeret. S. Aug. ad Profuturum.

lest anger passe upon him in a reflex act, which was rejected in the direct. Some mortifiers in their contestation against anger, or any evil or troublesome principle, are like cryers of Assizes, who calling for silence make the greatest noise; they are extremely angry when they are fighting against the habit or violent inclinations to anger.

But in the way of more strict religion it is advised, that he, who would cure his anger, should pray often. It is Saint *Austines* counsel to the Bishop *Auxilius*, that like the Apostles in a storme, we should awaken CHRIST and call to him for aid, lest we shipwreck in so violent passions, and impetuous disturbances. 2. Propound to thy self the example of meek and patient persons, remembering always, that there is a family of meek Saints, of which *Moses* is the President, a family of patient Saints under the conduct of *Iob*, every one in the mountain of the LORD shall be gathered to his own tribe, to his own family in the great day of jubilee, and the angry shall perish with the effects of anger; and peevish persons shall be vexed with the disquietness of an eternal worm and sting of a vexatious Conscience, if they suffer here the transportations and saddest effects of an unmortified, habitual and prevailing anger. 3. Above all things endeavour to be humble, to think of thy self as thou deservest, that is, meanly and unworthily, and in reason it is to be presumed, thou wilt be more patient of wrong, quiet under affronts and injuries, susceptible of inconveniencies, and apt to entertain all adversities, as instruments of humiliation, deleteries of vice, corrections of unbecoming passions, and instruments of virtue. 4. All the reason, and all the relations, and all the necessities of mankind are daily arguments against the violences and inordinations of anger. For he that would not have his reason confounded, or his discourse uselesse, or his family be a den of Lions: he that would not have his marriage a daily duel, or his society troublesome, or his friendship formidable, or his feasts bitter: he that delights not to have his discipline cruel, or his government tyrannical, or his disputations violent, or his civilities unmannerly, or his charity be a rudeness, or himself brutish as a Bear, or peevish as a fly, or miserable upon every accident, and in all the changes of his life, must mortifie his anger. For it concerns us as much as

peace,

peace, and wisdom, and nobleness, and charity, and felicity are worth to be at peace in our breasts, and to be pleased with all Gods providence, and to be in charity with every thing, and with every man.

Thou shalt not commit adultery. These two Commandments are immediate to each other, and of the greatest cognation; for Anger and Lust work upon one subject; and the same fervours of blood, which make men revengefull, will also make men unchast. But the prohibition is repeated in the words of the old Commandment: So it was said to them of old; which was not onely a prohibition of the violation of the rights of marriage, but was even among the Jews extended to signifie all mixture of sexes not matrimoniall.

For *adultery* in Scripture is sometimes used to signifie *fornication*, and *fornication* for *adultery*: as it is expressed in the permissions of divorce, in the case of fornication; and by *Moses* Law fornication also was forbidden, and it was hated also and reprov'd in the natural. But it is very probable, that *this precept* was restrained onely to the instance of *adultery* in the proper sense, that is, violation of marriage; for *Moses* did in other annexes of the Law forbid fornication; And as a blow or wound was not esteemed in *Moses* law a breach of the sixth Commandment; so neither was any thing but adultery esteemed a violation of the seventh by very many of their own Doctors: of which I reckon this a sufficient probation, because they permitted stranger virgins, and captives to fornicate; onely they believed it sinful in the Hebrew maidens. And when two Harlots pleaded before *Salomon* for the bastard child, he gave sentence of their Question, but nothing of their crime. * Strangers] with the Hebrews signified many times harlots, because they were permitted to be such, and were entertained to such purposes. But these were the licences of a looser interpretation; GOD having to all nations given sufficient testimony of his detestation of all concubinate not hallowed by marriage; of which among the nations there was abundant testimony, in that the harlots were not permitted to abide in the cities, and wore vails in testimony of their shame and habitual undecencies, which we observe * in the story of *Thamar* and also in *Chrystippus*. And although it passed without punishment, yet never without shame, and a note of turpitude; and the abstinence from fornication was one of the precepts of *Noah*, to which the Jew obliged the stranger *Profelytes*, who were onely *Profelytes* of the house; and the Apostles enforce it upon the Gentiles in their first Decree at *Jerusalem*, as renewing an old stock of precepts and obligations, in which all the converted and religious Gentiles did communicate with the Jews.

To this Christ added, that the eyes must not be adulterous; His Disciples must not onely abstain from the act of unlawful concubinate, but from the impurer intuition of a wife of another man: so according to the design of his whole Sermon opposing the righteousness of the spirit, to that of the Law, or of works, in which the Jews confided. Christians must have chaste desires, not indulging to themselves a liberty of looser thoughts; keeping the threshold of their temples pure, that the holy Ghost may observe nothing unclean in the entry of his habitation. For he that lusts after a woman,

35
7 Command.

Ubi furor is infedit vitus, libidinis quoque incendium necesse est penetrare. Cassian.
Numquid ego à te
Moxo prognatum à postero consule
Plurimumque stola mea cum confuitiva?
Horat. Serin. 1.1. Sat. 2.

* *Εἴνας* vocantur Greci metreticas & peregrinas; admodum & ad verbum *Hib. eorum*; & *Μενανδρῶν* transferebantur. *Tertullianus* peregrina vocat *Andriam*. * Gen. 38. 14.

36.

Nihil refert quibus membris adulteraris. Dixit Archetivus philosophus apud Plutarchum. *ὅτι τὸ ἔργον ἔστιν ἡ εὐνομία.* Plauto.

Ut serva is bene corpus, adultera mens est: Omnibus exclusis intus adulter erit. Ovid.

Incesta est etiam sine stupro que stuprum quaerit. Seneca. *Ἡ βδελυγία τῆς ἀρετῆς ἡ ἀρετὴ τῆς βδελυγίας.* Cleanthes.

wants nothing to the consummation of the act, but some convenient circumstances, which because they are not in our power, the act is impeded, but nothing of the malice abated. But so severe in this was our blessed Master, that he commanded us rather to put our eyes out, than to suffer them to become an offence to us; that is, an inlet of sin, or an invitation or transgression of impurity: by *putting our eye out* meaning the extinction of all incentives of lust, the rejection of all opportunities, and occasions, the quitting all conditions of advantage, which ministers fuel to this hell fire. And by this severity we must understand all beginnings, temptations, likenesses, and insinuations, and minutes of lust, and impurity to be forbidden to Christians; such as are all morose delectations in vanity, wanton words, gestures, balls, revellings, wanton diet, garish and lascivious dressings, and trimmings of the body, looser banquetings, all making provisions for the flesh to fulfil the lusts of it, all lust of concupiscence, and all lust of the eye, and all lust of the hand, unclean contacts are to be rescinded, all lust of the tongue and palate, all surfeiting, and drunkenness: for it is impossible to keep the spirit pure, if it be exposed to all the entertainment of enemies; and if Christ forbid the wanton eye, and placed it under the prohibition of adultery, it is certain, whatsoever ministers to that vice, and invites to it, is within the same restraint; it is the eye, or the hand, or the foot, that is to be cut off. To this commandment fastings, and severe abstinences are apt to be reduced, as being the proper abscission of the instruments and temptations of lust, to which Christ invites by the mixt proposition of threatening and reward; for better it is to go to heaven with but one eye, or one foot, that is, with a body half nourished, than with full meales and an active lust to enter into hell. And in this our blessed Lord is a Physician rather than a Lawgiver, for abstinence from all impure concubinate, and morose delectations so much as in thought, being the commandment of GOD, that CHRIST bids us retrench the occasions and insinuations of lust, it is a facilitating the duty, not a new severity, but a security and caution of prudence.

37.

Thou shalt not steal.] To this precept Christ added nothing; because God

8 Command.

had already in the Decalogue fortified this precept with a restraint upon the * desires. * For the tenth Commandment forbids all coveting of our Neighbours goods; for the wife there reckoned, and forbidden to be desired from another man, is not a restraint of libidinous appetite, but of the covetous; it being accounted part of wealth to have a numerous family, many wives and many servants; and this also God by the Prophet *Nathan* upbraided to *David*, as instance of *David's* wealth and Gods liberality. But yet this Commandment Christ adopted into his law, it being prohibited by the natural Law, or the Law of right reason, Commonwealths not being able to subsist without distinction of Dominion, nor industry to be encouraged, but by propriety, nor families to be maintained, but by defence of just rights and truly purchased Possessions. And this Prohibition extends to all injustice, whether done by Force, or Fraud; whether it be by ablation, or prevention, or detaining of rights; any thing, in which injury is done directly or obliquely to our Neighbours fortune.

* Crescit indolens sibi divus hydrops,
Nec scim pullit nisi causa morbi
Fugit vasis, & aquosus albo

Corpore languor. Horat.

* Ο γάρ ταις ἀλλοθίαις ὄππευχηνῶς κοινός πλεῖστος ἐχθρὸς βελήσσει μὲν πάντων δυναμει ἢ τὰ πῶν τινῶν ἀπαρτῶμεν. Philo in exposit. gener.

Κλοπὴ μὲν χρημάτων ἀνελεύθερον. Plato l. 10. de leg.

Δὸς ἀγαθῆ, ἀρπαξὴ ἢ χακί, θανάτοιο. δὴ ἐλεγε. Hehod. l. 1. εργ.

Paulus I C. l. 1.
D. de furtis. Ulpianus l. pro bonum significacione.

38.

9 Command.

Thou shalt not bear false witness.] that is, thou shalt not answer in judgement against thy Neighbour falsely: which testimony in the Law was given

VEN

ven solemnly and by oath, invoking the name of God. *I adjure thee by God that thou tell us, whether thou be the christ*, said the High Priest to the blessed Jesus, that is, speak upon thy oath; and then he told them fully, though they made it the pretence of murdering him, and he knew they would do so. Confessing and witnessing truth is giving glory to God; but false witness is high injustice, it is inhumanity and treason against the quietness, or life, or possession of a just person; it is in it self irregular, and unreasonable, and therefore is so forbidden to Christians, not onely as it is unjust, but as it is false; for a lye in communication, and private converse is also forbidden, as well as unjust testimony; *Let every man speak truth with his neighbour*, that is, in private society; and whether a lye be in jest * or earnest, when the purpose is to deceive and abuse, though in the smallest instance, it is in that degree criminal, as it is injurious; I find not the same affirmed in every deception of our Neighbours, wherein no man is injured, and some are benefited, the error of the affirmation being nothing, but a natural irregularity; nothing malicious, but very charitable; I finde no severity superadded by Christ to this commandment prohibiting such discourse, which without injury to any man deceives a man into piety or safety. But this is to be extended no further; In all things else we must be severe in our discourses, *and neither lye in a great matter, nor a small, for the custome thereof is not good*, saith the son of Sirach. I could adde concerning this precept, That Christ having left it in that condition he found it in the Decalogue without any change or alteration of circumstance, we are commanded to give true testimony in Judgment, which because it was under an Oath, there lyes upon us no prohibition, but a severity of injunction to swear truth in judgement, when we are required. The securing of testimonies was by the sanctity of an oath, and this remains unaltered in Christianity.

Thou shalt not covet.] This Commandment we finde no where repeated in the Gospel by our blessed Saviour; but it is inserted in the repetition of the second Table, which S. Paul mentioned to the Romans; for it was so abundantly expressed in the inclosures of other precepts, and the whole design of Christs doctrine, that it was less needful specially to express that, which is every where affixed to many precepts Evangelical. Particularly, it is inherent in the first beatitude: *Blessed are the poor in spirit*; and it means that we should not wish our Neighbours goods with a deliberate entertained desire; but that upon the commencement of the motion, it be disbanded instantly; for he that does not at the first address and incitement of the passion suppress it, he hath given it that entertainment which in every period of staying is a degree of morose delectation in the appetite. And to this I finde not, Christ added any thing, for the Law it self forbidding to entertain the desire, hath commanded the instant and present suppression, they are the same thing, and cannot reasonably be distinguished; Now that CHRIST in the instance of adultery hath commanded to abstain also from *occasions and accessies* towards the lust, in this hath not the same severity: because the vice of covetousness is not such

39.

10 Command.

Οὐ ψεῦδος λέουσιν πάλιν Ζεὺς ἕσσι ἀφωρῶς
Homar. l. 4. ll.
 Ὅς δὲ καὶ μαρτυρήσιν ἐκόν ἄπορον ἀμόσους
 Ψεύσει, ἐν δὲ δίκην βλάψας ἕψασον ἀδίκην,
 Τὸ ἴψ' ἀμαρτήσιν γὰρ ἐν μέσσοις ἐλάειν.
Heciod. l. 1. ep. 2.

Ἀλλήθια ἔτα μετὰ ἀφῆν ἢ ἀφῆν. Pind.
 Ἄψοι δὲ ἢ μισοὶ πᾶς φθονοῦ, καὶ σφῆδς.
Ephes. 4. 25
(Micand.)
 * *Primum non dicitur in joco quidem mentium suffisse navium fidei scriptores, Probus. Idem ad Aristide usque Plutarchus.*

Furtum quoque sine ulla attritione fieri posse sola mente, atque animo ut furtum fiat annitente.
A. Gell. 11. c. 18.
Hic patitur penitus peccandi sola voluntas, Non scelus intra se tacitum qui cogitat ullum, Fas est crimen habet ————— Juvenal.
Dixit Xenocrates, Non minus esse tupe oculos quam pedes in aliena immittere.

+

a wilde fire as lust is, not inflamed by contact, and neighbourhood of all things in the world: every thing may be instrumental to libidinous desires, but to covetous appetites there are not temptations of so different natures.

40.

Concerning the order of these Commandments it is not unusefully observed, that if we account from the first to the last, they are of greatest perfection, which are last described; and he who is arrived to that severity and dominion of himself, as not to desire his neighbours goods, is very far from actual injury; and so in proportion; it being the least degree of religion to confesse but one G O D: but therefore vices are to take their estimate in the contrary order; he that prevaricates the first Commandment is the greatest sinner in the world; and the least is, he that onely covets without any actual injustice. And there is no variety or objection in this, unlesse it be altered by the accidental difference of degrees: but in the kinds of sinne the rule is true: this onely. The sixth and seventh are otherwise in the Hebrew bibles then ours; and in the Greek otherwise in *Exodus* then in *Deuteronomy*; and by this rule it is a greater sin to commit adultery then to kill, concerning which we have no certainty, save that *S. Paul* in one respect makes the sin of uncleanness the greatest of any sin, whose scene lyes in the body: *Every sin is without the body, but he that commits fornication sins against his own body.*

The P R A Y E R.

O Eternal *J E S U S*, wisdom of the Father, thou light of Jews and Gentiles, and the great Master of the world, who by thy holy Sermons and clearest revelations of the mysteries of thy Fathers kingdom, didst invite all the world to great degrees of justice, purity and sanctity, and instruct us all in a holy institution, give us understanding of thy laws, that the light of thy celestial doctrine illuminating our darkneses, and making bright all the recesses of our spirits and understanding, we may direct our feet, all the lower man, the affections of the inferiour appetite, to walk in the paths of thy commandments; Dearest G O D make us to live a life of religion and justice, of love and duty, that we may adore thy Majesty, and reverence thy name, and love thy mercy, and admire thy infinite glories and perfections, and obey thy precepts; make us to love thee for thy self, and our neighbours for thee; make us to be all love and all duty, that we may adorn the Gospel of thee our L O R D, walking worthy of our vocation, that as thou hast called us to be thy Disciples, so we may walk therein, doing the work of faithful servants, and may receive the adoption of sons, and the gift of eternall glory, which thou hast reserved for all the Disciples of thy holy Institution. Make all the world obey thee as a Prophet, that being redeemed and purified by thee our high Priest, all may reign with thee our King in thy eternal kingdom, O eternal *J E S U S*, wisdom of thy Father, Amen.

Of the three additional Precepts which CHRIST
superinduced, and made parts of the
Christian Law.

DISCOURSE XI.

Of Charity with its parts, Forgiving, Giving,
not Judging.

Of Forgiveness. PART I.

THe holy JESUS coming to reconcile all the world to GOD, would reconcile all the parts of the world one with another, that they may rejoice in their common band, and their common salvation: the first instance of charity, forbad to Christians all revenge of injuries, which was a perfection, and endearment of duty beyond what either most of the old Philosophers, or the laws of the Nations, or of Moses, ever practised or enjoined. For revenge was esteemed to unhallowed, unchristian natures as sweet as life, a satisfaction of injuries, and the onely cure of maladies and affronts. Onely, laws of the wisest Common-wealths commanded that revenge should be taken by the Judge; a few cases being excepted, in which by sentence of the Law, the injured person or his nearest relative might be the executioner of the vengeance: as among the Jews in the case of murder; among the Romans in the case of an Adulteresse or a ravished daughter, the Father might kill the Adulteresse, or the ravisher; In other things the Judge onely was to be the Avenger. But Christ commanded his Disciples rather then to take revenge to expose themselves to a second injury, rather offer the other cheek, then be avenged for a blow on this; *for vengeance belongs to God*, and he will retaliate, and *to that wrath we must give place*, saith S. Paul, that is, *in well doing and evill suffering commit our selves to his righteous judgment*, leaving room for his execution, who will certainly doe it, if we snatch not the sword from his arme.

But some observe, that our blessed Saviour instanced but but in smaller injuries; he that bad us suffer a blow on the cheek, did not oblige us tamely to be sacrificed; he that enjoined us to put up the losse of our coat and cloak, did not signifie his pleasure to be that we should suffer our family to be turned out of doors, and our whole estate aliened and cancelled, especially we being otherwise obliged to provide for them under the pain of the

I.

^a Plutarchus tamen multa preclara dicit de charitate erga inimicos. "Simplicitas, & magnanimitas atq; bonitatis plus loci hic est, quam in amicis — Oblati occasione ulciscendi inimicum cum missum facere equanimitatis est. Qui vero miseratur inimicum afflicto, & opem ferit indigenti, & filius ejus ac familie adverso ipsorum tempore operam suam studiumque deserit, hunc qui non amat huic peccatus atrum est atque adamantinum &c. de cap. ex inim. util.

Et Cicero dixit Cæsari: Pompeii statuis restituentis tuas defixisti.

Justitia primum munus est, ut ne cui noceat, nisi lacessitus injuria. Cicero de offic.

Exod. 21. 2. Levit. 24. 20. Deut. 19. 21. Idcirco Judiciorum vigor, jusque publici tutela videtur in medio constituta, ne quisquam sibi ipsi permittere valeat ultionem. Honor. & Theod. in Cod. Theodof.

Rom. 12. 19.

2.

Μὴ ἀντιμισθίαν
τοῦ πονηροῦ.
Sumit of inju-
e, nerali pro
onm) et ubi
one

Rom. 12. 17.

curse of Infidelity. And indeed there is much reason our defences may be extended, when the injuries are too great for our sufferance, or that our defence bring no greater damage to the other then we divert from our selves: But our blessed Saviours prohibition is instanced in such small particulars, which are no limitations of the generall precept, but particulars of common consideration. *But I say unto you, resist not evil:*] So our English Testament reads it, but the word signifies *avenge not evil*, and it binds us to this only, that we be not avengers of the wrong, but rather suffer twice then once to be avenged. He that is struck on the face may run away, or may divert the blow, or binde the hand of his enemy; and he whose coat is snatched away may take it again, if without injury to the other he may doe it. We are sometimes *bound to resist evil*; every clearing of our innocence, refuting of calumnies, quitting our selves of reproach, is a resisting evil; but such which is hallowed to us by the example of our Lord himselfe, and his Apostles. But this precept is clearly expounded by *S. Paul*, *Render not evil for evil*, that is, be not revenged; you may either secure or restore your selves to the condition of your own possessions or fame, or preserve your life, provided that no evil be returned to him that offers the injury: For so sacred are the lawes of Christ, so holy and great is his example, so much hath he deend'ed us who were his enemies, and so frequently, and severely hath he preached and enjoyed forgiveness, that he who knows not to forgive, knows not to be like a Christian, and a Disciple of so gentle a Master.

So that the smallnesse or greatnesse of the instance alters not the case in this duty: In the greatest matters we are permitted only to an innocent defence, in the smallest we may doe so too; I may as well hold my coat fast as my gold, and I may as well hide my goods as run away, and that's a defence, and if my life be in danger, I must do no more but defend my selfe. Save onely that defence in case of life is of a larger signification then in case of goods. I may wound my enemy, if I cannot else be safe; I may disarm him, or in any sense disable him, and this is extended even to a liberty to kill him, if my defence necessarily stands upon so hard conditions; for although I must not give him a wound for a wound, because that cannot cure me, but is certainly revenge, yet when my life cannot be otherwise safe, then by killing him, I have used that liberty, which nature hath permitted me and Christ hath not forbidden, who onely interdicted revenge, and forbid no defence, which is charitable and necessary, and not blended with malice and anger. And it is as much charity to preserve my selfe as him when I fear to dye.

Succursum pei-
iur, si dicit ipse
non percont, nisi
si factus ero
m:gni hominis,
aut magne rei
merces, Seneca.

4.

But although we find this no where forbidden, yet it is very consonant to the excellent mercy of the Gospel, and greatly laudable, if we choose rather to lose our life in imitation of Christ, then save it by the losse of anothers in pursuance of the permissions of nature; When nature onely gives leave, and no law-giver gives command to defend our lives, and the excellence of Christianity highly commends dying for our enemies, and propounds to our imitation the greatest example that ever could be in the world, It is a very great imperfection, if we choose not rather to obey an insinuation of the H. JESUS, then wth greedines and appetite pursue the bare permission of nature. But in this we have no necessity. Onely this is to be read with two cautions. 1. So long as the assaulted person is in actual danger he must use all arts, and subtrefuges, which his wit or danger can supply

supply him with, as passive defence, flight, arts of diversion, intreaties, soft and gentle answers, or whatsoever is in its kind innocent, to prevent his sin and my danger, that when he is forced to his last defence, it may be certain he hath nothing of revenge mingled in so sad a remedy. 2. That this be not understood to be a permission to defend our lives against an angry and unjust Prince: for if my lawfull Prince should attempt my life with rage, or with the abused solemnities of law, in the first case the sacredness of his Person, in the second, the reverence, and religion of authority are his defensatives, and immure him, and bind my hands, that I must not lift them up, but to heaven, for my own defence and his pardon.

Privatas inimicitias non principis ulciscitur, dicit Tiberius. Tacit. l. 3. Annal.

5.

But the vain pretences of vainer persons have here made a Question, where there is no scruple, And if I may defend my life with the sword, or with any thing which nature and the lawes forbid not, why not also mine honour, which is as deare as life, which makes my life without contempt, usefull to my friend, and comfortable to my selfe? for to be reputed a coward, a baffled person, and one that will take affronts, is to be miserable and scorned, and to invite all insolent persons to doe me injuries. May it not be permitted to fight for mine honour, and to wipe off the stains of my reputation? Honour is as deare as life, and sometimes dearer. To this I have many things to say. For that which men in this question call *honour* is nothing but a reputation amongst persons vain, unchristian in their deportment, empty and ignorant soules, who count *that* the standard of honour, which is the instrument of reprobation, as if to be a gentleman were to be no Christian. They that have built their reputation upon such societies must like new estimates of it, according as the wine, or fancy, or custome, or some great fighting person shall determine it; and whatsoever invites a quarrell is a rule of honour. But then it is a sad consideration to remember, that it is accounted honour not to recede from any thing we have said or done, it is honour not to take the lye, in the mean time it is not dishonourable to lye indeed, but to be told so, and not to kill him that sayes it, and venture my life and his too, that is a forfeiture of reputation. A Mistresse favour, an idle discourse, a jest, a jealousy, a health, a gayety, any thing must ingage two lives in hazard, and two soules in ruine, or else they are dishonoured. As if a life which is so dear to a mans selfe, which ought to be dear to others, which all lawes and wise Princes and States have secured by the circumvallation of lawes, and penalties, which nothing but heaven can recompense for the losse of, which is the breath of GOD, which preserve Christ dyed, The Son of GOD dyed, as if this were so contemptible a thing, that it must be ventured for satisfaction of a vicious person, or a vain custome, or such a folly, which a wise and a severe person had rather dye then be guilty of. Honour is from him that honours; now certainly GOD, and the King, are the fountains of honour: Right reason, and religion, the Scripture, and the lawes, are the best rules of estimating honour; and if we offer to account our honours by the senseless and illiterate discourses of vain and vicious persons, our honour can be no greater then the fountain from whence it is derivate; and at this rate, *Harpaste Seneca's* wives foole might have declared *Thersites* an honourable person, and every bold gladiatour in a Roman theatre, or a fighting rebell among the slaves of *Sparta*, or a trouper of *Spartacus* his guard, might have stood upon their honour upon equal, and as faire a challenge. Certainly there

is

is no greater honour then to be like the holy JESUS, and he is delectable in the eyes of GOD, and so are all his relatives and followers, by participation of his honour, and nothing can be more honourable then to doe wise and excellent actions according to the account of divine and humane Laws, and if either GOD or the King can derive honour upon their subjects, then whatsoever is contrary to that which they honour, must needs be base, dishonourable and inglorious.

But if we be troubled for fear of new and succeeding injuries, and will needs fight, and as much as lies in us kill our Brother to prevent an injury, nothing can be more unworthy of a Christian, nothing can be more inhumane. *Cato* pleading in the Roman Senate in behalfe of the *Rhodian* Embassadors who came to beg peace of the commonwealth which had entertained an anger, and some thoughts of warre against them, upon pretence, that the *Rhodians* would warre with them, when they durst, discoursed feverely and prudently against such unreasonable purposes. And the life of
 » men, and the interest of states is not like the trade of fencers, whose lot is
 » to conquer, if they strike first, to dye, if they be prevented; Mans life is
 » not established upon so unequal, and unreasonablenecessities, that either
 » we must first doe an injury, or else it is certain we must receive a mischief;
 G O D S providence and care in his government of the world is more vigilant and mercifull, and he protects persons innocent, and just, in all cases, except when he meanes to make an injury the instrument of a grace, or a violent death to be the gate of glory. It was not ill answered of *Merope* to King *Polyphontes*, who therefore killed his Brother, because he had entertained a purpose to have killed him; *You should onely have done the same injury to him, which he did to you; you should still have had a purpose to kill him*: for his unjustice went no further, and it is hard to requite ill and uncertain purposes with actual murder, especially when we are much secured by the power of lawes, as the whole commonwealth is in all its greatest interests. And therefore for Christians to kill a man, to prevent being baffled or despised, is to use an extreme desperate remedy, infinitely painfull and deadly, to prevent a little griping in the belly foreseen as possible to happen it may be three yeers after. But besides, this objection supposes a disease almost as earnestly to be cured as this of the main Question; for it represents a man keeping company with lewd and debauched persons, spending his time in vanity, drunken societies, or engaged in lust, or placing his scene amongst persons apt to doe affronts and unworthy misdemeanours; and indeed an affront, an injury, a blow, or a loud disgrace is not the consequent of not fighting, but a punishment for engaging in loose, baser and vitious company. If the gallants of the age would finde an honest, and a noble employment, or would be delicate in the choice of their friends and company, or would be severe in taking accounts of themselves, and of their time, would live as becomes persons wise and innocent, that is, like Christians, they would soon perceive themselves removed faire from injuries, and yet further from trouble, when such levities of mischance, or folly should intervene. But suppose a man affronted, or disgraced, it is considerable whether the man deserved it or no: *If he did*, let him entertain it for his punishment, and use it for an instrument of correction, and humility; *If he did not*, as an instance of fortitude and despite of lower things. But to venture lives to abolish a past-act is madnesse, unlesse in both those lives there was not
 good

Εἰ γὰρ σὺ μὲν
 λεν ὡς σὺ φῆς
 κλένεν πῶσις
 χρεὶν ἢ σὺ μὲν
 λειν, ὡς χρεὶν
 πῶσις.
 Eurip.
 Quis hoc statuit
 unquam,
 aut cui concedi
 sine summo om-
 nium periculo
 potest, cum
 juve potuerit
 occidere, a quo
 metuisse dicat
 ne ipse postea
 occideretur?
 Cicero.

good enough to be esteemed greater and of better value, then the light affront had in it of misery and trouble. Certainly those persons are very unfortunate, in whose lives much more pleasure is not, then there is mischief in a light blow, or a lighter affront, from a vain or an angry person. But suppose there were not; yet how can fighting or killing my adversary wipe off my aspersion or take off my blow, or prove that I did not lye? for it is but an ill argument to say, if I dare kill him, then I did not lye; or if I dare fight, then he strook me not; or if I dare venture damnation, then I am an honourable person: and yet further; who gave me power over my own life, or over the life of another, that I shall venture my own, and offer to take his? GOD and GODS vicegerent onely are the LORDS of lives, who made us Judges, and Princes, or Gods? and if we be not such, we are murderers and villains. When *Moses* would have parted the Duellists, that fought in Egypt, the injurious person asked him; *Who made thee a judge or ruler over us? Wilt thou kill me, as thou didst the Egyptian yesterday?* meaning he had no power to kill, none to judge of life

and death, unlesse he had been made a ruler. Yea ὄχις ἀδικήσας πλείους ἐπίσταται βεβητώ. Menand.

but flesh and blood cannot endure a blow or a disgrace. Grant that too, but take this into the account; *flesh and blood shall not inherit the kingdom of GOD.* And yet besides this, those persons have but a tender stock of reason, and wisdom, and patience, who have not discourse enough to make them bear an injury; which the Philosophy of the Gentiles without the light of Christianity taught them to tolerate with so much equanimity, and dispassionate entertainment. That person is not a man, who knows not how to suffer the inconvenience of an accident, and indiscretion of light persons; or if he could not, yet certainly that is a mad impatience, when a man to remedy the pain of a drop of scalding water shall drench himself in the liquid flames of pitch, and a bituminous bath.

Truth is, to fight a duell is a thing, that all kingdoms are bound to restrain with highest severity; it is a confociation of many the worst acts, that a person ordinarily can be guilty of; It is want of charity, of justice, of humility, of trust in GODS providence; it is therefore pride, and murder, and injustice, and infinite unreasonableness, and nothing of a Christian, nothing of excuse, nothing of honour in it, if GOD and wise men be admitted Judges of the Lists. And it would be considered, that every one that fights a duell must reckon himself as dead or dying, (for however any man flatters himself by saying he will not kill, if he could avoid it, yet rather then be killed he will, and to the danger of being killed his own act exposes him) now is it a good posture for a man to dye with a sword in his hand thrust at his Brothers breast with a purpose either explicite or implicate to have killed him? Can a man dye twice, that in case he miscarries, and is damned for the first ill dying, he may mend his fault and dye better the next time? Can his vain imaginary and phantastick shadow of reputation make him recompense for the disgrace, and confusion of face, and pains, and horrors of eternity? Is there no such thing as forgiving injuries, nothing of the discipline of JESUS in our spirits? are we called by the name of CHRIST, and have nothing in us but the spirit of *Cain*, and *Nimrod*, and *Job*? If neither reason nor religion can rule us, neither interest nor safety can determine us, neither life nor eternity can move us, neither GOD, nor wise men be sufficient Judges of honour to us, then our dam-
nation

nation is just, but it is heavy: our fall is certain, but it is cheap, base and inglorious. And let not the *vanities*, or the *Gallants* of the world slight this friendly monition, rejecting it with a scorn, because it is talking like a Divine; it were no disparagement if they would do so too, and believe accordingly; and they would finde a better return of honour in the crowns of eternity, by talking like a Divine, then by dying like a fool; by living in imitation and obedience to the laws of holy J E S U S, then by perishing or committing murder, or by attempting it, or by venturing it, like a weak, impotent, passionate, and brutish person. Upon this Chapter it is sometime asked, whether a Virgin may not kill a Ravisher to defend her chastity? Concerning which as we have no special and distinct warrant, so there is in reason, and analogy of the Gospel much for the Negative; For since his act alone cannot make her criminal, and is no more then a wound in my body, or a civil or a natural inconvenience, it is unequal to take a life in exchange for a lesser injury, and it is worse that I take it my self. Some great examples we finde in story and their names are remembered in honour, but we can make no judgement of them, but that their zeal was reproveable for its intemperance, though it had excellency in the matter of the Passion.

8. But if we may not secure our honour, or be revenged for injuries by the sword, may we not crave the justice of the law, and implore the vengeance of the Judge, who is appointed for vengeance against evil doers; and the Judge being the Kings officer, and the King Gods Vicegerent, it is no more then imploring Gods hand: and that is *giving place to wrath*, which *S. Paul* speaks of, that is, permitting all to the Divine justice? To this I answer, that it is not lawful to go to law for every occasion or slighter injury, because it is very distant from the mercies, forgiveness and gentleness of a Christian

to contest for trifles; * and it is certain, that the injuries, or evill, or charges of trouble and expence will be more vexatious and afflictive to the person contested, then a smal instance of wrongis to the person injured. And it is a great intemperance of anger, and impotence of spirit, a covetousness and impatience to appeal to the Judge for determination, concerning a lock of Camels hair, or a goats beard, I mean any thing that is lesse, then the gravity of laws, or the solemnity of a Court, and that does not outweigh the inconveniences of a suit. But this we are to consider in the expression of our blessed S A V I O U R, *If a man will sue thee at the Law, and take thy cloak, let him have thy coat also*: which words are a particular instance in pursuit of the general Precept, *Resist not, or avenge not evil*. The primitive Christians, (as it happens in the first fervours of a Discipline) were sometimes severe in observation of the letter, not subtly distinguishing Counsels from Precepts, but swallowing all the words of CHRIST without chewing, or discrimination. They abstained from tribunals, unless they were forced thither by persecutors, but went not thither to repeat their goods. And if we consider suits of law, as they are wrap'd in circumstances of action and practise, with how many subtilties and arts they are managed, how pleadings are made mercenary, and that it will be hard to finde right counsel that shall advise you to desist, if your cause be wrong (and therefore there is great reason to distrust every Question, since if it be

never

* Σχόλια ἀνθρώποι —
 Ποίων ἐκ τῶν ἐρίδων καὶ ἀπορροαίων πᾶν ἀνθρώπου
 Ἄνθρωποι, κενεῖς ὁμοῦτος ἐμπλεῖσι ἀσκολ.
 Τίμων Φιλία.

Inbumentum et cibus est, & quidem pro justo receptumms ulio; & a contumelia non differt nisi ordine. Qui dolorem regentis, tantum excusatus peccat. Seneca l. de ira. c. 32.

Matth. 5. 40.

Ὁ δὲ δὲ ἐξ ἑσθίας
 τοῖς ἀρπυγῆσιν.
 Athenag.

never so wrong, we shall meet advocates to encourage us and plead for it) what danger of miscarriages, of uncharitableness, anger and animosities, what desires to prevail, what care and fearfulness of the event, what innumerable temptations do intervene, how many sins are secretly insinuated in our hearts and actions, if a suit were of it self never so lawful it would concern the duty of a Christian to avoid it, as he prays against temptations, and cuts off the opportunities of a sin. It is not lawful for a Christian to sue his brother at the law, unless he can be patient if he loses, and charitable if he be wronged, and can prosecute his end without any mixture of covetousness, or desires to prevail without envy, or can believe himself wrong when his Judge says he is, or can submit to peace when his just cause is oppressed, and rejected and condemned; and without pain or regret can sit down by the loss of his right, and of his pains and his money. And if he can doe all this what need he go to law? he may with lesse trouble, and lesse danger take the loss singly, and expect G O D S providence for reparation, then disentitle himself to that by his own forwardness, and take the loss, when it comes loaden with many circumstances of trouble.

But however by accident it may become unlawful to go to law in a just cause, or in any, yet by this precept we are not forbidden. To go to law for revenge, we are simply forbidden, that is, to return evil for evil; and therefore all those suits, which are for vindictive sentences, not for reparative, are directly * criminal. To follow a thief to death for spoiling my goods is extremely unreasonable and uncharitable; for as there is no proportion between my goods and his life, (and therefore I demand it to his evil and injury) so the putting him to death repairs not my estate; the first makes it in me to be unjust, the latter declares me malicious and revengeful. If I demand an eye for an eye, his eye extinguished will not enlighten mine, and therefore to prosecute him to such purposes is to resist or render evil with evil, directly against Christs Sermon. But if the postulation of sentence be in order onely to restore my self, we finde it permitted by S. Paul, who when for the scandal sake he forbade going to law before unbelievers, and for the danger and temptations sake, and the latent irregularity which is certainly appendent to ordinary litigations, he is angry indefinitely with them that go to law; yet he adviseth that Christian arbitrators be appointed for decision of emergent Questions; and therefore when the supreme authority hath appointed, and regularly established an arbitrator, the permission is the same. S. Paul is angry, that among Christians there should be suites, but it is therefore he is chiefly angry, because Christians do wrong; they who should rather suffer wrong, yet that they should do it, and defraud their Brother, which in some sense enforces suites, that's it he highly blames. But when injustice is done, and a man is in a considerable degree defrauded, then it is permitted to him to repeat his own before Christian arbitrators, whether chosen by private consent or publick authority, for that circumstance makes no essential alteration in the Question; but then this must be done with as much simplicity and unmingled design as is possible, without any desire of rendring evil to the person of the offender, without arts of heightning the charge, without prolongation, devices, and arts of vexation, without anger and animosities, and then although

*Nam lucrosæ hujus & sanguinantis eloquentia
vires vitæ & malis moribus natus, atque in
locum veli oportet. Quintil. de orator.*

*His qui ben facta cavent, non qui male ad-
missa deſendunt amplius bonæ apud Deum
Idem.*

9.

* Nova lex non
se vindicat ul-
tione gladii. *er-
tul. i. e. privatus
Christianus vin-
diciam nun-
quam petit.

1 Cor. 6. p. inc.

accidentally there is some appendant charge to the offending person, that is not accounted upon the stock of revenge, because it was not designed, and is not desired, and is cared for to prevent it as much as may be, and therefore offer was made of private and unchargeable arbitrators: and this being refused, the charge and accidental evil, if it be lesse then the losse of my sufferance and injury, must be reckoned to the necessities of affairs, and put upon the stock of his injustice, and will not affixe a guilt upon the actor. I say this is true, when the actor hath used all means to accord it without charge, and when he is refused, manages it with as little as he can, and when it is nothing of his desire, but something of his trouble, that he cannot have

his own without the lesser accidental evil to the offender, and that the question is great and weighty in his proportion, then a suit of law is of it self lawful. But then let it be remembered, how many ways afterwards it may become unlawful, and I have no more to add in this article, but the saying of the

ion of *Sirach*; *he that loves danger shall perish in it.* And certainly he had need be an Angel that manages a suit innocently; and he that hath so excellent a spirit, as with innocence to run through the infinite temptations of a law-suit, in all probability hath so much holiness as to suffer the injury, and so much prudence as to avoid the danger; and therefore nothing but a very great defalcation, or ruine of a mans estate will from the beginning to the end justifie such a controversie, when the man is put to it so, that he cannot do some other duty without venturing in this; then the grace of GOD is sufficient for him; but he that enters lightly, shall walk dangerously, and a thousand to one but he will fall foully. *It is utterly a fault among you,* said *S. Paul,* *because ye go to law one with another.* It is not always a crime, but ever a fault, and an irregularity, a recession from Christian perfection, and an entertaining of a danger, which though we escape through, yet it was a fault to have entered into it, when we might have avoided it. And even then, when it is *lawful for us, it is not expedient;* For so the Apostle summes up his reprehension concerning Christians going to Law, *We must rather take wrong, rather suffer our selves to be defrauded;* and when we cannot bear the burden of the losse, then indeed we are permitted to appeal to Christian Judges, but then there are so many cautions to be observed, that it may be, the remedy is worse then the disease. I onely observe this one thing, that *S. Paul* permits it onely in the instance of defraudation, or matter of interest; such as are defending of widoves and orphans, and Churches, which in estimation of Law are by way of fiction reckoned to be in pupillage and minority; adde also, repeating our own interests, when our necessities, or the support of our family, and relatives requires it; for all these are cases of charity or duty respectively; but besides the matter of defraudation, we finde no instance expressed, nor any equality and parallel of reason to permit to Christians in any case to go to law; because in other things the sentence is but vindictive, and cannot repair us; and therefore demanding justice is a rendring evil in the proper matter of revenge. Concerning which, I know no scruple, but in an action of scandal, and ill report; but because an innocent and an holy life will force light out of darkness, and humility, and patience, and waiting upon God will bring glory out of shame, I suppose, he who goes to law to regain his credit, attempts the cure by incompetent

* η Πέρση οὐδ' αὐτὰ πρὸ ἐνικατ' ἔδο θυμῷ,
 Μηδὲ σ' ἔεις κακῶςτος ἄπ' ἔργῳ θυμον ἐν-
 Νεὶκε' ὀπιπλέοντ' ἀγορῆς ἐπικύν' ἔονται (καὶ
 ἔργῳ δ' ἄλγῃ πάλῃ) νεκίων τ' ἀγορῶν τε
 ὀππῆ μὴ βίβ' ἔνδον ἐπισταυρὸς κατὰ καὶ
 ὀρεζί. Heliod. Erg. 2. 4. 10.

1 Cor. 12. 7.
 "Ολους ὑπὸ πνεύματι
 ποίησα ἑσθ' ἰσμία.

Verf. 12.
 Verf. 4.

competent remedies; if the accusation be publick, the Law will call him to an account, and then he is upon his defence, and must acquit himself with meekness and sincerity; but this allows not him to be the actor, for then it is rather a design of revenge than a proper delectory of his disgrace, and purgative of the calumny. For if the accusation can be proved, it was no calumny; if it be not proved, the person is not always innocent, and to have been accused, leaves something foul in his reputation; and therefore he that by law makes it more publick, propagates his own disgrace, and sends his shame further than his innocence; and the crime will go, whither his absolution shall not arrive.

If it be yet further questioned, Whether it be lawful to pray for a revenge, or a punishment upon the offender? (I reckon them all one; he that prays for punishment of him that did him personal injury, cannot easily be supposed to separate the punishment from his own revenge.) I answer, that although God be the avenger of all our wrongs, yet it were fit for us to have the affections of brethren, not the designs and purposes of a Judge, but leave them to him, to whom they are proper. When in the bitterness of soul, an oppressed person curses sadly, and prays for vengeance, the calamity of the man and the violence of his enemy hasten a curse, and ascertain it. But what ever excuses the greatness of the oppression may make I know not; but the bitterness of the spirit, besides that it is pityable, as it is a passion, yet it is violent, and less Christian, as it is active and sends forth prayers. *Woe* is pronounced to them, by whom the offence cometh; yet we must beware of offences, because by them we are engaged in a sin, and he that prays for a revenge hath a revengeful spirit, how ever it be restrained by laws, and exterior tendernesses from acting such dire purposes. And he that prays for revenge may indeed procure a justice to be done upon the injurious person; but oftentimes it happens then to fall on him, when we least wish it; when we also have a conjunct interest in the others preservation, and escape; so GOD punishing the first wrong, that we also may smart for our uncharitable wishes. For the ground of all this Discourse is, that it is part of Christian charity to forgive* injuries, which forgiveness of the injury, although it may reasonably enough stand with my fair, and innocent requiring of my own, which goes no further then a fair repetition; yet in no case can it stand with the acting, and desiring revenge, which also in the formality of revenge can have no pretence of charity, because it is ineffective to my restitution. This Discourse concerns private persons; whether it concern the Question of War, and how far, is not proper for this Consideration.

106

* *In iuriam qui
inlit, obliviscis
potestis qui si-
cit, nunquam.
Tact.*

Of Almes.

BUt Christian charity hath its effect also in benefits as well as gentleness and innocence; Give to him that asketh, and from him that would borrow of thee, turn not thou away. But when thou dost thine almes, let not thy left hand know what thy right hand doth. These are the Precepts of the Lord, for the substance and the manner of Almes, for the quantity and freeness of the donative, and the simplicity of him that gives; to which adde

10.
Mat 5.42.
6.3.

Luke 12.33.

those other words of his; *Sell your possessions and give almes.* This Precept with its circumstances, was intended as a defenſative againſt covetouſneſſe and prodigality, and a ſuppletory to make up the wants, and to make *even* the breaches of mankind: In which we ſhall beſt underſtand our obligation, if we conſider in what proportion we muſt give almes; and to what perſons; and in what manner.

2.

i Tim. 6.8, 9.

1. For the quantity we ſhall beſt take an eſtimate of it, if we remember the portion, which GOD allowes to Chriſtians, *Having food and raiment, let us be content with it;* and our bleſſed Saviour at the latter end of this Sermon ſtirrs us up to confidence in GOD, and not to doubt our provisions, by telling that GOD feeds the Ravens, and clothes the Lilies, and he will much rather do it to us, he will clothe us and feed us; no more is in the promiſe, no more is in our need; and therefore whatſoever is beſide our needs natural and perſonal, that is, proportioning our needs to the condition of our life, and exigence of our calling, and quality of our perſon, all that can be ſpared from what we modeſtly and temperately ſpend in our ſupport, and the ſupply of our families, and other neceſſary incidents, all that is to be ſpent in charity or religion; He defrauds the poor of their right, who detains from them beyond his own neceſſary, prudent, and convenient ſupplies, ſaith *S. Hierom*; and this is intended to be a retrenchment of all vain expences, coſtly feaſts, rich clothes, pompous retinue, and ſuch excreſcencies of expence, which of themſelves ſerve no end of piety, or juſt policy, but by wiſe and temperate perſons are eſteemed unneceſſary, and without which the dignity and juſt value of the perſon may ſtill be retained. Whatſoever is vainly ſpent was the portion of the poor, whatſoever we loſe in idle gaming, revelling, and wantonneſſe of prodigality was deſigned by CHRIST to reſreſh his own bowels, to fill the bellies of the poor; whatſoever lyes in our repository uſeleſſe and ſuperfluous, all that is the poor mans inheritance; and certainly there is not any greater baſeneſſe then to ſuffer a man to periſh or be in extreme want of that, which GOD gave me for him, and beyond my own needs. It is unthankfulneſſe to GOD, it is unmercifulneſſe to the poor it is improvidence to our ſelves, it is unfaithfulneſſe in the diſpenſation of the money, of which GOD made him but the ſteward, and his cheſt the Bank for the exchange and iſſuing it to the indigent. And he that is unmerciful and unjuſt, is extremely unlike GOD. But in taking this eſtimate concerning our excreſcencies we are to proceed according to the rules of prudence, not making determinations in grains and ſcruples, but in the greater actions and accountable proportions of our eſtate. And if any man ſeeing great neceſſities of indigent, and calamitous perſons ſhall give beyond his ability, he had the *Philippians* for his precedent, and he hath GOD engaged for his payment, and a greater ſhare in heaven for his reward. Onely this, as we are to provide for our ſelves, ſo alſo for our family and the relatives of our charge, and nearer indearments, not onely with a proviſion of the preſent days entertainment, but alſo for all nearer, probable, foreſeen and expected events, ſuch as are portions for our children, dowries for daughters; but this muſt not be extended to care and reſervations for all poſſible, and far diſtant events; but ſo much is to be permitted to the divine providence, as our preſent duty gives leave. In which although a prudent guide, and a ſober reaſon are to make application to praſtiſe, yet the rule in general is, That by ſo much we

Aliena reperere concivitus, qui ultra ſibi neceſſaria retineve probatur. apud Gratian. diſt.

42. Cur eget indigenus quiſquam te divite?
Hor. l. 2. Sat. 2.

James 5. 2, 3.

Cælidus efficitur a nummis, ſicut auferat a cæca: Quas dederis, ſolas ſemper habebis opes.
Martial.

Hoc n. eſt maximum incivium miſericordie, ut compatiatur alienis calamitatibus quantum poſſimus, imò interdum plus quam poſſumus. S. Ambr. l. 2. de offic.

are to relieve the poor, as we can deduct from such a portion of good things as G O D permits us to use for our own support, and reasonable and temporal conveniencies of our person and condition; Ever remembering, that if we increase in our estate we also should increase in charity, that in this also may be verified what is written, *He that had much had nothing over, and he that had little had no lack.* There is in the quantity of these donations some latitude; but if we sow sparingly, or if we scatter plentifully, so we shall reap; Onely we must be careful, that no extreme necessity, or biting want lyes upon any poor man, whom we can relieve, without bringing such a want upon our selves, which is lesse then the permissions of fortune, which the mercies of G O D have permitted to us, that is, *food and raiment* proper for us. Under *food and raiment* all the necessaries of our life are to be understood; Whatsoever is more then this, is counsel and perfection; for which a proportionable reward is deposited in the treasures of eternity.

If Question be made concerning *the persons*, who are to be the object of our almes, our rule is plain and easie; for nothing is required in the person sufficient, and capable of almes, but that he be *in misery and want, and unable to relieve himself.* This last clause I insert in pursuance of that caution given to the Church of *Thessalonica* by *S. Paul*, *If any one will not work, neither let him eat;* for we must be careful that our charity, which is intended to minister to poor mens needs, do not minister to idleness and the love of beggery, and a wandring, uselesse, unprofitable life. But abating this there

is no other consideration, that can exempt any needy * person from participation of your charity; not, though he be your Enemy (For that is it which our blessed Saviour means in the appendix of this Precept, *Love your Enemies*, that is according to the exposition of the Apostle, *If thine Enemy hunger feed him, if he thirst give him drink;*) not, though he be an unbeliever; not, though he be a vitious † person; provided onely that the vice be such, to which your relief ministers no fuel and adds no flame; and if the meer necessities of his nature be supplied, it will be a fair security against the danger; but if the vice be in the scene of the body, all freer comforts are to be denyed him, because they are but incentives of sinne, and Angels of darknesse. This I the rather insert, that the pride and supercilious austerities of some persons become not to them an instrument of excuse from ministering to needy persons upon pretence their own finnes brought them into that condition. For though the causes of our calamities are many times great secrets of providence, yet suppose the poverty of the man was the effect of his Prodigality, or other baseness, it matters not as to our duty, how he came into it; but where he is; lest we also be denyed a visit in our sicknesses, and a comfort in our sorrow, or a counsel in our doubts, or aid in any distresse, upon pretence, that such sadness was procured by our finnes; and ten to one but it was so. *Do good to all*, saith the Apostle, *but especially to the family of faith;* for to them our charity is most proper and proportioned, to all *viz.* who are in need, and cannot relieve themselves; in which number persons that can work are not to be accounted. So that if it be necessary to observe an order in our charity, that is, when we cannot supply and suffice for all our opportunities

* *ὅταν δὲ συγκινδυνεύσαι φίλον παρῆναι, μὴ μνηστέωσαι εἰ συγκινδυνεύστων. — ἢ γὰρ ὁ Πύθιος ἐξέβαλε τὰ ναὶ τὸν ἄβαν. Δισσὶς ἀναρκετέω τῷ φίλῳ. Εἰρεν. c. 39.*

† *Herodes Atticus vir Consulatus quum Palliatus quidam specie Philosophi stipem emanducasset; respondit, Venus huic aliquid eius cuiusmodi est, tanquam homines, non tanquam homini. A. Gell. l. 9. c. 2.*

of mercy, then let not the Brethren of our LORD go away ashamed; and in other things observe the order and propriety of your own relations, and where there is otherwise no difference, the degree of the necessity is first to be considered. This also, if the necessity be final and extreme, what ever the man be, he is first to be relieved before the lesser necessities of the best persons, or most holy poor. But the proper objects of our charity are old persons, sick or impotent, laborious and poor housekeepers, widows and orphans, people oppressed or persecuted for the cause of righteousness, distressed strangers, captives and abused slaves, prisoners of debt. To these we must be liberal, whether they be holy or unholy, remembering that we are sons of that Father, who makes the dew of heaven to drop upon the dwellings of the righteous, and the fields of sinners.

nunc sponsula primo
Limine parva sedet turbe secunda rogatae,
Ille tamen seriem prius inspicit, & trepidat ne
Suppositus veritas, & filium nunc poscas.

Juven. Satyr. 1.

Ὁ ἰσχυρὸς ἄλλοτ' ἀγένης ὡς ἀλλότ' ἄγει
καὶ ἀνέμω μὲν ἰσχυρὸς ἄνθεσσι, ὡς ἄνθεσσι
ἰσχυρὸς ἄνθεσσι τοῦ ἀνέμου ἴσχυρ' ἄνθεσσι.

Menand:

4.

The manner of giving almes is an office of Christian prudence, for in what instances we are to exemplifie our charity we must be determined by our own powers, and others needs. The Scripture reckons entertaining strangers, visiting the sick, going to prisons, feeding and clothing the hungry and naked: to which by the exigence of the poor, and the analogy of charity many other are to be added; The holy JESUS in the very precept instanced in lending money to them, that need to borrow; and he adds, *locking for nothing again*,^b that is, if they be unable to pay it. Forgiving debts is a great instance of mercy, and a particular of excellent relief: but to imprison men for debt, when it is certain they are not able to pay it, and by that prison will be far more disabled, is an uncharitableness next to the cruelties of salvages, and at infinite distance from the mercies of the holy JESUS.

^a Amicitiam si
ad fructum no-
strum referemus
non ad illius
commoda quum
diligimus, non
erit ista amicitia
sed mercatura
quædam utilitatum suarum; prout, & avas, & pecudum gyrges diliguntur isto modo, quod fructus ex eis copiamur:
Hominum charitas & amicitia gratuita est. Cicero de nat. Deor. l. 1.

5.

Another instance of charity our great Master inserted in this Sermon [*not to judge our brother*] and this is a charity so cheap, and so reasonable, that it requires nothing of us, but silence in our spirits. We may perform this duty at the charge of a negative; if we meddle not with other mens affairs, we shall do them no wrong, and purchase to our selves a peace, and be secured the rather from the unerring sentence of a severer Judge. But this interdict forbids onely such judging, as is ungentle and uncharitable; in criminal causes, let us finde all the ways to alleviate the burden of the man by just excuses, by extenuating or lessening accidents, by abatement of incident circumstances, by gentle sentences, and whatsoever can doe reliefe to the person, that his spirit be not exasperated, that the crime be not the parent of impudence, that he be not insulted on, that he be invited to repentance, and by such sweetnesse he be led to his restitution. This also in questions of doubts obliges us to determine to the more favourable sense; and we also do need the same mercies, and therefore should do well by our own rigour not to disentitle our selves to such possibilities and reserves of charity. But it is foul and base, by detraction and iniquity to blast the reputation of an honourable action, and the fair name of virtue with a calumny. But this duty is also a part of the grace of Justice, and of humility,

^c Quum in tribus propriis ostendat amicum
Postulat, ignoscat, remittit illi us: amicum est
Peccatis veniam postulatam reddere iustus.

Horat. l. 1. sat. 3.

^d Ne iudices proximum donec ad ejus locum
pertingas. Prov. Judæor.

—ebau

Quam temere in nesuet legum sanctinim inquam?
Nam vitis nemo sine nascitur, optimus ille est
Qui minimis urgetur. — Horat. ibid.

humility, and by its relation and kindred to so many virtues, is furnished with so many arguments of amability and endearment.

The PRAYER.

Holy and mercifull **JESUS**, who art the great principle, and the instrument of conveying to us the charity and mercies of eternity, who didst love us, when we were enemies, forgive us, when we were debtors; recover us, when we were dead; ransom us, when we were slaves; relieve us, when we were poor, and naked, and wandering, and full of sadness and necessities; Give us the grace of charity, that we may be pitiful and compassionate of the needs of our necessitous Brethren, that we may be apt to relieve them, and that according to our duty and possibilities, we may rescue them from their calamities. Give us courteous, affable, and liberal souls; let us by thy example forgive our debtors, and love our enemies, and do to them offices of civility and tenderness, and relieve; always propounding thee for our pattern, and thy mercies for our precedent, and thy precepts for our rule, and thy Spirit for our guide, that we shewing mercy here, may receive the mercies of eternity by thy merits, and by thy charities, and dispensation, O holy and mercifull **JESUS**. Amen.

DISCOURSE XII.

Of the second additional Precept of CHRIST.

(viz.)

Of PRAYER.

THE soul of a Christian is the house of **GOD**, *Ye are Gods building* (saith *S. Paul*;) but the house of **GOD** is the house of Prayer, and therefore prayer is the work of the soul, whose organs are intended for instruments of the divine praises; and when every stop and pause of those instruments is but the conclusion of a Collect, and every breathing is a Prayer, then the body becomes a Temple, and the soul is the Sanctuary and more private recess, and place of intercourse. Prayer is the great duty, and the greatest privilege of a Christian; it is his intercourse with **GOD**, his Sanctuary in troubles, his remedy for sinnes, his cure of griefes, and as *S. Gregory* calls it, *it is the principal instrument, whereby we minister to GOD in execution of the decrees of eternal predestination*; and those things which **GOD** intends for us, we bring to our selves by the mediation of holy prayers. *Prayer is the ascent of the mind to GOD, and a petitioning for such things, as we need for our support, and duty.* It is an abstract and summary of Christian Religion; prayer is an act of Religion and divine * worship, confessing his power and his mercy, it celebrates his attributes, and confesses his glories, and reveres his person, and implores his aide, and gives thanks for his blessings; it is an act of humility, condescension, and dependence expressed in the prostration of our bodies, and humiliation of our spirits; it is an act of charity when we pray for others;

I.

1 Cor. 3. 9.

*Ἄρα βασιλεὺς
αὐτοῦ θεοῦ, ὃ
ἀριστὸν τῶν
ἔργων τῶν
θεοῦ θεοῦ.
Danic. l. 3.
Orthodox. fid.
* Qui fingit sa-
cros autem vel
maxime vultus,
Non facit ille
Deos; qui rogat;
ille facit.
it*

it is an act of repentance, when it confesses and begs pardon for our sins, and exercises every grace according to the design of the man, and the matter of the prayer. So that there will be lesse need to amasse arguments to invite us to this duty; every part is an excellence, and every end of it is a blessing, and every design is a motive, and every need is an impulse to this holy office. Let us but remember how many needs we have, at how cheap a rate we may obtain their remedies, and yet how honourable the employment is to goe to GOD with confidence, and to fetch our supplies with easinesse and joy; and then without further preface we may addressse our selves to the understanding of that duty, by which we imitate the employment of Angels and beatified spirits, by which we ascend to GOD in spirit, while we remain on earth, and GOD descends on earth, while he yet resides in heaven, sitting there in the Throne of his Kingdom.

2. Our first enquiry must be concerning the matter of our prayers; for our desires are not to be the rule of our prayers, unless reason and religion be the rule of our desires. The old Heathens prayed to their Gods for such things, which they were ashamed to name publicly before men; and these were their *private prayers*; which they durst not for their undecency or iniquity make publick. And indeed sometimes the best men ask of GOD things not unlawfull in themselves, yet very hurtfull to them: and therefore as by the Spirit of GOD and right reason we are taught in general, what is lawfull to be asked, so it is still to be submitted to GOD, when we have asked lawfull things, to grant to us in kindnesse, or to deny

us in *mercy*: after all the rules that can be given us, we not being able in many instances to judge for our selves, unless also we could certainly pronounce concerning future contingencies. But the holy Ghost being now sent upon the Church, and the rule of CHRIST being left to his Church together with his form of prayer, taught, and prescribed to his Disciples, we have sufficient instruction for the matter of our prayers so farre as concerns the lawfulness or unlawfulness. And the rule is easie and of no variety. 1. For we are

* Cuiusmodi videt Lucianus in Icaro Menippo.
 Ω Ζεὺ τὸ βασιλευσὶ μοι γένοιτο. ὦ Ζεὺ τὰ
 κρείμνα μοι οὐρα καὶ τὰ σπέρμα. ὦ Ζεὺ τὸν
 πατέρα μοι πατρὸς ἀποθανέντ' ὃ ᾧ τίς ἀνταί.
 εἴτε κληρονομήσῃ με τίς γυναικός, εἴτε λάθου-
 με ἐπιβλήσεως τῶ ἀδελφῷ γένοιτό μοι νικῆσαι
 τῶ δίκῃ, σφραζῆναι τὰ ὀλίμια. ὦ πατέρον-
 τῶν ὁ μὲ βορέαν νυχέλο ἐπιπνεύσαι, ὃ ᾧ νότον ὁ
 ἰάκχωρος ἦται ὑέρον, ὃ δὲ γυαγός ἦλιον.

— Si tacito mala uata iussuro
 Concipimus — Pulchra Lauerna,
 Da mihi fallere, da iustum sanctumque uideri,
 Noctem peccatis, & fraudibus obice nubem.
 Horat.

bound to pray for all things, that concern our duty, all that we are bound to labour for; such as are glory and grace, necessary assistances of the Spirit, and rewards spirituall, heaven and heavenly things. 2. Concerning those things, which we may with safety hope for, but are not matter of duty to us, we may lawfully testify our hope and expresse our desires by petition: but if in their particulars they are under no expresse promise, but one-ly conveniences of our life and person, it is onely lawfull to pray for them under condition, that they may conform to GODS will, and our duty, as

they are good and placed in the best order of eternity. Therefore ¹ for spirituall blessings let our prayers be particularly importunate, perpetual and persevering: ² for temporal blessings let them be generally *short*, conditional, and modest: and ³ whatsoever things are of mixt nature, more spiri- tual then riches, and lesse necessary then graces,

— Si consilium vis,
 Permites ipsis expendere Numinibus, quid
 Conueniat nobis, rebusque sit utile nostris
 Nam pro iuuenibus aptissima quaeque dabunt Di.
 Juuenal.
 Exorati in perniciem rogantium seu a benignitas est.
 — Multa petentibus
 Desunt: multa. Bene est, cui Deus obtulit
 Parca, quod satis est, in annu. Hor. l. 3. od. 16.

such as are gifts and exterior aides, we may pray for them, as we may desire them,

them, and as we may expect them, that is, with more confidence, and lesse restraint then in the matter of temporal requests, but with more reservedness, and lesse boldness of petition, then when we pray for the graces of sanctification. In the first case we are bound to pray; In the second it is only lawfull under certain conditions; In the third it becomes to us as an act of zeal, nobleness, and Christian prudence. But the matter of our prayers is best taught us in the form our LORD taught his disciples, which because it is short, mysterious, and like the treasures of the Spirit, full of wisdom and latent senses, it is not improper to draw forth those excellencies, which are intended and signified by every petition, that by so excellent an authority, we may know what it is lawfull to begge of GOD.

Our Father, which art in heaven.] The addressse remindes us of many parts of our duty. *If GOD be our Father, where is his fear and reverence, and obedience? If ye were Abrahams children, ye would doe the works of Abraham;* and, *Ye are of your father the Devill, for his works ye doe.* Let us not dare to call him Father, if we be rebels and enemies; but if we be obedient, then we know he is our Father, and will give us a Childes portion, and the inheritance of sonnes. But it is observable, that CHRIST here speaking concerning private prayer, does describe it in a forme of plurall signification, to tell us, that we are to draw into the communication of our prayers all those, who are confederated in the common relation of Sonnes to the same Father. *Which art in heaven*] tells us, * where our hopes and our hearts must be fixed, whither our desires, and our prayers must tend. *Surgite corda; Where our treasure is there must our hearts be also.*

Hallowed be thy Name.] That is, let thy Name, thy essence, and glorious attributes be honoured, and adored in all the world, believed by faith, loved by charity, celebrated with praises, thanked with Eucharist, and let thy Name be hallowed in us, as it is in it selfe. Thy Name being called upon us, let us walk worthy of that calling, and *that our light may shine before men,* that they seeing our good works may glorifie thee our Father, *which art in heaven.* In order also to the sanctification of thy Name grant that all our praises, hymnes, Encharisticall remembrances and representations of thy glories may be usefull, blessed and effectually for the dispersing thy fame, and advancing thy honour over all the world. This is a direct and formall act of worshipping and adoration. The Name of GOD is representative of GOD himselfe, and it signifies, be thou worshipped and adored, be thou thanked and celebrated with honour and Eucharist.

Thy kingdome come.] That is, as thou hast caused to be preached and published the coming of thy kingdome, the peace and truth, the revelation and glories of the Gospel, so let it *come* verily and effectually to us, and all the world; that thou mayest truly reign in our spirits, exercising absolute dominion, subduing all thine Enemies, ruling in our faculties, in the understanding by faith, in the will by charity, in the passions by mortification, in the members, by a chaste and right use of the parts. And as it was more particularly, and in the letter proper at the beginning of CHRIST S preaching, when he also taught the prayer, that GOD would hasten the coming of the Gospel to all the world; so now also and ever it will be in its proportion necessary and pious to pray, that it may

Oratio hoc quantum subtili gigit verbis, tantum diffusius suscipitur. Tertuli. Evangelii b. c. c. v. Idem l. de orat. c. 1.

SITAMEN VILIS. Et cogitauerat oramus, nihil aliud dicitur possimus quam: quod in oratione Dominica continetur. S. Aug. ad frat. in Erem.

3.
Vir bonus verba Dei p. ag. n. os. Sentes. de provident. Kal. 27. 16. 7. rog. 10. 10. 10. Menand.

Hoc donum excedit orne donis, ut Deus dominum coactulum. Leo I. de Nativ. March. 2. 8.

Eph. 2. 6. Non nos delicta in infinis, qui Patrem abimus in caelis. Leo I. de Aicenf.

4.

5.

come

come still, making greater progresse in the world, extending it selfe, where yet it is not, and intending it where it is already, that the kingdome of CHRIST may not onely be in us in name and forme, and honourable appellatives, but in effect and power. This petition in the first ages of Christianity was not expounded to signify a prayer, for CHRIST'S second coming; because the Gospel not being preached to all the world, they prayed for the delay of the day of judgement, that CHRIST'S kingdome upon earth might have its proper increment: but since then, every age as it is more forward in time, so it is more earnest in desire to accomplish the intermedial *prophecies* that the Kingdome of GOD the Father might come in glories infinite. And indeed the kingdome of grace, being in order to the kingdome of glory, this as it is principally to be desired, so may possibly be intended chiefly, which also is the more probable, because the addresse of this prayer being to God the Father, it is proper to observe, that the kingdome of grace, or of the Gospel, is called the kingdome of the *Son, and that of glory in the style of the Scripture is the kingdome of the Father. S. German Patriarch of Constantinople expounds it with some little difference, but not ill; *thy kingdome come*, that is, let thy holy Spirit come into us; *for the kingdome of heaven is within us*, saith the holy Scripture; and so it intimates our desires, that the promise of the Father, and the Prophecies of old, and the holy Ghost the Comforter may come upon us; let that *anointing from above* descend upon us whereby we may be anointed *Kings* and *Priests* in a spiritual Kingdome and Priesthood by a holy Chrifine.

* Coloss. 1. 13.
Revel. 1. 9.
Matth. 13. 41.
Luke 6. 20.
Matth. 16. 27.

6. *Thy will be done in Earth, as it is in Heaven.*] That is, the whole Oeconomy and dispensation of thy Providence be the guide of the world, and the measure of our desire; that we be patient in all accidents, conformable to Gods will both in doing and in suffering; submitting to changes and even to persecutions, and doing all Gods will; which because without Gods aid we cannot doe, therefore we beg it of him by prayer; but by his aid we are confident we may doe it in the manner of Angelical obedience, that is, *promptly, readily, cheerfully, and with all our faculties*. Or thus; as the Angels in heaven serve thee with harmony, concord, and peace, so let us all joyn in the service of thy Majesty with peace and purity, and love unfained; that, as all the Angels are in peace, and amongst them there is no no persecutor, and none persecuted, there is none afflicting, or afflicted, none assaulting, or assaulted, but all in sweetnesse and peaceable serenity glorifying thee, so let thy will be done on earth by all the world, in peace and unity, in charity and tranquillity, that with one heart and one voyce we may glorify thee our universal Father, having in us nothing, that may displease thee, having quitted all our own desires and pretensions, living in Angelick conformity, our soules subject to thee, and our Passions to our soules, that *in earth* also thy will may be done, as in the spirit and soul, which is a portion of the *heavenly* substance. These three petitions are addressed to God by way of adoration. In the first the soul puts on *the affections of a childe*, and devests it selfe of its own interest, offering it self up wholly to the designs, and glorifications of God. In the second it puts on the relation and *duty of a subject* to her legitimate Prince, seeking the promotion of his regall Interest. In the third she puts on the *affection of a spouse*, loving the same love, and choosing the same object, and delighting in unions and conformities. The next part descend

descends lower, and makes addressees to God, in relation to our own necessities.

Give us this day our daily bread:] that is, give unto us all that is necessary for the support of our lives, the bread of our necessity, so the Syriack interpreter reads it; This day give us the portion of bread which is day by day necessary: Give us the bread or support, which we shall need all our lives; onely this day minister our present part. For we pray for the necessary bread or maintenance, which God knows we shall need all our days; but that we be not careful for to morrow, we are taught to pray not that it be all at once represented, or deposited, but that God would minister it, as we need it, how he pleases; but our needs are to be the measure of our desires, our desires must not make our needs, that we may be confident of the Divine providence, and not at all covetous; for therefore God feeds his people with extemporary provisions, that by needing alwayes they may learn to pray to him, and by being still supplied, may learn to trust him for the future, and thank him for that is past, and rejoyce in the present. So God rained down Manna, giving them their daily portion; and so all Fathers and Masters minister to their children, and servants, giving them their proportion, as they eat it, not the meat of a year at once; and yet no child or servant fears want, if his Parent or Lord were good, and wise, & rich. And it is necessary for all to pray this Prayer; the poor, because they want the bread, and have it not deposited but in the hands of God; *mercy plowing the fields of heaven* (as *Jobs* expression is) brings them corn; and the cattell upon a thousand hills are Gods, and they find the poor man meat: the rich also needs this prayer, because although they have the bread, yet they need the blessing; and what they have now, may perish or be taken from them; and as preservation is a perpetual creation, so the continuing to rich men, what God hath already bestowed, is a continual giving it. Young men must pray, because their needs are like to be the longer, and old men, because they are present; but all these are to pray but for the * present; that which in estimation of law is to be reckoned, as imminent upon the present, and part of this state and condition. But it is great improvidence, and an unchristian spirit for old men to heap up provisions, and load their sumptures still the more by how much their way is shorter. But there is also a bread which came down from heaven, a diviner nutriment of our souls, the food, and *wine of Angels*, Christ himself, as he communicates himself in the expresses of his word and Sacraments; and if we be destitute of this bread, we are miserable and perishing people; we must pray that our souls also may feed upon those celestial viands prepared for us in the antepasts of the Gospel, till the great and fuller meal of the supper of the Lamb shall answer all our prayers, and satisfy every desire.

Forgive us our trespasses, as we forgive them that trespass against us.] Not onely those sinnes of infirmity, invasion, and sudden surprize, which like ex-

7.

8.

Ἐπίσημον ὁ ἀπὸ τῶν ἁγίων quod dicitur postquam significat Nazarenorum Evangelium (referente S. Hieronymo) legi [patem crastinum.] S. Lucas [patem diuini] vive, indes necessarium. το καὶ δὲ ἡμετέρον. καὶ τὸ ἐστὶν κτήσις οὐμῶν ἐξ ὁμοίων.

Vivitur parvo bene, cui paternum
Splendet in mensa tenui salinum,
Nec leves formos timor, aut cupido
Sordidus avertit. Horat.
Fructibus Aegypti Siculis, quos colligit Icteo,
Si nullè siuevis, non est, ut copia major
Ab Jove donari possit tibi, tolle quævelas:
Pauper enim non est cui verum suppetit usus.
Si ventis bene, si lateris est, pedibusque tuis, nil
Droctia poterunt regales addere manus.
Horat. ad Iccium.
Μὴ μόνον τῶ ζῆν ἀλλὰ καὶ τῶ ἀποθνήσκον τιμῶ
προβλεῖν εἰς ἐρῶδιον. Plutarchus.
* Letus in profens animus, quod ultra est,
Oderit curare: & amara lento
Temperet risu. — Horat. l. 2. od. 16.
— quid æternis minore
Consiliis animum satigas? Horat. l. 2. od. 11.
Vix summa brevis spēs nos vetat inchoare longā.
Fame premet nox, fabulaeque manes,
Et domus exiliæ Plutonia. — Horat. l. 1. od.
Ἄναγχαὶ τῶ τῶν ἐρῶδιον. Conc. Nicen.

crefencies of luxuriant trees adhere to many actions by inadvertency, and either natural weaknesse or accidental prejudice; but also all those great finnes, which were washed off from our souls, and the stain taken away in baptism, or when by choice, and after the use of reason we gave up our names to CHRIST, when we first received the adoption of sons; for even those things were so pardoned, that we must for ever confesse, and glory in the Divine mercy, and still ascertain it by performing what we then promised, and which were the conditions of our covenant. For although CHRIST hath taken off the guilt, yet still there remains the disreputation; and S. Paul calls himself *the chiefest of sinners*, not referring to his present condition, but to his former persecuting the Church of GOD, which is one of the greatest crimes in the world, and for ever he asked pardon for it; and so must we, knowing that they may return; if we shake off the yoke of CHRIST, and break his cords from us, the bands of the covenant Evangelical, the sins will return so as to undoe us. And this we pray with a tacite obligation to forgive; for so onely and upon that condition we begge pardon to be given or continued respectively; that is, as we from our hearts forgive them that did us injury in any kinde, never entertaining so much as a thought of revenge, but contrariwise loving them, that did us wrong; for so we beg that God should do to us; and therefore it is but lesser revenge to say, I will forgive, but I will never have to do with him. For if he become an object of charity, we must have to do with him to relieve him: because he needs prayers, we must have to do with him and pray for him: and to refuse his society, when it is reasonably and innocently offered, is to deny that to him, which Christians have onely been taught to deny to persons excommunicate, to persons under punishment: *i. e.* to persons not yet forgiven: and we shall have but an evil portion, if God should forgive our sins, and should not also love us, and doe us grace and bestow benefits upon us. So we must forgive others: so GOD forgives us.

Pavum est nobis non puniri, nisi mereamur et diligi. Hugo de S. Victor. l. 2. allegat: in Matth.

10. *And lead us not into temptation.*] S. Cyprian out of an old Latin copy reads it, * *suffer us not to be led into temptation*, that is, suffer us not to be overcome by temptation; and therefore we are bound to prevent our access to

• Τίς δὲ θεός ἐπιείκει ἀνθρώπων εἰς πειρασμὸν ἢ μὴ γένοιτο * ἵνα αὐτὸ πῶν ἡμῶν ὁ θεὸς ἀλλὰ ἐπιεικέστερον αὐτὸν ἵνα τοῖς πειρασμοῖς αὐτοῦ οὐκ ἵψημοῖς μὴ ἕσται ἡμῶν πειρασμῶν. S. Geiman. Par. C. P. περὶ τῶν ἱερῶν.

such temptation, whose very approximation is dangerous, and the contact is irregular and evil; such as are temptations of the flesh; yet in other temptations the assault sometimes makes confident, and hardens a resolution. For some spirits who are softned by fair usages, are steeled and emboldned by a perfection. But of what nature soever the temptations be, whether they be such, whose approach a Christian is bound to fear, or such which are the certain lot of Christians, (such are troubles and persecutions, into which when we enter we must count it joy) yet we are to pray that we enter not into the possession of the temptation, that we be not overcome by it.

11. *But deliver us from evil.*] From the assaults or violence of evil, from the wicked one, who not onely presents us with objects, but heightens our concupiscence, and makes us imaginative, phantastical and passionate, setting on the temptation, making the lust active, and the man full of appetite, and the appetite full of energy and power: therefore deliver us from the evil one, who is interestred as an enemy in every hostility, and in every danger. Let not Satan have any power or advantage over us, and let not evil men prevail

prevail upon us in our danger, much lesse to our ruine. Make us safe under the covering of thy wings against all fraud and every violence, that no temptation destroy our hopes, or break our strength, or alter our state, or overthrow our glories; In these last petitions, which concern our selves, the soul hath affections proper to her own needs, as in the former, proportion to GODS glory. In the first of these, the affection of a *poor indigent, and necessitous begger*, in the second, of a *delinquent and penitent servant*, in the last of a *person in affliction, or danger*. And after all this the reason of our confidence is derived from GOD.

For thine is the kingdom, the power, & the glory, for ever.] That is, these which we beg are for the honor of thy kingdom, for the manifestation of thy power and the glory of thy name and mercies; and it is an expresse doxology or adoration, which is apt and fit to conclude all our prayers, and addressees to God.

These are the generals and great Treasures of matter, to which all our present or sudden needs are reducible; and when we make our prayers more minute and particular, if the instance be in matter of duty, and meerly spiritual, there is no danger: but when our needs are temporal, or we are transported with secular desires,

all descending to particulars is a confining the divine Providence, a judging for our selves, a begging a temptation oftentimes, sometimes a mischief: and to beg beyond the necessities of our life, is a mutiny against that providence, which assigns to Christians no more but food and raiment for their own use; all other excrescencies of possessions being entrusted to the rich mans dispensation, onely as to a steward: and he shall be accountable for the coat, that lyes by him, as the portion of moths: and for the shooes, which are the spoiles of mouldiness, and the contumely of plenty.

Grant me, O Lord, not what I desire, but what is profitable for me. For sometimes we desire that, which in the succeeding event of things will undo us. This rule is in all things, that concern our selves. There is some little difference in the affairs and necessities of other men: for provided we submit to the divine providence, and pray for good things for others onely with a tacite condition, so far as they are good and profitable in order to the best ends, yet if we be particular, there is no covetousness in it; there may be indiscretion in the particular, but in the general no fault, because it is a prayer and a design of charity. For Kings and all that are in authority we may yet enlarge and pray for peaceable reign, true lieges, strong armies, victories and fair success in their just wars, health, long life, and riches, because they have a capacity, which private persons have not, and whatsoever is good for single persons, and whatsoever is apt for their uses as publick persons, all that we may, and we must pray for, either particularly, for so we may, or in general significations, for so we must at least: *that we may lead a godly, peaceable, and quiet life, in all godliness and honesty*, that is S. Pauls rule, and the prescribed measure and purpose of such prayers. And in this instance of Kings, we may pray for defeating all the Kings enemies, such as are truly such, and we have no other restraint upon us in this, but that we keep our desires confined within the limits of the end we are commanded: that is, so far to confound the Kings enemies, that he may do his duty, and we do ours, and receive the blessing: ever as much as we can to distinguish the malice from the person. But if the enemies themselves will not also separate, what our

12.

13.

—*Pro iocundis aptissima quæque dabunt Dii.*
Charus est illis homo, quàm sibi: nos animarum
Impulsu, & cæca magna que cupidine ducit
Conjugium petimus, parvamque uxoris, at illis
Notum qui pueri, qualisque futura sit uxor.
 Juvenal.

Μή μοι ζήτη-
 ροις ἀβύλαμ.
 ἀλλ' ἡ σιωπή-
 ρην.

—*Rege incolu-
 mi mens
 omnibus sua,
 Amisso v upere
 fidem*—

intentions distinguish, that is, if they will not return to their duty, then let their prayers operate as G O D pleases, we must be zealous for the end of the Kings authority, and peaceable government. By enemies I mean rebels or invaders, tyrants and usurpers; for in other wars there are many other considerations not proper for this place.

14. The next consideration will be concerning *the manner*, I mean both *the manner of our persons*, and *the manner of our prayers*, that is, with what conditions we ought to approach to God, and with what circumstances the prayers may, or ought to be performed. The conditions to make our prayers holy, and certain to prevail are, 1. That we live good lives, endeavouring to conform by holy obedience to all the divine Commandments. The condition is expressly recorded by *S. John, Beloved, if our hearts condemn us not, then have we confidence towards G O D, and whatsoever we ask of him we shall obtain*; and *S. James* affirms that *the effectual fervent prayer of a righteous man availeth much*; and our blessed Saviour limiting the confidence of our prayers for forgiveness to our charity, and forgiving others, plainly tells us, that the uncharitable and unrighteous person shall not be heard. And the blind man in the Gospel understood well what he said, *Now we know that God heareth not sinners, but if any man be a worshipper, and doth his will, him he heareth*. And it was so decreed and resolved a point in the doctrine of their religion, that it was a proverbial saying: and although this discourse of the blind man was of a restrained occasion, and signified, if Christ had been a false Prophet God would not have attested his Sermons with the power of miracles, yet in general also he had been taught by *David: If I regard iniquity in my heart, the Lord will not hear my prayer*. And therefore when men pray in every place, (for so they are commanded) *let them lift up pure hands, without anger and contention*: And indeed although every sinne entertained

Psal. 66. 18.
Psal. 34. 16.
Isa. 1. 15.
Isa. 58. 7.
Mal. 3. 10.
1 Tim. 2. 8.

*Immunda aram si tetigit manus,
Non sumptuosa blandior hostia
Mollibit averfos penates
Facere pio & saliente mica.*

*Posuisti ut nubem peccatum,
ne transcat oratio. Lam. 5.
Cum u. is qui displicet ad intercedendum
mittitur, irati animus ad deteriora provocatur. Gregor. Pastor.*

with a free choice and a full understanding, is an obstruction to our prayers; yet the special sin of uncharitableness makes the biggest cloud, and is in the proper matter of it an indisposition for us to receive mercy; for he who is softened with apprehension of his own needs of mercy, will be tender-hearted towards his brother; and therefore he that hath no bowels here, can have no aptness there to receive or heartily to hope for mercy. But this rule is to be understood of persons, who persevere in the habit and remanent affections of sin; so long as they entertain sin with love, complacency and joy, they are in a state of enmity with God, and therefore in no fit disposition to receive pardon and the entertainment of friends: but penitent sinners, and returning souls, loaden and grieved with their heavy pressures, are next to holy innocents, the aptest persons in the world to be heard in their prayers for pardon: but they are in no further disposition to large favours, and more eminent charities. A sinner in the beginning of his penance will be heard for himself, and yet also he needs the prayers of holy persons more signally than others; for he hath but some very few degrees or dispositions to reconciliation: but in prayers of intercession or mediation for others, onely holy, and very pious persons are fit to be interested. All men as matter of duty must pray for all men: but in the great necessities of a Prince, of a Church, or Kingdome, or of a family, or of a great danger and calamity to a single person, onely a *Noah*, a *David*, a *Daniel*, a *Jeremy*, an *Enoch* or *Job*, are fit and proportioned advocates. GOD so requires holiness

in us, that our prayers may be accepted, that he entertains them in several degrees according to the degrees of our sanctity; to fewer or more purposes, according as we are little or great in the kingdom of heaven. As for those irregular donations of good things, which wicked persons aske for and have, they are either no mercies, but instruments of cursing and crime, or else they are signes of grace, intended to convince them of their unworthinesse, and so, if they become not instruments of their conversion, they are aggravations of their ruin.

2. The second condition I have already explained in the description of the matter of our prayers; for although we may lawfully ask for whatsoever we need, and this leave is assigned to us in those words of our blessed Saviour: *Your heavenly Father knoweth what you have need of*: yet because Gods providence walks in the great deep, that is, his footsteps are in the water, and leave no impression, no former act of grace becomes a precedent that he will give us that in kinde, which then he saw convenient, and therefore gave us; and now he sees to be inconvenient, and therefore does deny: therefore in all things but what are matter of necessary and unmingled duty, we must send up our prayers, but humility, mortification and conformity to the divine will must attend for an answer, and bring back not what the publick Embassy pretends, but what they have in private instructions to desire, accounting that for the best satisfaction, what GOD pleases, not what I have either unnecessarily, or vainly, or sinfully desired.

3. When our persons are disposed by sanctity, and the matter of our prayers is hallowed by prudence, and religious intendments, then we are bound to entertain a full persuasion and confident hope, that GOD will hear us. *What thing soever ye desire, when ye pray, believe that ye receive them, and ye shall obtain them*, said our blessed Saviour; and S. James taught from that Oracle, *If any of you lack wisdom, let him aske it of GOD, but let him aske in faith nothing wavering; for he that wavereth is like a wave of the sea, driven with the winde and tossed to and fro*: Meaning, that when there is no fault in the matter of our prayers, but that we aske things pleasing to GOD, and there is no indisposition and hostility in our persons, and manners between God and us, then to doubt were to distrust God; for all being right on our parts, if we doubt the issue, the defaultance must be on that part, which to suspect were infinite impiety. But after we have done all we can, if out of humility, and fear that we are not truly disposed, we doubt of the issue, it is a modesty which will not at all discommend our persons, nor impede the event: provided we at no hand suspect either Gods power, or veracity. Putting trust in God is an excellent advantage to our prayers; *I will deliver him* (saith God) *because he hath put his trust in me*. And yet distrusting our selves, and suspecting our own dispositions, as it puls us back in our actual confidence of the event, so because it abates nothing of our confidence in God, it prepares us to receive the reward of humility, and not to lose the praise of a holy trusting in the Almighty.

15.

Ευχης διεξι-
ας εν ανθρω-
ποις.

16.

Mar. 11. 34.

James 5. 6, 7.

Chrysostomus De-
us in aeternum
hunc vesiculum
occidit. Ομο-
θεοις επροει-
δεται παλα-
τι. Ελευθερι-
Εωνapius in
vita Maximi.
Signum futu-
re impetrations est
quando Spiritus
sanctus movet
ad patendum
cum fiducia, &

quasi sermitate impetrandi. Cassian. Collat. 9. c. 32. Eccles. 35. 17. Psal. 102. 17. Non in pluribus sint aet-
tui. Eccl. 11. Impar quisque invenitur ad singula, dum confusa mente dividitur: ad multa. S. Greg. Psal. 1. p. c. 4.
Magnam rem puta hominem iuam agere, praeter sapientem nemo iuam agit, ceteri multiformes sumus. Seneca.
Mentem tantae rei intentam vacare omnibus aliis etiam culpa carentibus vitis oportet. Quintil. Inveni Dilectum me-
um in lectulo, i. e. in quiete, quia quae cura implicat, quies explicat. S. Bernard. Sermon. 1. in Cant.

17.

These conditions are essential: some other there are which are incidents and accessories, but at no hand to be neglected; And the first is, *actual or habitual attention* to our prayers, which we are to procure with moral and severe endeavours, that we desire not God to hear us, when we do not hear our selves. To which purpose we must avoid, as much as our duty will permit us, multiplicity of cares, and exterior imployments; for a river cut into many rivulets divides also its strength, and grows contemptible, and apt to be foarded by a lamb, and drunk up by a summer sun: so is the spirit of man busie in variety and divided in it self; it abates its fervor, cools into indifferency, and becomes trifling by its dispersion and inadvertency. *Aquinas* was once asked, with what compendium a man might best become learned; he answered by reading of one book: meaning that an understanding entertained with several objects is *intent* upon neither, and profits not. And so it is when we pray to God; if the cares of the world intervene, they choak our desire into an indifferency, and suppress the flame into a smoak, and strangle the spirit. But this being an habitual carelesnesse and intemperance of spirit, is an Enemy to an habitual attention, and therefore is highly criminal, and makes our prayers to be but the labour of the lips, because our desires are lessened by the remanent affections of the world. But besides an habitual attention in our prayers, that is, a desire in general of all, that our prayers pretend to in particular, there is also for the accommodation, and to facilitate the access of our prayers required, that we attend actually to the words or sense of every collect or petition. To this we must contend with prayer, with actual dereliction and seposiion of all our other affairs, though innocent and good in other kinds, by a present spirit. And the use of it is, that such attention is an actual conversing with God; it occasions the exercise of many acts of virtue, it increases zeal and fervency, and by reflexion enkindles love and holy desires: and although there is no rule to determine the degree of our actual attention, and it is ordinarily impossible never to wander with a thought, or to be interrupted with a sudden immision into his spirit in the midst of prayers; yet our duty is by mortification of our secular desires, by suppression of all our irregular passions, by reducing them to indifferency, by severity of spirit, by enkindling our holy appetites and desires of holy things. by silence, and meditation, and repose, to get as forward in this excellency as we can; to which also we may be very much helped by jaculatory prayers, and short breathings, in which as by reason of their short abode upon the spirit there is lesse fear of diversion; so also they may so often be renewed, that nothing of the Devotion may be unspent, or expire for want of oyle to feed and entertain the flame. But the determination of the case of conscience is this. Habitual attention is absolutely necessary in our prayers, that is, it is altogether our duty to desire of GOD all that we pray for; though our mind be not actually attending to the form of words; and therefore all worldly desires, that are inordinate, must be rescinded, that we more ear-

*Quis locus ingenio, nisi cum se carmine solo
Vexant?*

Pectora vestra duas non admittentia curas.

Magna mentis opus, nec de ludice paranda

Attente ————— *Juvenal.*

nestly attend on GOD then on the world. He that prays to GOD to give him the gift of chastity, and yet secretly wishes rather for an opportunity of lust, and desires GOD would not hear him, (as *S. Austin*

confesses of himself in his youth) that man sins for want of holy and habitual desires; he prays onely with his lips, what he in no sense attends in
his

his heart. 2. Actual attention to our prayers is also necessary, not ever to avoid a sinne, but that the present prayer become effectual. He that means to feast, and to get thanks of GOD, must invite the poor; and yet he that invites the rich, in that he sins not, though he hath no reward of God for that; So, that prayer perishes, to which the mind gives no degree of actual attention, for the prayers, as if it were not, it is no more then a dream, or an act of custome, and order, nothing of devotion, and so accidentally becomes a sin (I mean there, where and in what degrees it is avoidable) by taking Gods name in vain. 3. It is not necessary to the prevalency of the prayer, that the spirit actually accompanies every clause or word; if it lays a hearty Amen, or in any part of it attests the whole, it is such an attention, which the present condition of most men will sometimes permit. 4. A wandering of the spirit thorough carelesse, or any vice, or inordinate passion, is in that degree criminal, as is the cause, and it is heightned by the greatnesse of the interruption. 5. It is onely excused by our endeavours to cure it, and by our after acts either of sorrow or repetition of the prayer, and reinforcing the intention. And certainly if we repeat our prayer, in which we have observed our spirits too much to wander, and resolve still to repeat it (as our opportunities permit) it may in a good degree defeat the purpose of the Enemy, when his own arts shall return upon his head, and the wandering of our spirits be made the occasion of a prayer, and the parent of a new devotion. 6. Lastly, according to the degrees of our actual attention, so our prayers are more or lesse perfect; a present spirit being a great instrument, and testimony of wisdom, and apt to many great purposes; and our continual abode with God, being a great indearment of our persons by encreasing the affections.

2. The second accessory is *intension of spirit* or fervency, such as was that of our blessed Saviour, who prayed to his Father *with strong cries*, and loud petitions, not clamourous in language, but strong in spirit. S. *Paul* also when he was pressed with a strong temptation, he prayed *thrice*, that is, earnestly; and S. *James* affirms this to be of great value, and efficacy to the obtaining blessings, *The effectual fervent prayer* of a just person availes much; And *Elias*, though a man of like passions, yet by *earnest prayer* he obtained rain, or drough, according as he desired. Now this is properly produced by the greatnesse of our desire of heavenly things, our true value and estimate of religion, our sense of present pressures, fears, and it hath some accidental increases by the disposition of our body, the strength of fancy, and the tenderesse of spirit, and assiduity of the dropping of religious discourses; and in all men is necessary to be so great, as that we prefer heaven and religion before the world, and desire them rather, with the choice of our wills and understanding, though there cannot always be that degree of sensual, pungent or delectable affections, towards religion, as towards the desires of nature and sense; yet ever we must prefer celestial objects, restraining the appetites of the world, lest they be immoderate, and heightning the desires of grace and glory, lest they become indifferent, and the fire upon the altar of incense be extinct. But the greater zeal and fervour of desire we have in our prayers, the sooner and the greater will the return of the prayer be, if the prayer be for spiritual objects. For other things our desires must be according to our needs, not by a value derived from the nature of the thing, but of the usefulness it is to us, in order to our greater and better purposes,

18.

—Τὸ βῆμα
ταύρον ἀλα-
τῶν, ἐκπεύγει
ἡ ἀμελλόμενος
Sophocl. Oe-
dip. 1.

19.

Τὸ αἰετοῦ ἔστι
 αἰετοκαρπὸς ὄψο-
 ρος.
 Rom. 12. 12.
 Quod olim erat
 Levitatum &
 Sacerdotium
 proprium.

3. Of the same consideration it is, that we *persevere and be importunate* in our prayers by repetition of our desires, and not remitting either our affections or our offices, till GOD, overcome by our importunity, give a gracious answer. *Jacob* wrestled with the Angel all night, and would not dismiss him, till he had given him a blessing; *Let me alone*, saith God, as if he felt a pressure and burden lying upon him by our prayers, or could not quit himself, nor depart, unless we give him leave; and since God is detained by our prayers, and we may keep him as long as we please, and that he will not go away, till we leave speaking to him; he that will dismiss him, till he hath his blessing, knows not the value of his benediction, or understands not the energy, and power of a persevering prayer. And to this purpose *Christ speaks a Parable, that men ought always to pray, and not to faint*; [*praying without ceasing*,] S. Paul calls it, that is, with continual addresses, frequent interpellations, never ceasing renewing the request, till I obtain my desire. For it is not enough to recommend our desires to GOD with one hearty prayer, and then forget to aske him any more; but so long as our needs continue, so long in all times, and upon all occasions to renew and repeat our desires; and this is *praying continually*; just as the widow did to the unjust judge, she never left going to him, she troubled him every day with her clamorous suit; so must we *pray always*, that is, every day, and many times every day, according to our occasions and necessities, or our devotion and zeal, or as we are determined by the customes and laws of a Church; Never giving over through weariness or distrust; often renewing our desires by a continual succession of devotions, returning at certain and determinate periods. For Gods blessings, though they come infallibly, yet not always speedily, saving only that it is a blessing to be delayed, that we may encrease our desire, and renew our prayers, and doe acts of confidence and patience, and ascertain and encrease the blessing when it comes. For we doe not more desire to be blessed, then God does to hear us importunate for blessing, and he weighs every sigh, and bottles up every tear, and records every prayer, and looks through the cloud with delight to see us upon our knees, and when he sees his time, his light breaks through it, and shines upon us. Onely we must not make our accounts for GOD, according to the course of the Sun, but the measures of eternity. He measures us by our needs, and we must not measure him by our impatience. *God is not slack as some men count slackness*, saith the Apostle, and we finde it so, when we have waited long. All the elapsed time is no part of the tediousness; the trouble of it is passed with it self: and for the future, we know not how little it may be; for ought we know we are already entered into the cloud, that brings the blessing. However pray, till it comes; for we shall never misse to receive our desire, if it be holy, or innocent, and safe; or else we are sure of a great reward of our prayers.

20.

And in this so determined, there is no danger of blasphemy or vain repetitions: For those repetitions are vain, which repeat the words, not the devotion, which renew the expression and not the desire; and he that may pray the same prayer to morrow which he said to day, may pray the same at night, which he said in the morning, and the same at noon, which he said at night, and so in all the hours of prayer, and in all the opportunities of devotion. *Christ in his agony went thrice and said the same words*, but he had intervals for repetition; and his need and his devotion pressed him forward; and

and when ever our needs do so, it is all one, if we say the same words, or others, so we expresse our desire, and tell our needs, and beg the remedy. In the same office and the same hour of prayer to repeat the same things often hath but few excuses to make it reasonable, and fewer to make it pious; But to think, that the prayer is better for such repetition is the fault, which the holy JESUS condemned in the Gentiles, who in their hymnes would say a name over a hundred times. But in this we have no rule to determine us in numbers and proportion, but right reason. GOD loves not any words the more for being said often; and those repetitions, which are unreasonable in prudent estimation, cannot in any account be esteemed pious. But where a reasonable cause allows the repetition, the same cause, that makes it reasonable, makes it also proper for devotion. He that speaks his needs, and expresses nothing but his fervour and greatness of desire, cannot be vain or long in his prayers; He that speaks impertinently, that is unreasonably and without desires, is long though he speak but two syllables; He that thinks for speaking much to be heard the sooner, thinks GOD is delighted in the labour of the lips; but when reason is the guide, and piety is the rule, and necessity is the measure, and desire gives the proportion, let the prayer be very long, he that shall blame it for its length must proclaim his distrelsh both of reason and religion, his despite of necessity, and contempt of zeal.

*Goe jam desine Deos uxor gratulando obtundere
 Tuam esse inventam quatuor: nisi illos tuo ex in-
 genio iudicas,
 Ut nil credas michi fore nisi ide dicit est centes.
 Ter. Heaut.
 Αλλῶν ἀείρους ἀδυνασία τ' αὐτὸς λέγειν.
 Τεκνίον ὃ τὸ δεῖν Ὀμηρον λέγειν.
 Οὗτος δὲ πῶς μάλιστα ἐπὶ πῶν γράζει,
 Ἄλλ' ἢ ὃ εἶς Ὀμηρον εἰρηνεὶ ἠάλλῃν. Philem.
 Χαρίσ τε, τ' εἰσὶν πῶλλα, ἃ τὰ κλέσει.
 Scylax. Oedip. 2.*

As a part and instance of our importunity in prayer it is usually reckoned and advised, that in cases of great, sudden and violent need we corroborate our prayers with a vow of doing something holy and religious in an uncommanded instance, something to which God had not formerly bound our duty, though fairly invited our will; or else if we chuse a duty, in which we were obliged, then to vow the doing of it in a more excellent manner, with a greater inclination of the will, with a more fervent repetition of the act, with some more noble circumstance, with a fuller assent of the understanding, or else adding a new promise to our old duty, to make it become more necessary to us, and to secure our duty. In this case, as it requires great prudence and caution in the suscepiō, lest what we piously intend, obtain a present blessing and lay a lasting snare; so if it be prudent in the manner, holy in the matter, useful in the consequence, and safe in all the circumstances of the person it is an endearing us, and our prayer to God by the increase of duty and charity, and therefore a more probable way of making our prayers gracious, and acceptable. And the religion of vows was not onely hallowed by the example of *Jacob at Bethel*, of *Hannah* praying for a child, and God hearing her, of *David* vowing a Temple to God; and made regular and safe by the rules and cautions in *Moses* law; but lest by our blessed Saviour in the same constitution he found it, he having innovated nothing in the matter of vows; and it was practised accordingly in the instance of *Saint Paul at Cenchrea*, of *Ananias* and *Saphira*, who vowed their

21.

*In trepidā Tullus Hostilius duodecim votis
 Salios, Fanaque Pallori & Parvoti. Livius.
 Ego me majore vel grati quam quisq; fuit ullius
 voti, obstrictum puo. Cicero ad Atticum.
 Solebant autem & vota fieri ut multitudinis iudicia,
 Voveram dulces epulas & album
 Libero caprum, prope sanctatis
 Arboris ōti. Horat. l. 2. od. 8.
 Non est meum — ad inferas preces
 Decurrere & votis pacisci,
 Ne Cypris Tynæq; merces,
 Adiant avoio dicitur mari. Id.
 Et leta quidem in presens omnia: Sed benignitati Deorum gratiam visendam, reverentiam ab-
 civorum inter ambigua culti, per profusa oblate, a-
 vantur. Tacit. l. 11. Ann.*

*Ananias & Saphira idco condemnati, quia post votum ab-
 stulerunt quasi sua. S. Hieron.
 ep. 8. ad Demet.*

possef-

possessions to the use of the Church; and of the widows in the Apostolical age, who therefore vowed to remain in the state of widowhood, because

Quid enim est, fidem primam vitam fecerunt? coarctant & non reddiderunt. S. August.
In vita n. eterna est quadam egregia gloria non omnibus in aeternum victis sed quibusdam ibi tribuenda, cui consequenda parum est liberatum esse à peccatis, nisi aliquid liberatoe vocatur, quod non sit criminis non vovisse, sed vovisse ac reddidisse sit laudis. Idem de S. Virgin. c. 14.
 * Eccles. 5. v. 4, 5. Psal. 132. 1, 2. Deut. 23. 21. Act. 18. 18.
 * Oswi vocit filiam in servitium religionis & vitam castidem, simulque duodecim possessiones ad construendas aedes sacras.
 Reddere victimas
 & demque votivam memento,
 Nos tam militem servitium agimus. Hor. l. 2. od. 17.

concerning them, who married after the entry into religion, *S. Paul* says, they have broken their first faith; and such were they of whom our blessed Saviour affirms, that so make themselves Eunuchs for the kingdom of heaven, that is, such who promise to GOD a life of chastity. And concerning the success of prayer, so seconded with a prudent and religious vow, besides the instances of Scripture we have the perpetual experience and witness of all Christendome, and in particular, our Saxon Kings have been remarked for this part of importunity, in their own Chronicles. *Oswi* got a victory with unlikely forces against

the *Dane* after his earnest prayer, and an appendant vow; And *Ceadwalla* obtained of GOD power to recover the Isle of Wight from the hands of Infidels after he had prayed, and promised to return the fourth part of it to be employed in the proper services of GOD, and of religion. This can have no objection, or suspicion in it among wise and disabused persons; for it can be nothing but an encreasing and a renewed act of duty, or devotion, or zeal, or charity, and the importunity of prayer acted in a more vital and real expression.

1. All else that is to be considered concerning prayer is extrinsecal, and accidental to it; prayer is *publick*, or *private*; in the communion or society of Saints, or in our Closets; these prayers have lesse temptation to vanity, the other have more advantages of charity, example, fervour, and energy. In publick offices we avoid singularity, in the private we avoid hypocrisie: those are of more edification, these of greater retirednesse, and silence of spirit: those serve the needs of all the world in the first intention, and our own by consequence; these serve our own needs first, and the publick onely by a secondary intention: these have more pleasure, they more duty: these are the best instruments of repentance, where our confessions may be more particular, and our shame lesse scandalous; the other the better for Eucharist and instruction, for edification of the Church, and glorification of GOD.

23. 2. The posture of our bodies in prayer had as great variety, as the ceremonies and civilities of several nations came to. The Jews most commonly prayed standing: so did the Pharisees, and the Publican in the Temple. So did the Primitive Christians in all their greater festivals, and intervals of Jubilee; in their penances they kneeled. The Monkes in *Cassian*, fate, when they sang the Psalter. And in every countrey, whatsoever by the custome of the Nation was a symbol of reverence, and humility, of silence and attention, of gravity and modesty, that posture they translated to their prayers. But in all nations bowing the head, that is, a laying down our glory at the feet of GOD, was the manner of worshippers; and this was always the more humble, and the lower, as their devotion was higher; and was very often expressed by prostration.

Nehem. 9. 5. Mark 11. 25. Luke 18. 11.
 Adoraturi sedent, dixit Numa Pompilius apud Plutarch. id est, sine sedato animo, & ἕως ἕως οὐκ ἐνεκυνθοντας διδium procehialiter a d'vndem/jensum. Vide S. Aug. l. 3. c. 5. de cura pro mortuis.
 Desolatisque suis ornamentis pretiosis, Simplicis & tenuis fuitre velamine vestis,
 Inter sacratos nos s' venerabilis lymnos
 Intrans nudatis templi sacra lumina plumis
 Et p'vno sacram vultu profertatus ad eram
 Corpus s'rigora sociavit nobile terra.
 S. Rolweid. de Hen. Imper. de Othon. avev
 οὐτοῖαυ αἰπαδῶν.

or lying flat upon the ground; and this all nations did, and all religions. Our deportment ought to be grave, decent, humble, apt for adoration, apt to edifie, and when we addresse our selves to prayer, not instantly leap into the office, as the Judges of the Areopage into their sentence, *without Preface, or preparatory affections*; but considering in what presence we speak, and to what purposes, let us ballance our fervour with reverential fear: and when we have done, not rise from the ground, as if we vaulted, or were glad we had done; but as we begin with desires of assistance, so end with desires of pardon and acceptance, concluding your longer offices with a shorter mental prayer of more private reflexion, and reference, designing to mend what we have done amisse, or to give thanks and proceed if we did well, and according to our powers.

3. In private prayers it is permitted to every man to speak his prayers, or onely to think them, which is a speaking to God: vocal or mental prayer is all one to GOD, but in order to us they have their severall advantages; The sacrifice of the heart, and the calves of the lips make up a holocaust to God; but words are the arrest of the desires, and keep the spirit fixt, and in lesse permissions to wander from fancy to fancy; and mentall prayer is apt to make the greater fervour, if it wander not: our office is more determined by words; but we then actually think of God, when our spirits onely speak. Mental prayer, when our spirits wander, is like a Watch standing still, because the spring is down, wind it up again, and it goes on regularly: but in vocal prayer, if the words run on, and the spirit wanders, the clock strikes false, the hand points not to the right hour, because something is in disorder: and the striking is nothing but noyse. In mentall prayer we confesse Gods omniscience; in vocal prayer we call the Angels to witnesse. In the first our spirits joyce in God; in the second the Angels joyce in us. Mental prayer is the best remedy against lightnesse, and indifferency of affections, but vocal prayer is the aptest instrument of communion. That is more Angelical, but yet fittest for the state of separation, and glory; this is but humane, but it is apter for our present constitution. They have their distinct proprieties, and may be used according to severall accidents, occasions, or dispositions.

24:

The PRAYER.

O Holy, and eternal G O D, who hast commanded us to pray unto thee in all our necessities, and to give thanks unto thee for all our instances of joy and blessing, and to adore thee in all thy attributes, and communications, thy own glories, and thy eternal mercies; give unto me thy servant the spirit of prayer and supplication, that I may underst and what is good for me, that I may desire regularly, and choose the best things; that I may conform to thy will, and submit to thy disposing, relinquishing my own affections, and imperfect choice. Sanctify my heart and spirit, that I may sanctify thy name, and that I may be gracious and accepted in thine eyes; give me the humility and obedience of a servant, that I may also have the hope and confidence of a son, making humble and confident addresses to the throne
of

of grace, that in all my necessities I may come to thee for aides, and may trust in thee for a gracious answer, and may receive satisfaction, and supply.

I I.

Give me a sober, diligent and recollected spirit in my prayers, neither choked with cares, nor scattered by levity, nor discomposed by passion, nor estranged from thee by inadvertency, but fixed fast to thee by the indissoluble bands of a great love, and a pregnant devotion: And let the beams of thy holy Spirit descending from above enlighten, and enkindle it with great fervours and holy importunity, and unwearied industry, that I may serve thee, and obtain thy blessing by the assiduity, and zeal of perpetual religious offices. Let my prayers come before thy presence, and the lifting up of my hands be a daily sacrifice, and let the fire of zeal not goe out by night or day; but unite my prayers to the intercession of the holy F E S U S, and to a communion of those offices, which Angels and beatified souls doe pay before the throne of the Lamb, and at the celestial altar; that my prayers being hallowed by the merits of C H R I S T, and being presented in the phial of the Saints, may ascend thither, where thy glory dwells, and from whence mercy, and eternal benediction descends upon thy Church.

I I I.

L O R D change my sinnes into penitential sorrow, my sorrow to petition, my petition to Eucharist, that my prayers may be consummate in the adorations of eternity, and the glorious participation of the end of our hopes and prayers, the fulnesse of never failing charity, and fruition of thee, O holy and eternal G O D, Blessed Trinity, and mysterious Unity, to whom all honour, and worship, and thanks, and confession, and glory, be ascribed for ever and ever. A M E N.

DISCOURSE XIII.

Of the third additionall Precept of C H R I S T.

Of the manner of F A S T I N G.

- I. Fasting, being directed in order to other ends, as for mortifying the body, taking away that fuel which ministers to the flame of lust, or else relating to what is past, when it becomes an instrument of repentance, and a part of that revenge, which S. Paul affirms to be the effect of godly sorrow, is to take its estimate for value, and its rules for practise by

Per universum orbem mos ille observatur, ut in honorem tanti Sacramenti in os Christiani prius Dominicum corpus intraret quam ceteri cibi. S. Aug. ep. 18.

Plēbs autem non assensiebat horum orationibus: & proculdubio exorta fuisset seditio, nisi concionem solvisset sexta hora superveniens, que nostris ad prandium vocare solet sabbatis. Joseph. in vita sua.

analogy and proportion to those ends, to which it does cooperate. Fasting before the holy Sacrament is a custom of the Christian Church, and deriv'd to us from great antiquity; and the use of it is, that we might expresse honour to the myserie by suffering nothing to enter into our mouths before the symbols; Fasting to this purpose is not an act of mortification, but of reverence and venerable esteem of the instruments of religion, and

and so is to be understood. And thus also, not to eat or drink before we have said our morning devotions is esteemed to be a religious decency, and preference of prayer and GODS honour before our temporal satisfaction, a symbolical attestation that we esteem the words of Gods mouth more then our necessary food. It is like the zeal of *Abrahams* servant, who would not eat, nor drink, till he had done his errand: and in pursuance of this act of religion, by the tradition of their Fathers it grew to be a custome of the Jewish nation; that they should not eat bread upon their solemn festivals before the sixth hour, that they might first celebrate the rites of their religious solemnities, before they gave satisfaction to the lesser desires of nature. And therefore it was a reasonable satisfaction of the objection made by the assembly against the inspired Apostles in Pentecost; *these are not drunk as ye suppose, seeing it is but the third hour of the day*: meaning that the day being festival, they knew it was not lawfull for any of the nation to break their fast before the sixth hour; for else they might easily have been drunk by the third hour, if they had taken their mornings drink in a freer proportion. And true it is, that religion snatches even at little things, and as it teaches us to observe all the great Commandements, and significations of duty, so it is not willing to pretermitt any thing, which although by its greatnesse it cannot of it selfe be considerable, yet by its smalnesse it may become a testimony of the greatnesse of the affection, which would not omit the least minutes of love and duty. And therefore when the Jewes were scandalized at the Disciples of our LORD for rubbing the ears of corn on the Sabbath day, they walking through the fields early in the morning, they intended their reproof not for breaking the rest of the day, but the solemnity; for eating before the publick devotions were finished, CHRIST excused it by the necessity and charity of the act; they were hungred, and therefore having so great need, they might lawfully doe it: meaning, that such particles and circumstances of religion are not to be neglected, unlesse where greater cause of charity, or necessity does supervene.

But when fasting is in order to greater, and more concerning purposes, it puts on more religion, and becomes a duty, according as it is necessary, or highly conducing to such ends, to the promoting of which we are bound to contribute all our skill and faculties. Fasting is principally operative to mortification of carnal appetites, to which feasting and full tables do minister aptnesse, and power, and inclinations. *When I fed them to the full, then they committed adultery, and assembled by troops in the Harlots houses.* And if we observe all our own vanities, we shall find upon every sudden joy, or a prosperous accident, or an opulent fortune, or a pampered body, and highly spirited and inflamed, we are apt to rashnesse, levities, inconsiderate expressions, scorn, and pride, idlenesse, wantonnesse, curiosity, nicenesse, and impatience. But fasting is one of those afflictions, which reduces our body to want, our spirits to sobrenesse, our condition to sufferance, our desires to abstinence and customes of denial, and so by taking off the inundations of sensuality leaves the enemies within, in a condition of being easier subdued. Fasting directly advances towards chastity, and by consequence and indiræct powers to patience,

2.

Jer. 5. 7.

Ἐν τῷ γαστρὶ ἡμῶν πολλῶν ἕστος ἐκ ἔστ. πεινῶσιν ἢ κούπετος πικρῆ. Achæus apud Athenæum.
 Extraordinarios motus in cippo claudii jejuni. S. Cyp.
 Jejunia enim nos contra peccata faciunt fortiores, concupiscentias vincunt, tentationes repellunt, superbiam inclinant, iram mitigant, & omnes bonæ voluntatis affectus ad maturitatem totius virtutis enutrivunt. S. Leo. serm. 4. de jejuni.
 Saginantur pugiles qui xerophagiis invalescunt. Tertull. de jejuni. S. Hieron. in vita S. Hilacion.

ence, and humility, and indifferency. But then it is not the fast of a day, that can doe this, it is not an act, but a *state of fasting*, that operates to mortification. A perpetuall temperance, and frequent abstinence may abate such proportions of strength and nutriment, as to procure a body mortified and lessened in desires. And thus *S. Paul* kept his body under, using severities to it for the taming its rebellions and distemperatures. And *S. Jerom* reports of *S. Hilarion*, that when he had fasted much and used course diet, and found his lust too strong for such austerities, he resolv'd to increase it to the degree of Mastery, lessening his diet, and encreasing his hardshipp, till he should rather think of food then wantonnesse. And many times the fastings of some men are ineffectual, because they promise themselves cure too soon, or make too gentle applications, or put lesse proportions into their antidote. I have read of a maiden, that seeing a young man much transported with her love, and that he ceased not to importune her with all the violent pursuits that passion could suggest, told him she had made a vow to fast forty dayes with bread and water, of which she must discharge her selfe before she could think of corresponding to any other desire; and desired of him as a testimony of his love, that he also would be a party in the same vow. The young man undertook it, that he might give probation of his love, but because he had been used to a delicate and nice kind of life, in twenty dayes he was so weakened, that he thought more of death then love, and so got a cure for his intemperance, and was wittily couzened into

Paulus cibis cō-
venter semper
esticiens vidua-
na jejunia super-
vane. S. Hieron.
ep. 8. ad Deme-
triad.

remedy. But *S. Hieromes* counsel in this Question is most reasonable, not allowing violent, and long fasts, and then returns to an ordinary course; for these are too great changes of diet to consist with health, and too sudden and transient to obtain a permanent and natural effect; but a *belly alwayes hungry*, a table never full, a meal little and necessary, no extravagances, no freer repast, this is a *state of fasting* which will be found to be of best availe to suppress pungent lusts, and rebellious desires. And it were well to help this exercise with the assistances of such austerities, which teach patience, and ingenerate a passive fortitude, and accustom us to a despite of pleasures, and which are consistent with our health. For if fasting be left to doe the work alone, it may chance either to spoyle the body, or not to spoyle the lust. Hard lodging, uneasy garments, laborious postures of prayer, journeyes on foot, sufferance of cold, paring away the use of ordinary solaces, denying every pleasant appetite, rejecting the most pleasant morsels; these are in the rank of *bodily exercises*, which though (as *S. Paul* sayes) of themselves they profit little, yet they accustom us to acts of selfe-denial in exterior instances, and are not uselesse to the designes of mortifying carnal and sensual lusts. They have † a *proportion of wisdom* with these cautions, *viz. in will-worship*, that is, in voluntary susception, when they are not imposed as * necessary religion: *in humility*, that is, without contempt of others, that use them not: *in neglecting of the body*, that is, when they are done for discipline and mortification, that the flesh by such handlings and rough usages become lesse satisfied and more despised.

3. As fasting hath respect to the future, so also to the present; And so it operates in giving assistance to prayer. There is a kinde of Devil, that is not to be ejected but by prayer and fasting, that is, prayer elevated and made intense by a defecate, and pure spirit, not loaden with the burden of meat and vapours. *S. Basil* affirms, that there are certain Angels deputed by God to

minister,

† Coloss. 2. 23.
Λόγον σοφίας.
* ἐν πνεύματι
καταθετο. Ἐν γὰρ
καὶ κενώσω. καὶ
οὐκ ἐν δόξῃ καὶ
ἐν δόξῃ ἀλλὰ ἐν
ἡλικυρίαν ἀ-
πέχεται, ἢ δὲ
ἐν δόξῃ ἢ κα-
ταθετο. Can.
Apoll. 50.

* Serm. 5. de
jejun.

minister, and to describe all such in every Church, who mortifie themselves by fasting; as if paleness, and a meagre visage were that marke in the forehead, which the Angel observed, when he signed the Saints in *Jerusalem* to escape the Judgment; Prayer is the wings of the soul, and fasting is the wings of prayer. *Tertullian* calls it *the nourishment of prayer*. But this is a Discourse of Christian philosophy, and he that chooses to do any act of spirit, or understanding, or attention after a full meal, will then perceive that abstinence had been the better disposition to any intellectual, and spiritual action.

And therefore the Church of GOD ever joynd fasting to their more solemne offices of prayer. The Apostles *fasted and prayed*, when they laid hands, and invoked the holy Ghost upon *Saul* and *Barnabas*. And these also, when they had *prayed with fasting, ordained Elders in the Churches of Lystra and Iconium*. And the Vigils of every Holy day tell us, that the devotion of the Festivall is promoted by the fast of the Vigils.

But when fasting relates to *what is past*, it becomes an instrument of repentance, it is a punitive, and an afflictive action, an effect of godly sorrow, a testimony of contrition, a *judging of our selves*, and *chastening our bodies, that we be not judged of the L O R D*. The Fast of the *Ninevites*, and the Fast the Prophet *Joel* calls for, and the Discipline of the Jews in the rites of expiation proclaim this usefulness of fasting in order to repentance. And indeed it were a strange repentance, that had no sorrow in it, and a stranger sorrow, that had no affliction; but it were the strangest scene of affliction in the world, when the sad and afflicted person shall eat freely, and delight himself, and to the banquets of a full table serve up the chalice of tears and sorrow, and no bread of affliction. Certainly he that makes much of himself, hath no great indignation against the sinner, when himself is the man. And it is but a gentle revenge, and an easie judgement, when the sad sinner shall do penance in good meals, and expiate his sin with sensual satisfaction. So that fasting relates to religion in all variety and difference of time, it is an antidote against the poyson of sensual temptations, an advantage to prayer, and an instrument of extinguishing the guilt and the affections of sin by judging our selves, and representing in a Judicatory of our own, even our selves being Judges, that sinne deserves condemnation, and the sinner merits a high calamity. Which excellencies I repeat in the words of *Baruch* the scribe, he that was Amanuensis to the Prophet *Jeremy*, *The soul that is greatly vexed, which goeth stooping and feeble, and the eyes that fail, and the hungry soul will give thee praise and righteousness O Lord*.

Jejunium anime nostra alimentum, leves ei penitus produens. S. Bern. Scrm. in vigil. S. Andr. x.
Ἀκρίδης ἐδίοση τὰ ἰαδικώματα, καὶ ἠερεσφύησεν τὰ πύλα ἰαχρῶν διὰ τὸ Σ. Chryloitt.
Jejunius potes alere, lachrymarum, & magis multes diesq; ad Dominum. Tertull.

AG. 13. 1, 2.

AG. 14. 23.

4.
Μετάνοια ζωῆς ἡσυχίας ἀγῶν, Ὁ Joel. 1. 15.
Levic. 23. 29. 11a. 22. 12.
Οὐ σπίνος, ὁ πόντος ἔξῃς ἁεσπύησεν ἡ δατ. Ριλιό.
Penitentia de ipso quoq; habitus ac cultu mandati facco et ceteri incubare, corpus sordibus obscurat, animum meroribus deprecet, atque illa qua peccavit tristitia tractatione mutare.
Tertul. de penit. c. 9.

Παλαιὰ γαστήρ λεπιδὴ ἐτίκλει τοὺς.
Baruch 2. 18.

Lautē edere & meracius bibere iustitiam erat apud cet: unde ἐπιποθίζεν, & δεινὴν αἰουσι apud Callimachum: Et in pro- uerbium abiit, ἢ πηνημονὴ τῶν λαχρίδων. Et apud Theophrastum, δεινὸς φαγῶν, καὶ λαχρῶν πῆν ἰustitiam esse notatur. περὶ ἀγερικίας.

But now as fasting hath divers ends, so also it hath divers laws. If fasting be intended as an instrument of Prayer, it is sufficient, that it be of that quality and degree, that the spirit be clear, and the head undisturbed: an ordinary act of fast, an abstinence from a meal, or a deferring it, or a lessening it when it comes, and the same abstinence repeated according to the solemnity, and intendment of the offices. And this is evident in reason, and the former instances, and the practise of the Church dissolving some of her fasts, which were in order onely to prayer, by noon, and as soon as the great and

EZRA 1. 28.
vide DAN. 10.
12. Psal. 35. 15.
Levit. 16. 29.
35. 31. 1. 1a. 58. 3

first solemnity of the day is over. But if fasting be intended as a punitive act, and an instrument of repentance, it must be greater. *S. Paul* at his conversion continued three days without eating or drinking; It must have in it so much affliction, as to expresse the indignation, and to condemn the sin, and to judge the person. And although the measure of this cannot be exactly determined, yet the general proportion is certain; for a greater sin there must be a greater sorrow, and a greater sorrow must be attested with a greater penalty. And *Ezra* declares his purpose thus: *I proclaimed a fast, that we might afflict our selves before GOD.* Now this is no further required, nor is it in this sense further useful, but that it be a trouble to the body, an act of judging and severity, and this is to be judged by proportion to the sorrow and indignation, as the sorrow is to the crime. But this affliction needs not to leave any remanent effect upon the body; but such transient sorrow which is consequent to the abstinence of certain times designed for the solemnity, is sufficient as to this purpose. Onely it is to be renewed often, as our repentance must be habitual, and lasting; but it may be commuted with other actions of severity and discipline according to the Customs of a Church, or the capacity of the persons, or the opportunity of circumstances. But if the fasting be intended for mortification, then it is fit to be more severe, and medicinal by continuance, and quantity, and quality. To repentance, *total abstinences* without interruption, that is, during the solemnity, short and sharp are most apt, but towards the mortifying a lust those sharp and short fasts are not reasonable; but a *diet of fasting*, and habitual subtraction of nutriment from the body, a long and lasting austerity, encreasing in degrees, but not violent in any. And in this sort of fasting we must be highly careful, we do not violate a duty, by fondness of an instrument, and because we intend fasting, as a help to mortifie the lust, let it not destroy the body, or retard the spirit, or violate our health, or impede us in any part of our necessary duty. As we must be careful, that our fast be reasonable, serious and apt to the end of our designs, so we must be curious, that by helping one duty uncertainly, it doe not certainly destroy another. Let us doe it like honest persons and just, without artifices and hypocrisie; but let us also doe it like wise persons, that it be neither in it self unreasonable, nor by accident become criminal.

9.

In the pursuance of this Discipline of Fasting, the Doctors of the Church and guides of souls have not unusefully prescribed other annexes and circumstances; as that all the other acts of deportment be symbolical to our fasting. If we fast *for mortification*, let us entertain nothing of temptation or semblance to invite a lust; no sensual delight, no free entertainments of our body to countenance or corroborate a passion. If we fast, *that we may pray the better*, let us remove all secular thoughts for that time; for it is vain to alleviate our spirits of the burden of meat and drink, and to depreffe them with the loads of care. If *for repentance* we fast, let us be most curious, that we doe nothing contrary to the design of repentance, knowing that a sinne is more contrary to repentance, then fasting is to sinne; and it is the greatest stupidity in the world to doe that thing, which I am now mourning for, and for which I doe judgment upon my self. And let all our actions also pursue the same design, helping one instrument with another, and being so zealous for the grace, that we take in all the aides we can to secure the duty. For to fast from flesh, and to eate delicate fish; not to eate
meat,

meat, but to drink rich wines freely; to be sensual in the objects of our other appetites, and restrained onely in one; to have no dinner, and that day to run on hunting, or to play at cards, are not handsome instances of sorrow, or devotion, or self-denial. It is best to accompany our fasting with the retirements of religion, and the enlargements of charity, giving to others what we deny to our selves. These are proper actions, and although not in every instance necessary to be done at the same time (for a man may give his almes in other circumstances, and not amisse) yet as they are very convenient, and proper to be joynd in that society: so to doe any thing contrary to religion or to charity, to justice or to piety, to the design of the person or the design of the solemnity, is to make that become a sin, which of it self was no virtue: but was capable of being hallowed, by the end and the manner of its execution.

This Discourse hath hitherto related to private fasts, or else to fasts indefinitely. For what rules soever every man is bound to observe in private for fasting piously, the same rules the Governours of a Church are to intend in their publick prescriptions. And when once authority hath intervened, and proclaimed a Fast, there is no new duty incumbent upon the private, but that we obey the circumstances, letting them to choose the time, and the end for us; and though we must prevaricate neither, yet we may improve both, we must not go lesse, but we may enlarge, and when fasting is commanded onely for repentance, we may also use it to prayers, and to mortification. And we must be curious, that we doe not obey the letter of the prescription, and violate the intention, but observe all that care in publick fasts, which we doe in private: knowing that our private ends are included in the publick, as our persons are in the communion of Saints, and our hopes in the common inheritance of sons: and see that we doe not fast in order to a purpose, and yet use it so, as that it shall be to no purpose. Whosoever so fasts as that it be not effectual in some degree towards the end, or so fasts that it be accounted of it self a duty, and an act of religion without order to its proper end, makes his act vain, because it is *unreasonable*, or vain, because it is *superstitious*.

7°

The P R A Y E R.

O Holy and Eternal J E S U, who didst for our sake fast forty days, and forty nights, and hast left to us thy example, and thy prediction, that in the days of thy absence from us, we thy servants and children of thy Bridechamber should fast: teach us to doe this act of discipline so, that it may become an act of religion. Let us never be like Esau, valuing a dish of meat above a blessing, but let us deny our appetites of meat and drink, and accustome our selves to the yoke, and substract the fuel of our lusts, and the incentives of all our unworthy desires, that our bodies being free from the intemperances of nutriment, and our spirits from the load and pressure of appetite, we may have no desires but of thee, that our outward man daily decaying by the violence of time, and mortified by the abatements of its too free and unnecessary support, it may by degrees resign to the intire dominion of the soul, and may passe from vanity to piety; from weak-

ness to ghostly strength: from darknesse and mixtures of impurity to great transparencies and clarity in the society of a beatified soul, reigning with thee in the glories of eternity, O holy and eternal *F E S U*, Amen.

DISCOURSE XIV.

Of the Miracles which *J E S U S* wrought for confirmation of his Doctrine, during the whole time of his preaching.

I.

WHEN *J E S U S* had ended his Sermon on the Mount, he descended into the valleys to consign his doctrine by the power of Miracles, and the excellency of a rare example; that he might not lay a yoke upon us, which himself also would not bear. But as he became *the author*, so also *the finisher of our faith*; what he designed in proposition, he represented in his own practise, and by these acts made a new Sermon, teaching all Prelates, and spiritual persons to descend from their

Nec monstravit tantum, sed etiam præcessit, ne quis difficultatis gratia nec virtutis horreret.
Lactant.

Ἀπὸ τῆς ἐσμεν τὸ νοθεύειν σοφοί,
Ἄνθρωποι ἀμαγάνοντες ἢ γινώσκοντες.

Menand.

Ennodius in vita Epiphani, Pingebat acribus suis paginam quam legisset, & quod liber docuerat vita signabat.

eminency of contemplation, and the authority and business of their discourses, to apply themselves to do more material, and corporal mercies to afflicted persons, and to preach by example, as well as by their homilies. For he that teaches others well, and practises contrary, is like a fair candlestick bearing a goodly and bright taper, which sends forth light to all the house, but round about it self there is a shadow, and circumstant darknesse. The prelate should be *the light* consuming and spending it self to enlighten others, scattering his rays round about from the angles of contemplation and, from the corners of practise, but himself always tending upwards, till at last he expires into the element of love, and celestial fruition.

2.

But the Miracles, which *J E S U S* did, were next to infinite; and every circumstance of action, that passed from him, as it was intended for mercy, so also for Doctrine, and the impotent or diseased persons were not more cured then we instructed. But because there was nothing in the actions, but what was a pursuance of the doctrines delivered in his Sermons, in the Sermon we must look after our duty, and look upon his practise as a verification of his doctrine, and instrumental also to other purposes. Therefore in general if we consider his miracles, we shall see that he did designe them to be a compendium of faith and charity. For he chose to instance his miracles in actions of mercy, that all his powers might especially determine upon bounty and charity, and yet his acts of charity were so miraculous, that they became an argument of the Divinity of his person, and doctrine. Once he turned water into wine, which was a mutation by a supernatural power in a natural fuscipient, where a person was not the subject, but an Element, and yet this was done to rescue the poor bridegroom from affront and trouble, and to doe honour to the holy rite of marriage;

marriage; All the rest (unlesse we except his walking upon the waters) during his natural life, were actions of reliefe, and mercy according to the designe of GOD, manifesting his power most chiefly in shewing mercy.

The great designe of miracles was to prove his mission from GOD, to convince the world of sin, to demonstrate his power of forgiving sins, to indear his precepts, and that his Disciples might believe in him, and that believing the might have life through his name. For he, to whom GOD by doing miracles gave testimony from heaven, must needs be sent from GOD, and he who had received power to restore nature and to create new organs, and to extract from incapacities, and from privations to reduce habits, was Lord of nature, and therefore of all the world. And this could not but create great confidences in his Disciples, that himselfe would verify those great promises, upon which he established his Law. But that the argument of miracles might be infallible, and not to be reproved, we may observe its eminency by divers circumstances of probability heightened up to the degree of moral demonstration.

1. The holy JESUS did miracles, which no man (before him, or at that time) ever did. *Moses* smote the rock, and water gushed out, but he could not turn that water into wine; *Moses* cured no diseases by the Empire of his will, or the word of his mouth, but JESUS healed all infirmities. *Elisha* raised a dead child to life, but JESUS raised one, who had been dead foure dayes, and buried and corrupted. *Elias*, and *Samuel*, and all the Prophets, and the succession of the High Priests in both the Temples, put all together, never did so many or so great miracles, as JESUS did. He cured leprous persons by his touch, he restored sight to the blind, who were such not by any intervening accident hindring the act of the organ, but by nature, who were born blind, and whose eyes had not any natural possibility to receive sight, who could never see without creating of new eyes for them, or some integrall part cooperating to vision, and therefore the miracle was wholly an effect of a Divine power, for nature did not at all cooperate, or that I may use the elegant expression of *Dante*, it was such

— à cui natura

Non scaldò ferro mai, ne battè ancuè,

for which Nature never did heat the iron, nor beat the anvil; he made crooked limmes become straight, and the lame to walk, and habitual diseases and inveterate, of 18 years continuance (and once of 38) did disappear at his speaking, like darknesse at the presence of the Sun; he cast out Devils, who by the Majesty of his person were forced to confesse and worship him, and yet by his humility and restraints were commanded silence, or to goe whither he pleased, and without his leave all the powers of hell were as infirm and impotent, as a withered member, and were not able to stirre. He raised three dead persons to life, he fed thousands of people with two small fishes, and five little barley cakes; and as a consummation of all power, and all miracles, he foretold and verified it that himselfe would rise from the dead after three dayes sepulture. But when himselfe had told them, [he did miracles, which no man else ever did] they were not able to prove his saying with one single instance; but the poor blind man found him out one instance to verify his assertion: *It was yet never heard, that any man opened the eyes of one that was born blind.*

2. The scene of his preaching and miracles was *Judaea*, which was the

3.

Job. 20. 31.
10. 38.
5. 36.

4.

John 4. 5. 24.

5.

pale of the Church, and Gods inclosed portion, of whom were the Oracles and the Fathers, and of whom, as concerning the flesh, Christ was to come, and to whom he was promised. Now since these miracles were for verification of his being the Christ, the promised Messias, they were then to be esteemed a convincing argument, when all things else concurring, as the prediction of the Prophets, the synchronisimes and the capacity of his person, he brought miracles to attest himselfe to be the person so declared and signified; God would not suffer his people to be abused by miracles, nor from heaven would speak so loud in testimony of any thing contrary to his own will and purposes. They to whom he gave the oracles, and the law, and the predictions of the Messias, and declared beforehand, that at the coming of the Messias, *the blind should see, the lame should walk, the deafe should hear, the lepers should be cleansed, and to the poor the Gospel should be preached,* could not expect a greater conviction for acceptation of a person, then when that happened, which God himselfe by his Prophets had signified as his future testimony; and if there could have been deception in this, it must needs have been inculpable in the deceived person, to whose error a Divine prophecy had been both nurse and parent. So that taking the miracles Jesus did *in that conjunction of circumstances,* done to that people, to whom all their oracles were transmitted by miraculous verifications, miracles so many, so great, so accidentally, and yet so regularly to all comers and necessitous persons that prayed it, after such predictions and clearest prophecies, and these prophecies owned by himselfe, and sent by way of symbol, and mysterious answer to *John* the Baptist, to whom he described his office by recounting his miracles in the words of the prediction, there cannot be any fallibility, or weaknesse pretended to this instrument of probation applied in such circumstances, to such a people, who being dear to GOD would be preserved from invincible deceptions, and being commanded by him to expect the Messias in such an equipage of power and demonstration of miracles, were therefore not deceived, nor could they, because they were bound to accept it.

Isai. 35. 4, 5.

6. 3. So that now we must not look upon these miracles, as an argument primarily intended to convince the Gentiles, but the Jewes. It was a high probability to them also, and so it was designed also in a secondary intention. But it could not be an argument to them so certain, because it was destitute of two great supporters. For they neither believed the Prophets foretelling the Messias to be such, nor yet saw the miracles done; So that they had no testimony of GOD beforehand, and were to rely upon humane testimony for the matter of fact; which because it was fallible, could not inferre a necessary conclusion alone, and of it selfe; but it put on degrees of perswasion, as the testimony had degrees of certainty or universality; that they also, *which see not and yet have believed,* might be blessed. And therefore CHRIST sent his Apostles to convert the Gentiles, and supplied in their case, what in his own could not be applicable, or so concerning them. For he sent them to doe miracles in the sight of the nations, that they might not doubt the matter of fact, and prepared them also with a prophecy, foretelling that they should doe the same, and greater miracles then he did; they had greater prejudices to contest against, and a more unequal distance from beliefe, and aptnesse to credit such things; therefore it was necessary, that the Apostles should doe greater miracles to remove the greater

greater mountains of objection; And they did so, and by doing it in pursuance and testimony of the ends of Christ and Christianity, verified the fame and celebrity of their Masters miracles, and represented to all the world his power, and his veracity, and his Divinity.

4. For when the holy JESUS appeared upon the stage of Palestine, all things were quiet and at rest from prodigy and wonder; nay, *Iohn* the Baptist, who by his excellent sanctity and austerities had got great reputation to his person and doctrines, yet did no miracle; and no man else did any, save some few Exorcists among the Jews, cured some Demonaicks, and distracted people. So that in this silence a Prophet appearing with signes and wonders had nothing to lessen the arguments, no opposite of like power, or appearances of a contradictory design. And therefore it perswaded infinitely, and was certainly operative upon all persons, whose interest and love of the world did not destroy the piety of their wills, and put their understanding into fetters. And *Nicodemus* Doctor of the Law being convinced, said; *We know, that thou art a Doctor sent from GOD, for no man can doe those things which thou doest, unlesse GOD be with him.* John 3. 2. But when the Devill saw what great affections, and confidences these miracles of Christ had produced in all persons, he too late strives to lessen the argument, by playing an after-game; and weakly endeavours to abuse vitious persons (whose love to their sensual pleasures was of power to make them take any thing for argument to retain them) by such low, few, inconsiderable, uncertain, and suspicious instances, that it grew to be the greatest confirmation, and extrinsecal argument in behalfe of religion, that either friend or foe upon his own industry could have represented. Such as were the making an image speak, or fetching fire from the clouds, and that the images of *Dracana Cyndras* and *Vesta* among the *Iassians* would admit no rain to wet them, or cloud to darken them, and that the bodies of them, who entred into the Temple of *Jupiter* in *Arcadia*, would cast no shadow; which things *Polybius* himself, one of their own superstition, laughs at as impostures, and sayes they were no way to be excused, unlesse the pious purpose of the inventors did take off from the malice of the lye. But the miracles of JESUS were confessed, and wondred at by *Iosephus*, were published to all the world by his own Disciples, who never were accused, much lesse convicted of forgery, and they were acknowledged by ^a *Celsus* and ^b *Julian*, the greatest enemies of CHRIST.

Lib. 16. histor.

λὸς ἢ πολλὰς ἐθερῶσθε; Dixit Celsus apud Oigen. ^b Ἐὰν μὴ πρὸς ἡμῶν τοῦ θεοῦ, καὶ τυράνης ἰαπεῖσαι, καὶ δαιμονίωντος ἐφορῶσθαι, οὐδὲ μισθίων ἐργῶν ἐν θεοῦ. τὰ αὐτῶν *Juliani* apud Cyril. l. 6.

Spa. ianus in Adriano; qui addit Maximus di- xisse hoc se ha- sisse per simu- lationem.

But further yet, themselves gave it out, that one *Caius* was cured of his blindness by *Aesculapius*, and so was *Valerius Aper*; and at *Alexandria* *Vespassian* cured a man of the gout by treading upon his toes, and a blind man with spittle. And when *Hadrian* the Emperour was sick of a fever, and would have killed himselfe, it is said, two blind persons were cured by touching him, whereof one of them told him, that he also should recover: But although *Vespassian* by the help of *Apollonius Tyaneus*, who was his familiar, who also had the Devill to be his, might doe any thing within the power of nature, or by permission might doe much more, yet besides that this was of an uncertain, and lesse credible report; if it had been true; yet it was infinitely short of what CHRIST did, and was a weak, silly imitation, and usurping

ufurping of the argument, which had already prevailed upon the perfwafions of men beyond all poffibility of confutation. And for that of *Hadrian*, to have reported it, is enough to make it ridiculous, and it had been a ftrange power to have cured two blind perfons, and yet be fo difable to help himfelfe, as to attempt to kill himfelfe by reafon of anguifh, impatience and defpaire.

9. 5. When the Jewes and Pharifees believed not CHRIST for his miracles, and yet perpetually called for a figne, he refufed to give them a figne, which might be leffe then their prejudice, or the perfwafions of their intereft; but gave them one, which alone is greater then all the miracles which ever were done, or faid to be done by any Antichrift, or the enemies of the Religion, put all together: a miracle, which could have no fufpicion of impofture, a miracle without inftance, or precedent, or imitation; and that is, JESUS lying in the grave three dayes, and three nights, and then rifing again and appearing to many, and converfing for forty dayes together, giving probation of his rifing, of the verity of his body, making a glorious promife, which at Pentecoft was verified, and fpeaking fuch things, which became precepts and parts of the Law for ever after.

10. 6. I adde two things more to this confideration. Firft, that the Apoftles did fuch miracles, which were infinitely greater then the pretentions of any adverfary, and inimitable by all the powers of man or darkneffe. They raifed the dead, they cured all difeafes by their very fhadow paffing by, and by the touch of garments, they converted nations, they foretold future events, they themfelves fpake with tongues, and they gave the H. Ghoft by impofition of hands, which enabled others to fpeak languages, which immediately before they underftood not, and to cure difeafes, and to eject Devils. Now fupposing miracles to be done by Gentile Philofophers and Magicians after, yet when they fall fhort of thefe in power, and yet teach a contrary doctrine, it is a demonftration, that it is a leffer power, and therefore the doctrine not of divine authority and fanction. And it is remarkable, that among all the Gentiles none ever reafonably pretended to a power of cafting out Devils. For the Devils could not get fo much by it, as things then flood: And befides, in whose name fhould they doe it, who worshipped none but Devils and falfe gods? which is too violent prefumption, that the Devill was the Architeft in all fuch buildings. And when the feven fons of *Sceva*, who was a Jew (amongft whom it was fometimes granted to cure Demoniacks) offered to exorcife a poffeffed perfon, the Devill would by no meanes endure it, but beat them for their paines. And yet becaufe it might have been for his purpofe to have enervated the reputation of *S. Paul*, and by a voluntary ceffion equalled *S. Pauls* enemies to him; either the Devill could not goe out but at the command of a Christian: or elfe to have gone out would have been a difservice and ruine to his kingdome; either of which declares, that the power of cafting out Devils is a teftimony of GOD, and a probation of the Divinity of a Doctrine, and a proper argument of Chriftianity.

11. 7. But befides this I confider, that the holy JESUS having firft poffeffed upon juft title all the reafonableneffe of humane understanding by his demonftration of a miraculous power, in his infinite wifdome knew, that the Devil would attempt to gain a party by the fame instrument, and therefore fo ordered it, that the miracles which fhould be done or pretended to
by

by the Devil, or any of the enemies of the Croſſe of CHRIST ſhould be a confirmation of Chriſtianity, not do it diſſervice; for he foretold, that *Antichriſt*, and other enemies *ſhould come in prodiges, and lying wonders and ſigns*. Concerning which although it may be diſputed, whether they were truly miracles, or meer deceptions and magical pretences; yet becauſe they were ſuch which the people could not diſcern from miracles really ſuch; therefore it is all one, and in this conſideration are to be ſuppoſed ſuch; but certainly he that could foretell ſuch a future contingency, or ſuch a ſecret of predeſtination, was able alſo to know from what principle it came; and we have the ſame reaſon to believe, that Antichriſt ſhall do miracles to evil purpoſes, as that he ſhall do any at all; He that foretold us of the man, foretold us alſo of the impoſture, and commanded us not to truſt him. And it had been more likely for Antichriſt to prevail upon Chriſtians by doing no miracles, then by doing any: For if he had done none, he might have eſcaped without diſcovery; but by doing miracles, as he verified the wiſdome and preſcience of JESUS, ſo he declared to all the Church, that he was the enemy of their Lord, and therefore leſſe likely to deceive: for which reaſon it is ſaid, that *he ſhall deceive, if it were poſſible, the very elect*; that is, therefore not poſſible, becauſe by what he inſinuates himſelf to others, is by the elect, the Church and choſen of GOD, underſtood to be his ſign and mark of diſcovery and a warning. And therefore as the Propheſies of JESUS were an infinite verification of his miracles, ſo alſo this Propheſie of CHRIST concerning Antichriſt diſgraces the reputation and faith of the miracles he ſhall act: The old Propheſies foretold of the Meſſias, and of his miracles of power and mercy, to prepare for his reception and entertainment; CHRIST alone and his Apoſtles from him foretold of Antichriſt, and that he ſhould come in all miracles of deception and lying, that is, with true or falſe miracles to perſwade a ly, and this was to prejudice his being accepted, according to the Law of *Mojes*; ſo that as all that ſpoke of CHRIST, bade us believe him for the miracles, ſo all that foretold of Antichriſt, bade us diſbelieve him the rather for his; and the reaſon of both is the ſame, becauſe the mighty and ſurer word of propheſie (as *S. Peter* calls it) being the greateſt teſtimony in the world of a Divine principle, gives authority, or reprobates with the ſame power. They who are the predeſtinate of GOD, and they that are the *praefecti* the foreknown and marked people, muſt needs ſtand or fall to the Divine ſentence; and ſuch muſt this be acknowledged; for no enemy of the Croſſe, nor the Devil himſelf, ever foretold ſuch a contingency, or ſo rare, ſo perſonal, ſo voluntary, ſo unnatural an event, as this of the great Antichriſt.

And thus the holy JESUS having ſhewed forth the treaſures of his Fathers wiſdome in revelations and holy precepts, and upon the ſtock of his Fathers greatneſſe having diſpended, and demonſtrated great power in miracles, and theſe being inſtanced in acts of mercy, he mingled the glories of heaven to tranſmit them to earth, to raiſe us up to the participations of heaven; he was pleaſed by healing the bodies of infirm perſons to invite their ſpirits to his Diſcipline, and by his power to convey healing, and by that mercy to lead us into the treaſures of revelation, that both bodies and ſouls, our wills and underſtandings, by Divine inſtruments might be brought to Divine perfections in the participations of a Divine nature. It was a miracu-

Deut 17, 1, 2, 3

12.

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culous mercy, that G O D should look upon us in our blood, and a miraculous condescension that his Son should take our nature, and even this favour we could not believe without many miracles; and so contrary was our condition to all possibilities of happiness, that if salvation had not marched to us all the way in miracle, we had perished in the ruins of a sad eternity. And now it would be but reasonable, that since G O D for our sakes hath rescinded so many laws of natural establishment, we also for his, and for our own, would be content to do violence to those natural inclinations, which are also criminal, when they derive into action. Every man living in the state of grace is a perpetual miracle, and his passions are made reasonable as his reason is turned to faith, and his soul to spirit, and his body to a temple, and earth to heaven; and lesse then this will not dispose us to such glories, which being the portion of Saints and Angels, and the nearest communications with G O D, are infinitely above what we see, or hear, or understand.

The P R A Y E R.

O Eternal J E S U, who didst receive great power, that by it thou mightest convey thy Fathers mercies to us impotent and wretched people, give me grace to believe that heavenly doctrine, which thou didst raise with arguments from above, that I may fully assent to all those mysterious truths, which integrate that doctrine and discipline, in which the obligations of my duty, and the hopes of my felicity are deposited. And to all those glorious verifications of thy goodness and thy power, adde also this miracle, that I who am stained with leprosie of sinne may be cleansed, my eyes may be opened, that I may see the wondrous things of thy Law; and raise thou me up from the death of sinne to the life of righteousness, that I may for ever walk in the land of the living, abhorring the works of death and darkness; that as I am by thy miraculous mercy partaker of the first, so also I may be accounted worthy of the second resurrection; and as by Faith, Hope, Charity, and obedience I receive the fruit of thy miracles in this life, so in the other I may partake of thy glories, which is a mercy above all miracles. Lord, if thou wilt, thou canst make me clean. Lord, I believe, help mine unbelief, and grant, that no indisposition or incapacity of mine may hinder the wonderful operations of thy graces, but let it be thy first miracle to turn my water into wine, my barrenesse into fruitfulness, my aversations from thee into unions and intimate adhesions to thy infinity, which is the fountain of mercy and power. Grant this for thy mercies sake, and for the honour of those glorious attributes, in which thou hast revealed thy self and thy Fathers excellencies to the world, O holy and eternal J E S U. Amen.

The end of the second Part.

Α Γ Ι Ο Σ Ι Σ Χ Τ Ρ Ο Σ.

TO THE
 RIGHT HONOURABLE
 and Virtuous Lady, the Lady
FRANCES
 Countesse of CARBERRY.

MADAM,



Ince the Divine providence hath been pleased to bind up the great breaches of my little fortune by your charity and Noblenesse of a religious tendernesse, I account it an excellent Circumstance and handsomenesse of condition, that I have the fortune of S. Athanasius to have my persecution relieved and comforted by an Honourable and excellent Lady ; and I have nothing to return for this honour done to me, but to doe as the poor paralyticks and infirm people in the Gospel did when our blessed Saviour cured them, they went and told it to all the Countrey, and made the voicinage full of the report, as themselves were of health and joy. And although I know the modesty of your person and religion had rather doe favours then own them, yet give me leave to draw aside the curtain and retinement of your charity ; for I had rather your virtue should blush, then my unthankfulnesse make me ashamed. Madam, I intended by this addresse not onely to return you spirituals for your temporals, but to make your noble usages of me and mine, to become like your other charities, productive of advantages to the standers by. For although the beams of the Sun re-

N n *flected*

flected from a marble, return not home to the body and fountain of light, yet they that walk below feel the benefit of a doubled heat: so whatever reflexions or returns of your favours I can make, although they fall short of what your worth does most reasonably challenge, and can proceed but towards you with forward desires and distant approaches, yet I am desirous to believe that those who walk between us may receive assistances from this intercourse, and the following papers may be Auxiliary to the enkindling of their piety, as to the confirming and establishing yours. For although the great prudence of your most noble Lord, and the modesties of your own temperate and sweeter dispositions become the great endearments of virtue to you, yet because it is necessary that you make Religion the businesse of your life, I thought it not an impertinent application, to expresse my thankfulness to your Honour by that which may best become my duty and my gratitude, because it may doe you the greatest service. Madam, I must beg your pardon, that I have opened the sanctuary of your retired virtues; but I was obliged to publish the endearments and favours of your Noble Lord and your self towards me and my relatives: For as your hands are so clasp'd that one ring is the ligature of them both, so I have found emanations from that conjuncture of hands with a consent so forward and apt, that nothing can satisfie for my obligations but by being in the greatest eminency of thankfulness and humility of person,

MADAM,

Your Honours most obliged,

and most humble Servant

JER. TAYLOR.

SECT XIII

Of the second year of the preaching of
J E S U S.

WHEN the first year of JESUS, the year of peace, and undisturbed preaching was expired, there was a Feast of the Jews, and JESUS went up to *Jerusalem*. This Feast was the second Passover he kept after he began to preach: not the Feast of *Pentecost* or *Tabernacles*, both which were passed before JESUS came last from *Judea*; whither when he was now come, he finds an impotent person lying at the pool of *Bethesda*, waiting till the Angel should move the waters, after which whosoever first stepped in was cured of his infirmity. The poor man had waited thirty eight years, and still was prevented by some other of the Hospital, that needed a Physician. But JESUS seeing him, had pity on him, cured him, and bid him take up his bed and walk. This cure hapned to be wrought upon the sabbath, for which the Jews were so moved with indignation, that they thought to slay him: And their anger was enraged by his calling himself *th: son of GOD*, and making himself equal with *GOD*.

Upon occasion of this offence, which they snatched at, before it was mis-
 « nistred, JESUS discourses upon his mission, and derivation of his au-
 « thority from the Father, of the union between them, and the excellent
 « communications of power, participation of dignity, delegation of judica-
 « ture, reciprocations and reflexions of honour from the Father to the Son,
 « and back again to the Father. He preaches of life and salvation to them
 « that believe in him, prophecies of the resurrection of the dead by the ef-
 « ficacy of the voice of the Son of *GOD*, speaks of the day of judgment,
 « the differing conditions after, of salvation and damnation respectively;
 « confirms his words and mission by the testimony of *John* the Baptist, of
 « *Moses* and the other Scriptures, and of *GOD* himself; And still the
 scandal rises higher; for in the second sabbath after the first, that is, in the first
 day of unleavened bread, which hapned the next day after the weekly sab-
 bath, the Disciples of JESUS pull ripe ears of corn, rub them in their
 hands, and eat them to satisfy their hunger; For which he offered satisfacti-
 on to their scruples, convincing them, that works of necessity are to be per-
 mitted even to the breach of a positive temporary constitution, and that
 works of mercy are the best serving of *GOD* upon any day what soever,
 or any part of the day that is vacant to other offices, and proper for a religi-
 ous festival.

But when neither reason, nor religion would give them satisfaction, but that they went about to kill him; he withdrew himself from *Jerusalem*, and returned to *Galilee*; whither the Scribes and Pharisees followed him, observing his actions, and whether or no, he would prosecute that, which they called, profanation of their sabbath, by doing acts of mercy upon that day; He still did so. For entering into one of the Synagogues of *Galilee*

upon the Sabbath, J E S U S saw a man, (whom S. Hierom reports to have

Evangel. Naz. quod S. Hierom. ex Hebr. in
Græcum transfudit.

Ἦμισὸς μου πένθηκα. πὸ δὲ ἤμισον λιμὸς
Σῶσον μου βασιλεῦ μου σὺνδὲ ἡμίτονον.

been a Mason) coming to Tyre, and complaining that his hand was withered, and desiring help of him, that he might again be restored to the use of his hands, lest he should be compelled with misery

and shame to beg his bread. J E S U S restored his hand as whole as the other in the midst of all those spies and enemies. Upon which act being confirmed in their malice the Pharisees went forth, and joyned with the Herodians (a sect of people who said Herod was the Messias, because by the decree of the Roman Senate when the Scepter departed from Judah, * he was declared King) and both together took counsell, how they might kill him.

* Sic Tertallianus, Epiphanius, Chrysostomus & Theophylactus, & Hierom: dialog. adv. s. Lucifer. uno ore affirmant.

4. J E S U S therefore departed again into the sea coast, and his companies increased as his fame, for he was now followed by new multitudes from Galilee, from Judea, from Jerusalem, from Idumæa, from beyond Jordan, from about Tyre and Sidon; who hearing the report of his miraculous power to cure all diseases by the word of his mouth, or the touch of his hand, or the handling his garment, came with their ambulatory hospital of sick, and their possessed, and they pressed on him, but to touch him, and were all immediately cured. The Devils confessing publicly, that he was the Son of G O D, till they were upon all such occasions restrained, and compelled to silence.

5. But now J E S U S having commanded a ship to be in readinesse against any inconvenience or troublesome pressures of the multitude, went up into a mountain to pray, and continued in prayer all night, intending to make the first ordination of Apostles; which the next day he did, choosing out of the number of his Disciples these twelve to be Apostles; Simon Peter, and Andrew, James, and John the sons of thunder, Philip, and Bartholomew, Matthew, and Thomas, James the son of Alphaeus, and Simon the Zelot, Judas the brother of James, and Judas Iscariot. With these descending from the mountain to the plain he repeated the same Sermon, or much of it, which he had before preached in the first beginning of his prophesyings, that he might publish his Gospel to these new Auditors, and also more particularly inform his Apostles in the doctrine of the kingdom; for now because he saw Israel scattered like sheep having no Shepherd, he did purpose to send these twelve abroad to preach repentance and the approximation of the kingdom; and therefore first instructed them in the mysterious parts of his holy Doctrine, and gave them also particular instructions together with their temporary commission for that journey.

* Sic & Apostolici semper duodecimus homo. is Fulget apex. nuncio menses imitatus & horas. Omnibus ut rebus semper tibi nihil annus. Sedul.

6. " For J E S U S sent them out by two and two, giving them power
" over unclean spirits, and to heal all manner of sicknesse and diseases, telling them they were the light, and the eyes and the salt of the world, so intimating their duties of diligence, holinesse, and incorruption; giving
" them in charge to preach the Gospel, to dispense their power and miracles freely, as they had received it, to anoint sick persons with oile, not
" to enter into any Samaritan town, but to go rather to the lost sheep of the
" house of Israel, to provide no viaticum for their journeys, but to put
" themselves upon the religion and piety of their Profelytes: he arms them
" against persecutions, gives them leave to fly the storm from city to city,
" promises them the assistances of his Spirit, encourages them by his own
example

“ example of long sufferance, and by instances of Divine providence expressed even to creatures of smallest value, and by promise of great rewards to the confident confession of his name; and furnishes them with some propositions, which are like so many bills of exchange, upon the trust of which they might take up necessities, promising great retributions not onely to them, who quit any thing of value for the sake of J E S U S, but to them that offer a cup of water to a thirsty Disciple; and with these instructions they departed to preach in the cities.

And J E S U S returning to Capernaum received the addressse of a faithful Centurion of the Legion called the Iron legion) which usually quartered in Judæa) in behalfe of his servant, whom he loved, and who was grievously afflicted with the palsey, and healed him as a reward and honour to his faith. And from thence going to the city Naim he raised to life the onely son of a widow whom the mourners followd in the street, bearing the corps sadly to his funeral. Upon the fame of these and divers other miracles *John* the Baptist who was still in prison (for he was not put to death till the latter end of this year) sent two of his Disciples to him by divine providence, or else by *Johns* designation to minister occasion of his greater publication, enquiring if he was the Messias. To whom J E S U S returned no answer, but a Demonstration taken from the nature of the thing, and the glory of the miracles, saying, Return to *John* and tell him what ye see, for the deaf hear, the blind see, the lame walke, the dead are rais'd, and the lepers are cleansed, and to the poor the Gospel is preached; which were the Characteristick notes of the Messias according to the predictions of the holy Prophets. 7.
Dio hist. Rom.
l. b. 55.

When *Johns* Disciples were gone with this answer, J E S U S began to speak concerning *John*, of the austerity and holinesse of his person, the greatness of his function, the Divinity of his commission, saying that he was greater then a Prophet, a burning, and shining light, the Elias, that was to come, and the consummation, or ending of the old Prophets; Adding withall, that the perverseness of that age was most notorious in the entertainment of himself and the Baptist: For neither could the Baptist, who came neither eating nor drinking, (that by his austerity and mortified deportment he might invade the judgement and affections of the people) nor J E S U S, who came both eating and drinking, (that by a moderate and an affable life framed to the compliance, and common use of men he might sweetly insinuate into the affections of the multitude) could obtain belief amongst them. They could object against every thing, but nothing could please them. But wisdom, and righteousness had a theatre in its own family, and is justified of all her children; Then he proceeds to a more appoyed reprehension of Capernaum and Chorazin and Bethsaida for being pertinacious in their sins and infidelity, in defiance and reproof of all the mighty works, which had been wrought in them; But these things were not revealed to all dispositions; the wise and the mighty of the world were not subjects prepared for the simplicity and softer impresses of the Gospel, and the down-right severity of its sanctions. And therefore J E S U S glorified GOD for the magnifying of his mercy, in that these things which were hid from the great ones were revealed to babes; and concludes this Sermon with an invitation of all wearied and disconsolate persons, loaded with sin and misery, to come to him, promising ease to their

“burdens and refreshments to their weariness, and to exchange their heavy
“pressures into an easie yoke, and a light burden.

9. When JESUS had ended this Sermon, one of the Pharisees named *Simon* invited him to eat with him, into whose house, when he was entred, a certain woman that was a sinner, abiding there in the city heard of it, her name was *Mary*: she had been married to a noble personage a native of the Town and Castle of *Magdal*, from whence she had her name of *Magdalen*, though she her self was born in *Bethany*, a widow she was, and prompted by her wealth, liberty and youth to an intemperate life, and too free entertainments. She came to JESUS into the Pharisees house, nor (as did the staring multitude) to glut her eyes with the sight of a miraculous and glorious person, nor (as did the *Centurion*, or the *Syrophœnician*, or the ruler of the synagogue) for cure of her sicknesse, or in behalf of her friend, or childe, or servant, but (the onely example of so coming) she came in remorse and regret for her sins, she came to JESUS to lay her burden at his feet, and to present him with a broken heart, and a weeping eye, and great affection, and a box of Nard Pistick salutary and precious. For she came trembling, and fell down before him, weeping bitterly for her sins, pouring out a flood great enough to wash the feet of the blessed JESUS, and wiping them with the hairs of her head; after which she brake the box and anointed his feet with ointment; which expression was so great an extasie of love, sorrow, and adoration, that to anoint the feet even of the greatest

Monarch was long unknown, and in all the pomps and greatnesse of the Roman prodigality it was not used till *Otho* taught it to *Nero*; in whose instance it was by *Pliny* reckoned for a prodigy of unnecessary profusion, and in it self without the circumstance of so free a dispensation, it was a present for a Prince, and an alabaster box of Nard Pistick was sent as a present from *Cambyses* to the King of *Ethiopia*.

10. When *Simon* observed this sinner so busie in the expressses of her religion and veneration to JESUS, he thought with himself that this was no Prophet, that did not know her to be a sinner, or no just person that would suffer her to touch him. For although the Jews religion did permit harlots of their own nation to live, and enjoy the priviledges of the nation, save that their oblations were refused: yet the Pharisees who pretended to a greater degree of sanctity then others, would not admit them to civil usages, or the benefits of ordinary society, and thought religion it self, and the honour of a Prophet was concerned in the interests of the same superciliousness, and therefore *Simon* made an objection within himself; which JESUS knowing (for he understood his thoughts as well as his words) made her Apology and his own in a civill question expressed in a Parable of two Debtors, to whom a greater and a lesse debt respectively was forgiven; both of them concluding, that they would love their merciful Creditour in proportion to his mercy and donative; and this was the case of *Mary Magdalen*, to whom because much was forgiven she loved much, and expressed it in characters so large, that the Pharisee might read his own incivilities, and inhospitable entertainment of the Master, when it stood confronted with the magnificency of *Mary Magdalens* penance and charity.

11. When JESUS had dined he was presented with the sad sight of a

— *piu gata recessit*
Per gemitum; propisque lacrimis in gurgite fletus
Munda suis lachrymis redit & detersa capillis.
Sedul. l. 3.

Plin. natur. hist. lib. 13. c. 3. vide Athenæ.
Dionysiosoph. l. 12. c. 30. Herodorus in
Thalia,

poor Demoniack possessed with a blind and a dumb Devil, in whose behalf his friends intreated JESUS, that he would cast the Devil out, which he did immediately, and the blinde man saw, and the dumb spake, so much to the amazement of the people, that they ran in so prodigious companies after him, and so scandalized the Pharisees, who thought that by means of this Prophet their reputation would be lessened, and their schools empty, that first a rumour was scattered up and down from an uncertain principle, but communicated with tumult and apparent noises, that JESUS was beside himself. Upon which rumour his friends and kindred came together to see, and to make provisions accordingly, and the holy Virgin-mother came herself, but without any apprehensions of any such horrid accident. The words and things she had from the beginning laid up in her heart, would furnish her with principles exclusive of all apparitions of such fancies, but she came to see what that persecution was, which under that colour it was likely the Pharisees might commence.

When the Mother of JESUS, and his kindred came, they found him in a house, encircled with people, full of wonder and admiration: And there the holy Virgin-Mother might hear part of her own Prophecy verified, that the generations of the earth should call her blessed: For a woman worshipping JESUS, cryed out, *Blessed is the womb that bare thee, and the paps that gave thee suck.* To this JESUS replied, not denying her to be highly blessed, who had received the honour of being the Mother of the *Messias*, but advancing the dignities of spiritual excellencies far above this greatest temporal honour in the world, *Yea rather blessed are they, that bear the word of GOD, and do it.* For in respect of the issues of spiritual perfections and their proportionable benedictions, all immunities and temporal honours are empty and hollow blessings; and all relations of kindred disband and empty themselves into the greater chanel, and floods of divinity.

12.

For when JESUS being in the house, they told him his Mother and his Brethren staid for him without, he told them those relations were less than the ties of duty and religion; for those dear names of Mother and Brethren, which are hallowed by the laws of GOD, and the endearments of nature, are made far more sacred, when a spiritual cognation does supervene, when the relations are subjected in persons religious, and holy: but if they be abstract and separate, the conjunction of persons in spiritual bands, in the same faith, and the same hope, and the union of them in the same mystical head, is an adunation nearer to identity than those distances between parents and children, which are onely cemented by the actions of nature as it is of distinct consideration from the spirit: For JESUS pointing to his disciples said, *Behold my Mother, and my brethren; for whosoever doth the will of my Father which is in heaven, he is my Brother and Sister and Mother.*

13.

But the Pharisees upon the occasion of the miracles renewed the old quarrel, *he casteth out Devils by Beelzebub*: which senselesse and illiterate objection CHRIST having confuted, charged them highly upon the guilt of an unpardonable crime, telling them, that the so charging those actions of his done in the virtue of the divine Spirit, is a sin against the holy Ghost; and however they might be bold with the Son of Man, and prevarications against his words or injuries to his person might upon repentance, and Baptism finde a pardon; yet it was a matter of greater conside-

14.

ration

ration to sin against the holy Ghost; that would finde no pardon here, nor hereafter. But taking occasion upon this discourte, he by an ingenious and mysterious parable gives the world great caution of recidivation and backsliding after repentance. *For if the Devill returns into a house once swept and garnished, he bringeth seven spirits more impure then himselfe, and the last estate of that man is worse then the first.*

15. After this, J E S U S went from the house of the Pharisee, and coming to the sea of *Tiberias* or *Genesareth* (for it was called *Tiberias* from a town on the banks of the lake) taught the people upon the shore, himselfe sitting in the ship, but he taught them by parables, under which were hid mysterious senses, which shined through their veil like a bright sun through an eye closed with a thin eye-lid: it being light enough to shew their infidelity, but not to dispell those thick Egyptian darkneses, which they had contracted by their habituall indispositions, and pertinacious averfations. By the parable of the sower scattering his seed by the way side, and some on stony, some on thorny, some on good ground, he intimated the severall capacities or indispositions of mens hearts, the carelesnesse of some, the frowardnesse and levity of others, the easinesse and softnesse of a third, and how they are spoyled with worldlinesse and cares, and how many wayes there are to miscarry, and that but one sort of men receive the word, and bring forth the fruits of a holy life. By the parable of tares permitted to grow amongst the wheat he intimated the toleration of dissenting opinions, not destructive of piety or civil societies. By the three parables of the seed growing insensibly, of the grain of mustard seed swelling up to a tree, of a little leaven qualifying the whole lump, he signified the increment of the Gospel, and the blessings upon the Apostolical sermons.

16. Which Parables when he had privately to his Apostles rendred into their proper senses, he added to them two parables concerning the dignity of the Gospel, comparing it to treasure hid in a field, and a Jewel of great price, for the purchase of which every good Merchant must quit all that he hath rather then misse it: telling them withall, that however purity and spiri- tual perfections were intended by the Gospel, yet it would not be acquired by every person: but the publick Professors of Christianity should be a mixt multitude, like a net enclosing fishes good and bad. After which discourfes he retired from the Sea side, and went to his own City of Nazareth, where he preached so excellently upon certain words of the Prophet* *Isaiah*, that all the people wondred at the wisdom, which he expressed in his divine discourfes. But the men of Nazareth did not doe honour to the Prophet, that was their Countryman, because they knew him in all the disadvantages of youth, and kindred, and trade, and poverty, still retaining in their mindes the infirmities and humilities of his first years, and keeping the same apprehensions of him a man and a glorious Prophet, which they had to him a child in the shop of a Carpenter. But when J E S U S in his Sermon had reproved their infidelity, at which he wondred, and therefore did but few miracles there in respect of what he had done at Capernaum, and intimated the prelation of that City before Nazareth, they thrust him out of the City, and led him to the brow of the hill, on which the City was built, intending to throw him down headlong. But his work was not yet finished, therefore *he passing through the midst of them went his way.*

J E S U S therefore departing from Nazareth went up and down to all the

* Chap. 61. 1.

the Towns and Castles of Galilee, attended by his Disciples and certain women, out of whom he had cast unclean spirits, such as were *Mary Magdalen*, *Johanna* wife to *Chuzar* Herods Steward, *Susanna* and some others, who did for him offices of provision, and ministred to him out of their own substance, and became parts of that holy Colledge, which about this time began to be full; because now the Apostles were returned from their preaching, full of joy, that the Devils were made subject to the word of their mouth, and the Empire of their prayers, and invocation of the holy Name of JESUS. But their Master gave them a lenitive to assuage the the tumour and excrefcency, intimating that such privileges are not solid foundations of a holy joy; but so far as they cooperate toward the great end of GODS glory, and their own salvation, to which when they are consigned, and *their names written in Heaven* in the book of Election, and Registers of Predestination, then their joy is reasonable, holy, true, and perpetual.

*Vide discourse
of certainty of
salvation.
Part. 3.*

18.

But when *Herod* had heard these things of JESUS, presently his apprehensions were such as derived from his guilt, he thought it was *Joh*n the Baptist, who was risen from the dead, and that these mighty works were demonstrations of his power, increased by the superadditions of immortality and diviner influences made proportionable to the honour of a Martyr, and the state of separation. For a little before this time *Herod* had sent to the Castle of *Macherus*, where *Joh*n was prisoner, and caused him to be beheaded. His head *Herodias* buried in her own Palace, thinking to secure it against a reunion, lest it should again disturb her unlawful lusts, and disquiet *Herods* conscience. But the body, the Disciples of *Joh*n gathered up, and carried it with honour and sorrow, and buried it in *Sebaste* in the confines of *Samaria*, making his grave between the bodies of *Elizeus* and *Abdias* the Prophets. And about this time was the Passover of the Jews.

*Institum incolorem odimus
Sublatam ex oculis quaerimus invidi.*

Horat.

DISCOURSE XV.

Of the excellency, ease, reasonableness, and advantages of bearing CHRISTs yoke, and living according to his institution.

THE Holy JESUS came to break from off our necks two great yokes: the one of Sin, by which we were fettered and imprisoned in the condition of slaves and miserable persons; the other of *Moses* Law, by which we were kept in pupillage and minority, and a state of imperfection, and asserted us into the glorious liberty of the sonnes of GOD. *The first* was a Despotick Empire, and the government of a Tyrant. *The second* was of a Schoolmaster, severe, absolute and imperious, but it was in order to a further good, yet nothing pleasant in the sufferance and load. And now CHRIST having taken off these two, hath put on a third.

I.

third. He quits us of our *burden*, but not of our *duty*, and hath changed the former tyranny, and the lesse perfect discipline, into the sweetnesse of paternal regiment, and the excellency of such an institution whose every precept carries part of its reward in hand, and assurances of after glories. *Moses* Law was like sharp and unpleasent physick, certainly painful, but uncertainly healthful. For it was not then communicated to them by promise and univerval revelations, that the end of their obedience should be life eternal: But they were full of hopes it might be so, as we are of health, when we have a learned and wise Physician. But as yet the reward was in a cloud, and the hopes in fetters and confinement. But the Law of Christ is like Christs healing of diseases, he does it easily, and he does it infallibly. The event is certainly consequent, and the manner of cure is by *a touch of his hand*, or *a word of his mouth*, or an approximation *to the hem of his garment*, without pain and vexatious instruments. My meaning is, that Christianity is by the assistance of Christs spirit, which he promised us and gave us in the Gospel, made very easie to us: And yet a reward so great is promised, as were enough to make a lame man to walk, and a broken arm endure the burden, a reward great enough to make us willing to doe violence to all our inclinations, passions, and desires. A hundred weight to a gyant is a light burden, because his strength is disproportionably great, and makes it as easie to him, as an ounce is to a childe. And yet if we had not the strength of gyants, if the hundred weight were of gold, or Jewels, a weaker person would think it no trouble to bear that burden, if it were the reward of his portage and the hire of his labours. *The spirit is given to us* to enable us, and heaven is promised to encourage us, the *first* makes us able, and the *second* makes us willing, and when we have power and affections, we cannot complain of pressure. And this is that meaning of our Blessed Saviours invitation; *Come to me, for my burden is light, my yoke is easie*, which *S. John* also observed. *For this is the love of God, that we keep his Commandments, and his Commandments are not grievous. For whatsoever is born of God overcometh the world, and this is the victory, that overcometh, even our Faith*: that is, our beliefe of Gods promises, the promise of the Spirit for present aid, and of heaven for the future reward, is strength enough to overcome all the world.

2. But besides that God hath made his yoke easie by exterior supports more then ever was in any other religion, Christianity is of it self according to humane estimate, a religion more easie and desireable by our natural and reasonable appetites, then sin in the midst of all its pleasures and imaginary felicities. Vertue hath more pleasure in it then sin, and hath all satisfactions to every desire of man in order to humane and prudent ends, which I shall represent in the consideration of these particulars. To live according to the laws of JESUS is in some things most natural and proportionable to the desires and first intentions of nature. 2. There is in it lesse trouble then in sin. 3. It conduces infinitely to the content of our lives, and natural and political satisfactions. 4. It is a meanes to preserve our temporal lives long and healthy. 5. It is most reasonable, and he onely is prudent, that does so, and he a fool, that does not; and all this besides the considerations of a glorious and happy eternity.

3. Concerning the first, I consider, that we doe very ill when in stead of making our natural infirmity an instrument of humility, and of recourse to the grace of God, we pretend the sin of *Adam* to countenance our actual sins,

Matth. 11. 30.

1 John 5. 4, 5.

sins, natural infirmity to excuse our malice, either laying *Adam* in fault for deriving the disability upon us, or *God*, for putting us into the necessity. But the evils that we feel in this are from the rebellion of the inferior appetite against reason, or against any religion, that puts restraint upon our first desires. And therefore in carnal and sensual instances, accidentally we finde the more natural averfenessse, because *Gods* laws have put our irascible and concupiscible faculties in fetters and restraints, yet in matters of duty, which are of *immaterial and spiritual concernment*, all our natural reason is a perfect enemy and *contradiction* to, and a law *against* vice. It is natural for us to love our parents, and they who do not, are unnatural; they do violence to those dispositions, which *G O D* gave us to the constitution of our nature, and for the designs of virtue: and all those tenderesses of affection, those *bowels* and relenting dispositions, which are the endearments of parents, and children, are also the bands of duty. Every degree of love makes duty delectable, and therefore either *by nature* we are enclined to hate our Parents, which is against all reason and experience, or else we are *by nature* enclined to doe to them all that which is the effect of love to such Superiours and principles of being and dependency; and every prevarication from the *rule, effects, and expresses of love* is a *contradiction* to nature, and a *mortification*; to which we cannot be invited by any thing from within, but by something from without, that is violent and preratural. There are also many other virtues even in the matter of sensual appetite which none can lose, but by altering in some degree the natural disposition. And I instance in the matter of carnality and uncleannessse, to which possibly some natures may think themselves apt and disposed: but yet *G O D* hath put into our mouthes a bridle to curb the licentiousnessse of our speedy appetite, putting into our very natures a principle as strong to refrain it, as there is in us a disposition apt to invite us; and this is also in persons, who are most apt to the vice, *women and young persons*, to whom *G O D* hath given a modesty and shame of nature, that the entertainments of lusts may become contradictions to our retreating and backward modesty, more then they are satisfactions to our too forward appetites. It is as great a *mortification and violence to nature* to blush, as to lose a desire; and we finde it true, when persons are invited to confesse their sins, or to aske forgivenessse publicly; a *secret smart* is not so violent as a *publick shame*: and therefore to doe an action which brings shame all along, and opens the Sanctuaries of nature, and makes all her retirements publick, and dismantles her inclosure, as lust does, and the shame of carnality, hath in it more asperity and abuse to nature, then the short pleasure, to which we are invited, can repay. There are *unnatural lusts*, lusts which are such in their very condition and constitution, that a Man must turn a woman, and a woman become a beast in acting them; and all lusts that are not unnatural in their own complexion, are unnatural by a consequent and accidental violence. And if lust hath in it dissonancies to nature, there are but few apologies left to excuse our sins upon natures stock: and all that systeme of principles, and reasonable inducements to virtue, which we call *the law of nature*, is nothing else but that firm ligature and incorporation of virtue to our natural principles, and dispositions, which whoso prevaricates does more against nature then he that restrains his appetite. And besides these particulars there is not in our natural discourse any inclination directly, and by intention of

ἄ τοῦτο μὲν ἑαυτὸν ἐναντίον τοῦ θεοῦ ἵσχυροῦ καὶ παντοκράτορος ἀποδείξαι, καὶ μὴ παρακαταίεσθαι ἐκείνου διαικιδέντας τὸ μέγεθος. Hierocli.
 Ἐγὼ δὲ οὐκ εἶμι ἄλλο πρὸς θεὸν ὅ,τι ἀγαπῶμαι, ἢ ὅτι ἀγαθὸς τε πάντα πᾶσιν εἰμι, καὶ εὐμπαρταὶ ἐν τῇ ἐκείνου τῇ αὐτῇ παρακαταίεσθαι ἀπὸς τὸν θεὸν ἀπὸς αὐτῶν οὐκ εἰσέειμι καὶ ἰδούμενος. Procop. Gothic. 1.

it self contrary to the love of GOD, because by [G O D,] we understand that Fountain of being, which is infinitely perfect in it self, and of great good to us; and whatsoever is so apprehended, it is as natural for us to love, as to love any thing in the world; for we can love nothing, but what we believe to be good in it self, or good to us. And beyond this, there are in nature many principles and reasons to make an aptnesse to acknowledge and confesse GOD, and by the consent of nations, which they also have learned from the dictates of their nature, all Men in some manner or other worship G O D. And therefore when this our nature is determined in its own indefinite principle to the manner of worship; all acts against the love, the obedience, and the worship of G O D are also against nature, and offer it some rudenesse and violence. And I shall observe this, and refer it to every Mans reason and experience, that the great difficulties of virtue commonly apprehended commence not so much upon the stock of nature, as of education, and evil habits. Our virtues are difficult, because we at first get ill habits, and these habits must be unrooted, before we doe well, and that's our trouble. But if by the strictnesse of discipline, and wholsome education we begin at first in our duty, and the practise of virtuous principles, we shall finde virtue made as natural to us, while it is customary and habitual, as we pretend infirmity to be and propensity to vitious practises. And this we are taught by that excellent Hebrew who said, *Wisdom is easily seen of them that love her, and found of such as seek her, she preventeth them that desire her in making her selfe first known unto them. Whoso seeketh her early shall have no great travel, for he shall finde her sitting at his doers.*

Siquidem Leonides Alexandri pedagogus quibusdam cum vitis imbutis, que robustum quosdam jam maximum Regem ab illa institutione puerili sint proficua. Quinil. l. 1. c. 1.
 Wild 6.12, 13, 14

4.

2. In the strict observances of the Law of Christianity there is lesse trouble then in the habitual courses of sin. For if we consider the general design of Christianity, it propounds to us in this world nothing that is of difficult purchase, nothing beyond what G O D allots us by the ordinary and common providence, such things which we are to receive without care and solicitous vexations: So that the *cruds are not big, and the way is easie*, and this walk'd over with much simplicity and sweetnesse, and those obtained without difficulty. He that propounds to himself to live low, pious, humble, and retired, his main employment is nothing but sitting quiet, and undisturbed with variety of impertinent affairs. But he that loves the World and its acquisitions, entertains a thousand busineses, and every businesse hath a world of employment, and every employment is multiplied and made intricate by circumstances; and every circumstance is to be disputed; and he that disputes, ever hath two sides in enmity and opposition, and by this time there is a genealogy, a long descent and cognation of troubles, branched into so many particulars, that it is troublesome to understand them, and much more to run through them. The ways of virtue are very much upon the defensive, and the work one, uniform and litle; they are like war within a strong Castle, if they stand upon their guard, they seldom need to strike a stroke. But a vice is like storming of a Fort, full of noise, trouble, labour, danger, and disease. How easie a thing is it to restore the pledge?

Multo difficilior est facere ista quae faciunt. Quid n. quiete otiosus est animi? quid n. laboriosus? quid elementa veniens? quid crudelitate negotiosus? vacat pudicitia, libido occupatissima est. Omnium denique virtutum tutela facilior est; vitia magno coluntur. Seneca.
 In vitis abicit voluptas, manet temptudo, cum in recte factis abeat labor, maneat honestas. Muson.

but

but if a Man means to defeat him that trusted him, what a world of arts must he use to make pretences ? to delay first, then to excuse, then to object, then to intricate the business ; next, to quarrel, then to forswear it ; and all the way to palliate his crime, and represent himself honest. And if an oppressing and greedy person have a design to cozen a young heir, or to get his neighbours land, the cares of every day, and the interruptions of every nights sleep are more then the purchase is worth, since he might buy virtue at half that watching, and the lesse painful care of a fewer number of days. A plain story is soonest told, and best confutes an intricate lye. And when a person is examined in judgement, one false answer asks more wit for its support and maintenance, then a History of truth. And such persons are put to so many shameful retreats, false colours, Fucus's and dawblings with untempered mortar to avoid contradiction of discovery, that the labour of a false story seems in the order of things to be designed the beginning of its punishment. And if we consider how great a part of our religion consists in prayer, and how easie a thing God requires of us, when he commands us to pray for blessings, the duty of a Christian cannot seem very troublisome.

*Nam statim cui-
jugis ad securi-
tatem melius in-
nocentia tuor,
quam eloquen-
tia. Quin-
il. dial. de orat.*

And indeed I can hardly instance in any vice but there is visibly more pain in the order of acting, and observing it then, in the acquist or promotion of virtue. ^a I have seen drunken persons in

5.

their seas of ^b drink and talk, dread every cup as a blow, and have used devices and private arts to escape the punishment of a full draught, and the poor wretch being condemned by the laws of drinking to his measure, was forced and haled to execution, and he suffered it, and thought himself engaged to that person, who with much kindnesse and impor-tunity invited him to a feaver; but certainly there was more pain in it, then in the strictnesse of holy and severe temperance. And he that shall compare the troubles, and dangers of an ambitious war with the gentlenesse, and easinesse of peace, will soon perceive, that every tyrant, and usurping Prince, that snatches at his neighbours rights. hath two armies, one of men, and the other of cares. Peace shes no blood, but of the pruned vine ; and hath no businessse, but modest and quiet entertainments of the time, opportune for piety, and circled with reward. But God often punishes ambition and pride with lutt ; and he sent a *thorne in the flesh* as a corrective to the elevations and *grandezza* of *S. Paul*, growing up from the multitude of his revelations; and it is not likely the punishment should have lesse trouble then the crime, whose pleasures and obliquity this was designed to punish. And indeed every experience can verifie, that an adulterer hath in him the impatience of desires, the burnings of lust, the fear of shame, the apprehensions of a jealous, abused, and an intraged Husband. He endures affronts, mistimings, tedious waitings, the dulnesse of delay, the regret of interruption, the confusion and amazements of discovery, the scorn of a reproached vice, the debasings of contempt upon it unlesse the man grows impudent, and then he is more miserable upon another stock. But *David* was so put to it to attempt, to obtain, to enjoy *Bathsheba*, and to prevent the shame of it, that the difficulty was greater then all his wit and power, and it drove him into base and unworthy arts, which discovered him the more and multiplied his crime. But while he enjoyed the innocent pleasures of his lawful bed, he had no more

^a *Quidnamque à nobis exigit (religio) quid prestari sibi à nobis jubet, nisi solam continentiam, fidem, castitatem, humilitatem, sobrietatem, misericordiam, sanctitatem, que utiqz omnia non onerant nos sed onant?* Salvia.

^b *Ἡ ἀρετὴ φαλασσία μὲν ἢ πτωχὸς ἀεὶ ζῆσεν ἐν ἑσθλίῳ, ἀφραδέον ἢ δοκίμω μελέτη ὃ ἡδύστερον ἐστὶ ἐπιλογισμῶ συμφέρειν. Philo.*
Δυσκολώτερον ἢ καλὰ τ' ἀρετῶν. S. Chrysof.
Ὅ πόλλα πόνων ἢ ἕξ μαρτυραται.

*Et Cecropie domus
Aeternum opprobrium, quod male barbaras
Regum est ultra libidines. 11or.*

O o trouble

Διοδωρευ ἐστὶν
 αὐτὸς ἀβάρυτος.
 Wild. 5. 7.

trouble in it then there was in inclining his head upon his pillow. *The ways of sin are crooked, desert, rocky and uneven*, they are broad indeed, and there is variety of ruins, and allurements to entice fools, and a large theatre to act the bloody tragedies of souls upon: but they are nothing smooth, or safe, or delicate. The ways of virtue are *strait*, but *not crooked; narrow*, but *not unpleasant*. There are two vires for one virtue, and therefore the way to hell must needs be of greater extent, latitude and dissemination: But because virtue is but one way, therefore it is easie, regular, and apt to walk in without error or diversions. *Narrow is the gate and strait is the way*. It is true, considering our evil customes, and depraved natures, by which we have made it so to us. But God hath made it more passable by his grace and present aides, and S. *John* Baptist receiving his Commission to preach repentance, it was expressed in these words [*make plain the paths of the Lord.*] Indeed Repentance is a rough and a sharp virtue, and like a mattock and spade breaks away all the roughnesses of the passage, and hinderances of sin: but when we enter into the dispositions, which Christ hath designed to us, the way is more plain and easie, then the ways of Death and Hell. Labour it hath in it, just as all things that are excellent, but no confusions, no distractions of thought, no amazements, no labyrinths, and intricacy of counsels: But it is like the labours of Agriculture, full of health and simplicity, plain and profitable, requiring diligence, but such in which crafts and painful stratagems are uselesse, and impertinent. But vice hath oftentimes so troublesome a retinue and so many objections in the event of things, is so entangled in difficult, and contradictory circumstances, hath in it parts so opposite to each other, and so inconsistent with the present condition of the man, or some secret design of his, that those little pleasures, which are its fucus and pretence, are lesse perceived and least enjoyed, while they begin in phantastick semblances, and rise up in smoak, vain, and hurtful, and end in dissatisfaction.

6. But it is considerable, that God, and the sinner, and the Devil, all joyn in encreasing the difficulty, and trouble of sin, upon contrary designs indeed, but all cooperate to the verification of this discourse. For God by his restraining grace, and the checks of a tender conscience, and the bands of publick honesty, and the sense of honour and reputation, and the customes of nations, and the feverities of laws makes, that in most men the choice of vice is imperfect, dubious and troublesome, and the pleasures abated, and the apprehensions various and in differing degrees: and men act their crimes, while they are disputing against them, and the balance is cast by few grains: and scruples vex and disquiet the possession; and the difference is perceived to be so little, that inconsideration and inadvertency is the greatest means to determine many men to the entertainment of a sin. And this God does with a design to lessen our choice, and to disabuse our persuasions from arguments & weak pretences of vice, and to invite us to the trials of virtue, when we see its enemy giving us so ill conditions. And yet the sinner himself makes the business of sin greater, for its nature is so loathsome, and its pleasure so little, and its promises so unperformed, that when it lies *open, easie and apt to be discerned*, there is no argument in it ready to invite us: And men hate a vice, which is every day offered and prostitute, and when they seek for pleasure, unlessse *difficulty presents it*, as there is nothing in it really to persuade a choice, so there is nothing strong, or witty enough to abuse a man. And to this purpose (amongst some others, which
 are

are malicious and crafty) the Devil gives assistance, knowing that men despise what is cheap and common, and suspect a latent excellency to be in difficult, and forbidden objects; and therefore the Devill sometimes crosses an opportunity of sin, knowing that the desire is the iniquity, and does his work sufficiently, and yet the crossing the desire by impeding the act heightens the appetite, and makes it more violent and impatient; but by all these means, sin is made more troublesome than the pleasures of the temptation can account for, and it will be a strange imprudence to leave virtue upon pretence of its difficulty, when for that very reason we the rather entertain the instances of sin, despising a cheap sin and a costly virtue; choosing to walk through the brambles of a desert, rather than to climb the fruit-trees of Paradise.

3. Virtue conduces infinitely to the content of our lives, to secular felicities, and Political satisfactions, and vice does the quite contrary. For the blessings of this life are these that make it happy, *peace and quietness, content and satisfaction of desires, riches, love of friends and Neighbours, honour and reputation abroad, a healthful body, and a long life.* This last is a distinct consideration, but the other are proper to this title. For the first it is certain, *Peace* was so designed by the Holy JESUS, that he framed all his laws in compliance to that design. He that returns good for evil, a soft answer to the asperity of his Enemy, kindness to injuries, lessens the contention always, and sometimes gets a friend, and when he does not, he shames his Enemy. Every little accident in a family to peevish and angry persons is the matter of a quarrel, and every quarrel discomposes the peace of the house, and sets it on fire, and no man can tell how far that may burn, it may be to a dissolution of the whole fabrick. But whosoever obeyes the laws of JESUS, beares with the infirmities of his relatives and society, feels with sweetness to remedy what is ill, and to prevent what it may produce, and throwes water upon a spark, and lives sweetly with his wife, affectionately with his children, providently and discreetly with his servants, and they all love the *Major domo*, and look upon him as their *Parent*, their *Guardian*, their *Friend*, their *Patron*, their *Proveditore*. But look upon a person angry, peacelesse, and disturbed, when he enters upon his threshold, it gives an alarm to his house, and puts them to flight, or upon their defence, and the wife reckons the joy of her day is done, when he returnes, and the children enquire into their Fathers age, and think his life tedious, and the servants curie privately, and doe their service as slaves doe, onely when they dare not doe otherwise; and they serve him, as they serve a Lyon, they obey his strength, and fear his cruelty, and despise his manners, and hate his person. No man enjoyes content in his family, but he that is peacefull and charitable, just and loving, forbearing and forgiving, careful and provident. He that is not so, his house may be his Castle, but it is manned by Enemies, *his house is built not upon the sand*, but upon the waves, and upon a tempest: the foundation is uncertain, but his ruine is not so.

And if we extend the relations of the man beyond his own walls, he that does his duty to his Neighbour, that is, all offices of kindness, gentleness, and humanity, nothing of injury and affront; is certain never to meet with a wrong so great as is the inconvenience of a Law-suit, or the contention of neighbours, and all the consequent dangers and inconvenience. Kindness will create, and invite kindness; an injury provokes an injury: and since the love of Neighbours is one of those beauties, which Solomon did

7.

Ἐν τῷ ἀποστό-
λοις εὐαγγελίῳ
συνέγραψεν.
African.

Malignum hunc
esse hominem
seren credas.
Ego esse miserrimum
credo cui placeat
nemo. Marc.
Ep.

8.

admire, and that this beauty is within the combination of precious things which adorn, and reward a peaceable, charitable disposition; He that is in love with spiritual excellencies, with intellectual rectitudes, with peace and with blessings of society, knows they grow amongst the rose-bushes of virtue, and holy obedience to the laws of J E S U S. And for a good man some will even dare to die, and a sweet and charitable disposition is received with fondnesse, and all the endearments of the Neighbourhood. He that observes how many families are ruined by contention, and how many spirits are broken by the care, and contumely, and fear, and spite, which are entertained as advocates to promote a suit of Law, will soon confesse, that a great losse, and peaceable quitting of a considerable interest is a purchase and a gain, in respect of a long suit, and a vexatious quarrel. And still if the proportion rises higher, the reason swells and growes more necessary and determinate. For if we would live according to the Discipline of Christian religion, one of the great plagues, which vex the world, would be no more. That there should be no wars, was one of the designs of Christianity; and the living according to that institution, which is able to prevent all wars, and to establish an universal, and external peace, when it is obeyed, is the using an infallible instrument toward that part of our Political happinesse, which consists in peace. *This world would be an image of heaven, if all men were charitable, peaceable, just, and loving.* To this excellency all those precepts of Christ, which consist in forbearance and forgiveness, doe cooperate.

8. But the next instance of the reward of holy obedience and conformity to Christs lawes is it selfe a duty, and needs no more but a meer repetition

of it. We must be content in every state, and because Christianity teaches us this lesson, it teaches us to be happy; for nothing from without can make us miserable, unlesse we joyn our own consents to it, and apprehend it such, and entertain it in our sad and melancholy retirements. A prison is but a retirement, and opportunity of serious thoughts to a person, whose spirit is confined, and apt to sit still, and desires no enlargement beyond the cancels of the body, till the state of separation calls it forth into a fair liberty. But every retirement is a prison to a loose and wandring fancy, for whose wildenesse no precepts are restraint, no band of duty is confinement, who when he hath broken the first hedge

of duty, can never after endure any enclosure so much as in a Symbol. But this precept is so necessary, that it is not more a duty, then a rule of prudence, and in many accidents of our lives it is the onely cure of fadnesse; for it is certain that no providence lesse then divine can prevent evill and crosse accidents, but that is an excellent remedy to the evill that receives the accident within its power, and takes out the sting, paring the nailes, and drawing the teeth of the wild beast, that it may be tame, or harmlesse and medicinal. For all content consists in the proportion of the object to the appetite: and because external accidents are not in our power, and it were nothing excellent, that things happened to us according to our first desires; God hath by his grace put it into our own power to make the happinesse by making our desires descend to the event, and comply with the chance,

and

Ὅτις ὁ ἄνθρωπος
 ἔχει ἀκαταστά-
 σια, ὅς τις πῦρ
 ἐσθλὸν πρὸς ἑ-
 αὐτὸν ἰσχυρῶς
 μα Jac. 3. 16.

Ἀσφάλεια τῶ βίω φιλανθρωπία ἀντιβδύχθη. Poli.

Dixit M. Cato apud A. Gell. l. 13. c. 22. Nilio recitavit quia multa ego; at ego illis, quia nequeunt egere.

Neque mala vel bona, que vulgus putat: multos qui consiliari adversis videntur, beatos, ac plerisque quamquam magnas per opes miserimos, si illi gravium fortunam constanti tolerant, hi presertim inconsulte utuntur. Tacit. an. l. 6.

— Si ceteres (fortuna) quatit
 Periculis, si siguo que d. d. d. & meā
 Virtute me involvo: probamque
 Pauperiem sine dote quero. Hor. l. 3. od. 29.
 Καλλιῶν ἐστὶ τῶνδ' ἰσὺν περὶ κίνας
 Λύσον ἢ ζῶν ἀνεσον ἢ δῖον δ' ἔρω
 Πάρεστι λήθητι ἢ ἐρῶ. χε. δ. ἠυέων.
 Sophocl. Creusa.

and combine with all the issues of Divine providence. And then we are noble persons, when we borrow not our content from things below us, but make our satisfactions from * within. And it may be considered, that every little care may disquiet us, and may encrease it selfe by reflexion upon its own acts, and every discontent may *discompose* our spirits, and put an edge, and make afflictions poynant, but cannot take off one from us, but makes every one to be two. But *content* removes not the accident, but complies with it, it takes away the sharpness, and displeasure of it, and by stooping down makes the lowest equal, proportionable, and commensurate. Impatience makes an Ague to be a Fever, and every Fever to be a Calenture, and that Calenture may expire in madnes: But a quiet spirit is a great disposition to health, and for the present does alleviate the sickness. And this also is notorious in the instance of covetousness. *The love of money is the root of all evill, which while some have coveted after, they have pierced themselves with many sorrows.* Vice makes poor, and does ill endure it.

For he that in the School of CHRIST hath learned to determine his desires, when his needs are served, and to judge of his needs by the proportions of nature, hath nothing wanting towards riches. Vertue makes *poverty to become rich*, and no riches can satisfy a covetous minde, or rescue him from the affliction of the worst kinde of poverty. *He onely wants that is not satisfied.* And there is great infelicity in a Family, where poverty dwels with discontent; there the Husband and Wife quarrel for want of a full table, and a rich wardrobe: and their love, that was built upon false arches sinks, when such temporary supporters are removed; they are like two Mill-stones which set the Mill on fire, when they want corn; and then their combinations and society were unions of lust, or not supported with religious love. But we may easily suppose S. Joseph, and the holy Virgin Mother in Egypt poor as hunger, forsaken as banishment, disconsolate as strangers; and yet their present lot gave them no affliction, because the Angel fed them with a necessary hospitality, and their desires were no larger then their tables, and their eyes lookt onely upwards, and they were carelesse of the future, and careful of their duty, and so made their life pleasant by the measures and discourses of Divine Philosophy. When *Elisha* stretched himselfe upon the body of the childe, and laid hands to hands, and applyed mouth to mouth, and so shrunk himselfe into the posture of commensuration with the childe, he brought life into the dead trunk: and so may we by applying our spirits to the proportions of a narrow fortune bring life and vivacity into our dead and lost condition, and make it live till it grows bigger, or else returns to health, and salutary uses.

And besides this Philosophicall extraction of gold from stones, and riches from the dungeon of poverty, a holy life does most probably procure such a proportion of riches, which can be useful to us, or consistent with our felicity.

* Non enim gaze, neque consularis
 Summit et licet miseros tumultus
 Menti, & curas liquetata cunctum
 Tecta volantes, Hor. l. 2. od. 14.
 Quocumque sortem videtis, miserum neget.
 Senec. trag.
 Τίλιστα δ' τοι κ' νόστος δουλεύει.
 Sophoc. Tereus.
 Μὴ σὺς ἀνέχεαι τῶν εἰμαρῶν σου.
 Zoroast.

1 Tim. 6. 10.

9:

Cum peritura patris fides
 Coniorem socium sulcat, & hospitem
 Indignoque pecuniam
 Heredi propeet: scilicet improbe
 Crescant divitiae, tamen
 Curta nescio quid semper a bestia.
 Horat. l. 3. od. 24.

— Vel dic, quid referat intra
 Naturæ fines viventi, iugera centum, an
 Mille aet —

Ut tibi si sit opus liquidi non amplius unum,
 Vel cyathos: & dicas magno de flumine malleum,
 Quam ex fonticulo tantundem sumere: eo fit,
 Plurior ut si quos detulit copia iusto,
 Cum vasa simul avulsos ferat Ausfidus acer.
 At qui tantuli eget quanto est opus, is nequissimo
 Turbat am haurit aquam, neque vitam amittit
 in iudis. — Horat. Scrm. l. 1. Sat. 1.

— Προνοίας ἕδην ἀνδραπόπος ἔργον
 Κέρδος καλέειν ἀμύλον, ἕδὲ νῦν σφῶν.
 Soph. Elect.

10.

felicity. For besides that the holy JESUS hath promised all things, which our heavenly Father knows we need (provided we doe our duty) and that we find great securities and rest from care, when we have once cast our cares upon GOD, and placed our hopes in his bosome, besides all this) the temperance, sobriety, and prudence of a Christian is a great income, and by not despising it, a small revenue combines its parts till it growes to a heap big enough for the emissions of charity, and all the offices of Justice, and the supplies of all necessities: Whilest vice is unwary, prodigal, and indiscreet, throwing away great revenues as tributes to intemperance and vanity, and suffering dissolution and forfeiture of estates as a punishment and curse. Some sins are direct improvidence, and ill husbandry; I reckon in this number *intemperance, lust, litigiousnesse, ambition, bribery, prodigality, gaming, pride, sacriledge*, which is the greatest splendor of them all, and makes a fair estate evaporate like Camphire, turning it into nothing, no Man knows which way. But what the Roman gave as an estimate of a rich Man, saying, *He that can maintain an army is rich*, was but a short account; for he that can maintain an Army, may be beggered by one vice, and it is a vast revenue, that will pay the debt-books of intemperance or lust.

II.

To these if we adde that *virtue is honourable*, and a great advantage to a fair reputation, that it is praised by them, that *love it not*, that it is honoured by the followers and family of vice, that it forces glory out of shame, honour from contempt; that it reconciles men to the fountain of honour, the Almighty God, who will *honour them, that honour him*; there are but a few more excellencies in the world to make up the Rosary of temporal felicity. And it is so certain, that Religion serves even our temporal ends, that no

great end of State can well be served without it; not *ambition*, not *desires of wealth*, not *any great design*, but *Religion* must be made its huiher or support. If a new opinion be commenced and the Authour would make a Sect, and draw Disciples after him, at least he must be thought to be religious; which is a demonstration, how great an instrument of reputation Piety and Religion is: and if the pretence will doe us good offices amongst Men, the reality will doe the same, besides the advantages, which we shall receive from the Divine benediction. The *power of godlinesse* will certainly doe more then *the form alone*. And it is most notorious in the affairs of the Clergy, whose lot it hath been to fall from great riches to poverty, when their wealth made them lesse curious of their duty; but when humility, and chastity, and exemplary sanctity have been the enamel of their holy Order, the people like the *Galatians* would pull out their own eyes to doe them benefit. And indeed God hath singularly blessed such instruments to the being the only remedies to repair the breaches made by sacriledge and irreligion. But certain it is, no Man was ever honoured for that, which they esteemed vicious. *Vice* hath got *mony*, and a *curse* many times, and *vice* hath adhered to the *instruments and purchases of honour*. But among all Nations whatsoever they called *honourable* put on the face and pretence of *Virtue*. But I choose to instance in the proper cognifance of a Christian, [*Humility*] which seems contradictory to the purposes and reception of honour; and yet in the world nothing is a more certain means to purchase it. Doe not all the world

^u *Aleam exercent tanta licentia periculis, ut cum omnia desciderint, non visissimo saltu de libertate, & de corpore contendant.* Tacit. de mor. Germ.

^o *Virtus repulsa nescia sordide Intaminatus fulget honoribus: Nec sumit, aut ponit scevas Arbitrio populari aures.*

Horat. l. 3. od. 2.

^v *Virtus laudatur, & alget.* Juven.

Præcipuam Imperatorie Majestatis curam esse prospicimus, religionis indaginem; cuius si cultum retinere potuerimus, iter prosperitatis, huiusmanis aperitur inceptis. Theod. & Valent. in Cod. Theod.

Debit enim providentia hominibus munus, ut honesta magis juvarent. Quintil. l. 1. c. 12.

world hate a proud Man? And therefore what is contrary to *humility* is also contradictory to *honour* and *reputation*. And when the Apostle had given command, that *in giving honour we should one go before another*, he laid the foundation of praises, and Panegyricks, and Triumphs. And as *Humility* is secure against affronts, and tempests of despyght, because it is below them: so when by imployment, or any other issue of Divine Providence it's drawn from its sheath and secrecy, it shines clear and bright as the purest and most polished metals. Humility is like a tree, whose root, when it sets deepest in the earth rises higher, and spreads fairer, and stands surer, and lasts longer; every step of its descent is like a rib of iron combining its parts in unions indissoluble, and placing it in the chambers of security. No wise man ever lost any thing by cession; but he receives the hostility of violent persons into his embraces, like a stone into a lap of wool, it rests and sets down soft and innocently; but a stone falling upon a stone makes a collision, and extracts fire, and findes no rest; and just so are two proud persons, despised by each other, contemned by all, living in perpetual dissonancies, always fighting against affronts, jealous of every person, disturbed by every accident, a perpetual storme within, and daily hissings from without.

4. *Holinesse* and *Obedience* is an excellent preservative of life, and makes it long and healthful. In order to which discourse, because it is new, material, and argumentative, apt to persuade Men, who prefer life before all their other interests, I consider many things. 1. In the old Testament a long and a prosperous life were the great promises of the Covenant. their hopes were built upon it, and that was made the support of all their duty. *If thou wilt diligently hearken unto the voice of the LORD thy GOD, I will put none of the diseases upon thee, which I brought upon the Egyptians; for I am the Lord that healeth thee*: and more particularly yet, that we may not think piety to be security onely against the plagues of *Egypt*; GOD makes his promise more indefinite and unconfined, *Thou shalt serve the LORD your GOD, and I will take sickness away from the midst of thee, and will fulfill the number of thy days*, that is, the period of nature shall be the period of thy person, thou shalt live long, and dye in a seasonable and a ripe age. And this promise was so verified by a long experience, that by *Dauids* time it grew up to a rule, *What Man is he that desireth life, and loveth many days that he may see good? Keep thy tongue from evil, and thy lips, that they speak no guile*. And the same argument was pressed by *Solomon*, who was an excellent Philosopher, and well skilled in the natural and accidental means of preservation of our lives. *Fear the Lord and depart from evil, and it shall be health to thy navel, and marrow to thy bones. Length of days is in the right hand of wisdom, for she is a tree of life to them that lay hold upon her*. Meaning that the Tree of life and immortality, which GOD hath planted in *Paradise*, and which if Man had stood, he should have tasted, and have lived for ever, the fruit of that Tree is offered upon the same conditions, if we will keep the Commandments of GOD, our obedience like the Tree of life shall consign us to immortality hereafter by a long and a healthfull life here. And therefore although in *Moses* time the days of Man had been shortned, till they came to *threescore years and ten, or fourscore years, and then their strength is but labour and sorrow* (for *Moses* was Author of that Psalm;) yet to shew the great priviledge of those persons whose piety was great, *Moses* himself attained to one hundred and twenty years, which was almost double to the ordinary

ordinary and determined period. But *Enoch* and *Elias* never died, and became great examples to us, that a spotlesse and holy life might possibly have been immortal.

13.

I shall adde no more examples, but one great conjugation of precedent observed by the Jewish Writers: who tell us that in the second Temple there were 300 high Priests (I suppose they set down a certain number for an uncertain, and by 300 they mean very many) and yet that Temple lasted but 420 years; the reason of this so rapid and violent abscission of their Priests, being their great and scandalous impieties: and yet in the first Temple, whose abode was within ten years as long as the second, there was a succession but of 18 high Priests; for they being generally very pious, and the preservers of their rites and Religion against the Schism of *Feroboaam*, and the defection of *Israel*, and the idolatry and irreligion of many of the Kings of *Judah*, GOD took delight to reward it with a long and honourable old age. And *Balaam* knew well enough, what he said, when in his extasie and prophetick rapture he made his prayer, to GOD; *Let my soul dye the death of the righteous.* It was not a prayer, that his soul might be saved, or that he might repent at last; for *repentance* and *immortality* were revelations of a later date; but he in his prophetick extasie seeing what GOD had purposed to the *Moabites*, and what blessings he had reserved for *Israel*, prays that he might not dye, as the *Moabites* were like to dye, with an untimely death, by the sword of their Enemies, dispossessed of their country, spoiled of their goods, in the period and last hour of their nation; but

NUM. 23. 10.

Μηδέ μοι ἀκλαυστος θάνατος μέλοι, ἀλλὰ
καλλόπειμι θανάτῳ ἀλγέα καὶ στεναγθῶς. Solon.
Cicero in Tullul. 1. sic respicit:
Mors mea non carcat lachrymis: iniquissimus amicis
Miserentur, ut celebrent funera cum gemitu.

let my soul dye the death of the just, the death designed for the faithful *Israelites*; such a death, which GOD promised to *Abraham*, that he should return to his Fathers in peace, and in a good old age.

For the death of the righteous is like the descending of ripe and wholesome fruits from a pleasant and florid tree; our senses intire, our limbs unbroken, without horrid tortures, after provision made for our children, with a blessing entailed upon posterity, in the presence of our Friends, our dearest relative closing up our eyes, and binding our feet, leaving a good name behind us. O let my soul dye such a death; for this, in whole or in part, according as GOD sees it good, is the manner that the righteous dye. And this was *Balaams* prayer. And this was the state and condition in the old Testament.

14.

In the Gospel the case is nothing altered. For besides that those austerities, rigours and mortifications, which are in the Gospel advised, or commanded respectively, are more salutary, or of lesse corporal inconvenience then a vicious life of intemperance, or lust, or carefulesse, or tyrant covetousnesse, there is no accident or change, to the sufferance of which the Gospel hath engaged us, but in the very thing our life is carefully provided for, either in kinde, or by a gainful exchange: *He that loseth his life for my sake shall finde it, and he that will save his life shall lose it.* And although GOD, who promised long life to them that obey, did not promise that himself would never call for our life, borrowing it of us, and repaying it in a glorious and advantagious exchange, yet this very promise of giving us a better life in exchange for this, when we exposed it in Martyrdom, does confirm our title to this, this being the instrument of permutatiom with the other; for GOD obliging himself to give us another in exchange

Matth. 10. 39.

change for this, when in cases extraordinary he calls for this, says plainly, that this is our present right by grace and the title of the Divine promises. But the promises are clear. For *S. Paul* calls children to the observation of the fifth Commandment by the same argument, which *G O D* used in the first promulgation of it. *Honour thy Father and thy Mother, which is the first Commandment with Promise, that it may be well with thee, and that thou mayest live long upon the earth.* For although the Gospel be built upon better promises than the Law, yet it hath the same too, not as its foundation, but as appendencies and adjuncts of grace, and supplies of need. *Godliness hath the promise of this life as well as of the life that is to come.* That is plain. And although *CHRIST* revealed his Fathers mercies to us in new expressess, and great abundance; yet he took nothing from the World, which ever did in any sense invite piety, or indear obedience, or cooperate towards felicity. And therefore the promises, which were made of old, are also presupposed in the new, and mentioned by intimation, and implication within the greater. When our blessed *S A V I O U R* in seven of the eight beatitudes had instanced in new promises and rewards, as *Heaven, seeing of G O D, life eternal*, in one of them, to which Heaven is as certainly consequent as to any of the rest, he did choose to instance in a temporal blessing, and in the very words of the old Testament to shew, that that part of the old Covenant, which concerns morality, and the rewards of obedience, remains firm and included within the conditions of the Gospel.

To this purpose is that saying of our blessed *S A V I O U R*; *Man liveth not by bread alone, but by every word, that proceedeth out of the mouth of God;* meaning that besides natural means ordained for the preservation of our lives, there are means supernatural and divine. Gods blessing does as much as bread: nay it is, *Every word proceeding out of the mouth of God*, that is, every precept and commandment of God is so for our good, that it is intended as food and Physick to us, a means to make us live long. And therefore God hath done in this as in other graces, and issues Evangelical, which he purposed to continue in his Church for ever. He first gave it in miraculous and extraordinary manner; and then gave it by way of perpetual ministry. The holy Ghost appeared at first like a prodigy, and with miracle; He descended in visible representations, expressing himself in revelations, and powers extraordinary: but it being a promise intended to descend upon all ages of the Church, there was appointed a perpetual ministry for its conveyance; and still, though without a sign or miraculous representation, it is ministered in Confirmation by imposition of the Bishops hands. And thus also, health and long life, which by way of ordinary benediction is consequent to piety, faith and obedience Evangelical, was at first given in a miraculous manner, that so the ordinary effects being at first confirmed by miraculous and extraordinary instances, and manners of operation, might for ever after be confidently expected without any dubitation, since it was in the same manner consigned, by which all the whole religion was, by a voice from heaven, and a verification of miracles, and extraordinary supernatural effects. That the gift of healing and preservation, and restitution of life was at first miraculous, needs no particular probation. All the story of the Gospel is one entire argument to prove it; and amongst the fruits of the Spirit Saint *Paul* reckons *gifts of healing and government, and helps,*

helps, or exteriour assistances and advantages; to represent that it was intended the life of Christian people should be happy and healthful for ever. Now that this grace also descended afterwards in an ordinary ministry is recorded by Saint James: *Is any man sick amongst you? let him call for the elders of the Church, and let them pray over him, anointing him with oyl in the name of the Lord*; that was then the ceremony, and the blessing and effect is still; for *the prayer of faith shall save the sick, and the Lord shall raise him up*. For it is observable, that the blessing of healing, and recovery is not appendant to the anealing, but to the prayer of the Church, to manifest that the ceremony went with the first miraculous and extraordinary manner; yet that there was an ordinary ministry appointed for the daily conveyance of the blessing: the faithful prayers and offices of holy Priests shall obtain life and health to such persons, who are receptive of it, and in spiritual and apt dispositions. And when we see by a continual flux of extraordinary benediction, that even some Christian Princes are instruments of the Spirit not onely in *the government*, but in *the gifts of healing too*, as a reward for their promoting the just interests of Christianity, we may acknowledge our selves convinced, that a holy life in the faith and obedience of JESUS CHRIST may be of great advantage for our health and life, by that instance to entertain our present desires, and to establish our hopes of life eternal.

*Future nobis
squeatationis
etiam in te*

Domus ostendit, ut peccati sciamus esse quod ceteri adhuc viventes promerentur in carne: justitia, quod tu adolescentiam in aliena etate mentiris. D. xii S. Hieron. Paulo Concordiassi rego Ep. pro consil. l. 1. c. 8.

16.

For I consider that the fear of God is therefore the best antidote in the World against sickness and death, because it is the direct enemy to sin, which brought in sickness and death; and besides this that GOD by spiritual means should produce alterations natural, is not hard to be understood by a Christian Philosopher, take him in either of the two capacities.

2. For there is a rule of proportion, and analogy of effects, that if sin destroys not onely the soul but the body also, then may piety preserve both, and that much rather; for *if sin*, that is, the effects and consequents of sin, *hath abounded then shall grace superabound*, that is, CHRIST hath done us more benefit, then the fall of Adam hath done us injury, and therefore the effects of sin are not greater upon the body, then either are to be restored or prevented by a pious life.

Rom. 5. 20.

3. There is so near a conjunction between soul and body, that it is no wonder if GOD meaning to glorifie both by the means of a spiritual life, suffers spirit and matter to communicate in effects and mutual impresses. Thus the waters of Baptisme purifie the soul; and the holy Eucharist, not the symbolical, but the mysterious and spiritual part of it, makes the body also partaker of the death of CHRIST and a holy union. The flames of Hell whatsoever they are, torment accursed souls, and the stings of Conscience vex and disquiet the body. 4. And if we consider that in the glories of Heaven, when we shall live a life purely spiritual, our bodies also are so clarified and made spiritual, that they also become immortal; that state of glory being nothing else but a perfection of this state of grace, it is not unimaginable, but that the soul may have some proportion of the same operation upon the body as to conduce to its prolongation, as to an antepast of immortality. 5. For since the body hath all its life from its conjunction with the soul, why not also the perfection of life according to its present capacity, that is, health and duration from the per-

perfection of the soul, I mean from the ornaments of grace? And as the blessedness of the soul (saith the Philosopher) consists in the speculation of honest and just things, so the perfection of the body, and of the whole Man consists in the practice, the exercise and operations of virtue.

But this Probleme in Christian Philosophy is yet more intelligible, and will be reduced to certain experience, if we consider good life in union and concretion with particular, material, and circumstance actions of piety. For these have great powers and influences even in Nature to restore health and preserve our lives. Witness the sweet sleeps of temperate persons, and their constant appetite, which *Timothens* the son of *Conon* observed, when he dieted in *Plato's* Academy, with severe and moderated diet; *They that Sup* with *Plato*, are well the next day. Witness the symmetry of passions in meek Men, their freedom from the violence of enraged and passionate indispositions, the admirable harmony and sweetness of content, which dwells in the retirements of a holy conscience, to which if we adde those joyes, * which they onely understand truly, who feel them inwardly, the joyes of the holy Ghost, the content and joyes which are attending upon the lives of holy persons are most likely to make them long and healthful. † For now we live (saith Saint Paul) if ye stand fast in the *L O R D*. It would prolong Saint Paul's life to see his ghostly children persevere in holiness; and if we understood the joyes of it, it would doe much greater advantage to our selves. But if we consider a spiritual life abstractedly, and in it selfe, piety produces our life, not by a natural efficiency, but by *Divine Benediction*. *G O D* gives a healthy and a long life as a reward and blessing to crowne our piety even before the sons of men: for such as be blessed of him shall inherit the earth, but they that be cursed of him shall be cut off. So that this whole matter is principally to be referred to the act of *G O D*, either by wayes of nature, or by instruments of special providence, rewarding piety with a long life. And we shall more fully apprehend this, if upon the grounds of Scripture, reason, and experience we weigh the contrary. *Wickednesse is the way to shorten our dayes.*

Sin brought Death in first, and yet Man lived almost a thousand yeers. But he sinned more, and then Death came nearer to him; for when all the World was first drowned in wickednesse, and then in water, *G O D* cut him shorter by one halfe, and five hundred yeers was his ordinary period. And Man sinned still, and had strange imaginations, and built towers in the ayr, and then about *Pelegs* time *G O D* cut him shorter by one half yet, two hundred and odde yeers was his determination. And yet the generations of the World returned not unanimously to *G O D*, and *G O D* cut him off another half yet; and reduced him to one hundred twenty yeers. And by *Moses* time, one halfe of the snall remanent portion was pared away, reducing him to threecore yeers and ten. So that unlesse it be by special dispensation, Men live not beyond that term, or thereabout; but if *G O D* had gone on still in the same method, and shortned our dayes as we multiplyed our finnes, we should have been but as an *Ephemeron*, Man should have lived the life of a Fly, or a Gourd, the morning should have seen his birth, his life have been the term of a day, and the evening must have provided him of a shroud. But *G O D* seeing *Mans* thoughts were onely evill continually, he was resolved no longer so to strive with him, nor destroy the kinde, but punish individuals onely and single

17:

οὐκ ἐπιπελά
Πλάτωνος δὲ α-
ντιπαύσε, ὅτι τὸ
ὕπερμαξ ἡσυχῶς
ἔγονταν.

* Μῦθε ἐορῆσθ
ἀλλο τὸ ἡν ἔν-
ταν. ἢ τὸ τῶ
δεοῖσιν ἀεὶ ἔν-
θεν. De Athe-
nicisibus di-
ctum apud
Thucyd.
† 2 Th. c. 3. 8.

Pl. 37. 22.

Prov. 10. 27.

18.

Psa. 34. 20.
Prov. 19. 16.

gle persons, and if they sinned, or if they did obey, regularly their life should be proportionable. This GOD set down for his rule, *Evill shall slay the wicked person. And he that keepeth the Commandements keepeth his own soul, but he that despiseth his own wayes shall dye.*

19.

But that we may speak more exactly in this Probleme, we must observe, that in Scripture three general causes of natural death are assigned, *Nature, Providence, and Chance.* By these three I onely mean the sever-

*Audax omnia perpeti
Gens humana viuit per vitium nefas,
Post ignem ætherea domo
Subducitur macies & nova febrium
Tervis incubuit cohors:
Senotique pius tarda necessitas
Lethi corruptit gradum.*

Horat. l. 1. carm. Od. 3.

1 Sam. 26. 10.

furthermore, *As the LORD liveth, the LORD shall smite him, or his day shall come to die, or he shall descend into battel and perish.* The first is special providence. The second, means the term of Nature. The third is that which in our want of words we call Chance or Accident, but is in effect nothing else but another manner of the Divine Providence: That in all these, sin does interrupt and retrench our lives is the undertaking of the following periods.

1. In Nature sin is a cause of dyscrasies and distempers, making our bodies healthlesse, and our dayes few. For although GOD hath prefixed a period to nature by an universal and antecedent determination, and that naturally every Man that lives temperately, and by no supervening accident is interrupted, shall arrive thither; yet because the greatest part of our lives is governed by will and understanding, and there are temptations to intemperance, and to violations of our health, the period of Nature is so distinct a thing from the period of our person, that few Men attain thither, which GOD had fixed by his first law and preceding purpose, but end their dayes with folly, and in a period which GOD appointed them with anger, and a determination secondary, consequent, and accidental. And therefore sayes David, *Health is farre from the ungodly, for they regard not thy*

^a In Exod. 23. *Quicumque unitur Deo, ipse corroboratur calidum & humidum per vim am-
mae, & tunc vir & homo ultra latetatum tempus.*

^b Eubulus apud Athenzum l. 7. c. 1.
*Introducitur Bacchum loquentem in hunc modum.
Vires tantum ego sonis crateras misceo:
Unum valentudinis, & hunc primum Oedipum;
Secundum amoris; & saporis totium:
Quo, qui sapere solent, cum hausto domum.
Nam quantus est haud amplius crater meus,
Sed contumelia; velut hinc proximus
Clamoris, &c. —
Nam plurimum vini inditum in vas parvulum,
Sternit sine omni, quem replet negotio.*

statutes. And to this purpose is that saying of ^a *Abenezra.* 'He that is united to GOD, the Fountain of Life, his soul being improved by grace, communicates to the body an establishment of its radical moisture, and natural heat, to make it more healthful, that so it may be more instrumental to the spirital operations and productions of the soul, and it self be preserved in perfect constitution. Now how this blessing is contradicted by the impious life of a wicked person is easie to be understood, if we consider that from ^b drunken Surfets come dissolu-

tion of members, Headaches, Apoplexies, dangerous falls, fracture of bones, drenchings, and dilution of the brain, inflammation of the liver, crudities of the stomach, and thousands more, which *Solomon* sums up in general terms. * *Who hath woe, who hath sorrow, who hath rednesse of eyes? They that tarry long at the wine.* I shall not need to instance in the sad and uncleanly consequents of lust, the wounds and accidental deaths, which are occasi-

* Prov. 23. 29.

oned

oned by jealousies, by vanity, by peevishness, vain reputation, and animosities, by melancholy and the despair of evil consciences; and yet these are abundant argument, that when GOD so permits a Man to run his course of nature, that himselfe does not intervene by an extraordinary influence, or any special acts of providence, but onely gives his ordinary assistance to natural causes, a very great part of men make their natural period shorter, and by sin make their dayes miserable and few.

2. Oftentimes Providence intervenes, and makes the way shorter: God for the iniquity of man not suffering nature to take her course, but stopping her in the midst of her journey. Against this *David* prayed: *O my God, cut me not off in the midst of my dayes.* But in this there is some variety. For GOD does it sometimes in mercy, sometimes in judgement. *The righteous dye, and no man regardeth, not considering that they are taken away from the evill to come.* GOD takes the righteous Man hastily to his crown, lest temptation snatch it from him by interrupting his hopes, and sanctity. And this was the case of the old World. For from *Adam* to the flood by the Patriarchs were eleven generations, but by *Cains* line there were but eight, so that *Cains* posterity were longer liv'd: Because GOD intending to bring the flood upon the World, took delight to rescue his elect from the dangers of the present imparity, and the future deluge. *Abraham* lived five years lesse then his son *Isaac*, it being (say the Doctors of the Jewes) intended for mercy to him, that he might not see the iniquity of his Grandchild *Esaus*. And this the Church for many ages hath believed in the case of baptized Infants dying before the use of reason. For besides other causes in the order of Divine Providence, one kind of mercy is done to them too; for although their condition be of a lower form, yet it is secured by that timely (shall I call it?) or untimely death. But these are cases extraregular; ordinarily and by rule, GOD hath revealed his purposes of interruption of the lives of sinners to be in anger and judgement; for when men commit any signal and grand impiety, GOD suffers not nature to take her course, but strikes a stroke with his own hand. To which purpose, I think it a remarkable instance which is reported by *Epiphanius*, that for 3332 years, even to the 20th age, there was not one example of a son that dyed before his father, but the course of nature was kept, that he who was first born in the descending line, did dye first; (I speak of natural death, and therefore *Abel* cannot be opposed to this observation) till that *Terah* the father of *Abraham* taught the people to make images of clay and worship them; and concerning him it was first remarked, that *Haran* died before his father *Terah* in the land of his nativity: God by an unheard of judgement, and a rare accident punishing his newly invented crime. And when ever such intercision of a life happens to a vitious person, let all the World acknowledge it for a judgement; and when any Man is guilty of evill habits or unrepented sins, he may therefore expect it, because it is threatned and designed for the lot and curse of such persons. This is threatned to covetousness, injustice, and oppression. *As a Partridge sitteth on eggs, and hatcheth them not, so he that getteth riches and not by right, shall leave them in the midst of his dayes, and at his end shall be a Fool.* The same is threatned to voluptuous persons in the highest caresses of delight, and CHRIST told a Parable with the same designe. The rich man said, *Soul take thine ease;* but GOD answered, *O Fool, this night shall thy soul be required of thee.* *Zimmi* and *Cozbi* were slain in the trophies of

their lust; and it was a sad story, which was told by *Thomas Cantipratantus*: Two religious persons tempted by each other in the vigour of their youth, in their very first pleasures and opportunities of sin were both struck dead in their embraces and posture of entertainment. GOD smote *Jeroboam* for his usurpation and tyranny, and he died. *Saul* died for disobedience against GOD, and asking counsel of a Pythonisse. GOD smote *Uzziah* with a leprosie for his profanenesse, and distressed *Abaz* sorely for his sacrilege, and sent a horrid disease upon *Jehoram* for his idolatry.

21 Chron. 13. 20
1 Chron. 10. 13

2 Chron. 21. 18
2 Chron. 26. 1.
2 Kings 15. 11.

These instances represent voluptuousnesse and covetousnesse, rapine and injustice, idolatry and lust, profanenesse and sacrilege as remarked by the signature of exemplary judgements to be the means of shortning the dayes of man; God himselfe proving the Executioner of his own fierce wrath. I instance no more, but in the singular case of *Hananiah* the false Prophet, *Thus saith the LORD, Behold I will cut thee from off the face of the earth; This year thou shalt die, because thou hast taught rebellion against the LORD.* That is the curse and portion of a false Prophet, a short life, and a sudden death, of GODS own particular and more immediate infliction.

Jer. 18. 16.

22.

And thus also the sentence of the Divine anger went forth upon criminal persons in the new Testament: Witnesse the disease of *Herod*, *Judas* hanging himselfe, the blindness of *Elymas*, the sudden death of *Ananias* and *Saphira*, the buffetings with which Satan afflicted the bodies of persons excommunicate. Yea, the blessed Sacrament of CHRIST S body, and blood, which is intended for our spiritual life, if it be unworthily received, proves the cause of a natural death. *For this cause many are weak and sickly among you, and many are fallen asleep,* saith *S. Paul* to the Corinthian Church.

1 Cor. 11. 30.

23.

3. But there is yet another manner of ending Mans life, by way of chance or contingency; meaning thereby the manner of GODS providence, and event of things which is not produced by the disposition of natural causes, nor yet by any particular and special act of GOD; but the event, which depends upon accidental causes, is not so certain and regular as nature, not so conclusive and determined as the acts of decretorie Providence, but comes by disposition of causes irregular to events rare and accidentall. This *David* expresses by *entring into battell*; and in this as in the other, we must separate cases extraordinary and rare, from the ordinary and common. Extraregularly and upon extraordinary reasons, and permissions we finde, that holy persons have miscarried in battle. So the Israelites fell before *Benjamin*, and *Jonathan*, and *Uriah*, and many of the Lords champions fighting against the Philistines; but in these deaths as God served other ends of providence, so he kept to the good men that fell, all the mercies of the promise by giving them a greater blessing of event and compensation. In the more ordinary course of divine dispensation, they that prevaricate the Lawes of God, are put out of protection; God withdrawes his special providence, or their tutelare Angel, and leaves them exposed to the influences of heaven, to the power of a constellation, to the accidents of humanity, to the chances of a battle, which are so many and various, that it is ten thousand to one, a man in that case never escapes; and in such variety of contingencies there is no probable way to assure our safety, but by a holy life to endear the providence of God to be our Guardian. It was a remarkable saying of *Deborah*, *The Stars fought in their courses, or in their orbes, against Sisera.* *Sisera* fought when there was an evill aspect, or malign

NANT

nant influence of heaven upon him. For even the smallest thing, that is in opposition to us, is enough to turn the chance of a battle; that although it be necessary for defence of the godly, that a special providence should intervene, yet to confound the impious, no special act is requisite. If God exposes them to the ill aspect of a Planet, or any other casualty, their days are interrupted, and they dye. And this is the meaning of the Prophet

Jeremy: Be not yee dismayed at the signs of heaven, for the Heathen are dismayed at them; meaning, that God will over-rule all inferiour causes for the safety of his servants; But the wicked shall be exposed to chance and humane accidents; and the signs of heaven, which of themselves do but signifie, or at most but dispose, and incline towards events, shall be enough to actuate, and consummate their ruine. And this is the meaning of that proverb of the Jewes, * *Israel hath no planet;* which they expounded to mean; if they observe the Law, the Planets shall not hurt them, God will over-rule all their influences: but if they prevaricate, and rebel, the least star in the firmament of heaven shall bid them battle, and overthrow them: A stone shall lie in a wicked mans way, and God shall so expose him to it, leaving him so unregarded and defenceless, that he shall stumble at it and fall, and break a bone and that shall produce a fever, and the fever shall end his days. For not onely every creature, when it is set on by God, can prove a ruine, but if we be not by the providence of God defended against it, we cannot behold the least atome in the Sun without danger of losing an eye, nor eat a grape without fear of choaking, nor sneeze without breaking of a vein. And *Arius* going to the ground, purged his entrails forth, and fell down unto the earth and died. Such and so miserable is the great insecurity of a sinner. And of this *Job* had an excellent meditation; *How oft is the candle of the wick:d put out! And how oft cometh their destruction upon them! God distributeth sorrows in his anger. For what pleasure hath he in his house after him, when the number of his moneths is cut off in the midst? This is he that dyeth in his full strength, being wholly at ease and quiet.*

I sum up this discourse with an observation, that is made concerning the family of *Eli*, upon which for the remifnesse of discipline on the Fathers part, and for the impurity and profaneness of his Sons, God sent this curse; *all the increase of their house shall die in the flour of their age.* According to that sad malediction it hypned for many generations; The heir of the family died as soon as he begat a Son to succeed him; till the family being wearied by so long a curse, by the counsel of *Rabbi Johanan Ben Zachary*, be took themselves universally to a sedulous, and most devout meditation of the Law, that is, to an exemplar devotion, and strict religion; but then the curse was turned into a blessing, and the line masculine lived to an honourable old age. For the Doctors of the Jewes said, that God often changes his purposes concerning the death of man, when the sick person is *liberal in alms, or fervent in prayer, or changes his name*, that is, gives up his name to God, by the serious purposes and religious vows of holy obedience. *He that followeth after righteousness* (alms, it is in the vulgar Latine) and *mercy, findeth life*, that verifies the first; and the fervent prayer of *Hezekiah* is a great instance of the second; and all the precedent discourse was intended

Jer. 10, 2.
Grætes signa dicunt, & numerum mensis ante h- bdomadæ cum metu superstitione observant.
Quanta luna insulsa turbabat, unde produbium est telædi gerannidæi. Huiusmodi dies Græci αποπεραστας vocant; Latini nefastos. Hifidus quintas omnino supercitas habet, Πέμπτης δ' ἑξαλεισθη, ἐπι χαλοκαίτε κ' αἶναι, Ἐν πικρῆ γ' ἄρτιν Ἐσιννας ἀμφοτελευειν.
* Non est planeta israel.
Μία σφαλή η̄ εὐσβενία εὐπεῖς γ' ἀνδρώων κ' δαιμων κακός, ὅτε εἰμαρομένη κερταί. Θεός γ' εὐεται πῶν εὐσβῆν ἐκ πῆλθ' κακῆ τὸ γ' ἐν, κ' μένον ἐν ἐν ἀνδρώοις ἀρα τῶν ὄντων εὐσβενία. apud L. i. tan.
Δύναται ὁ ἐπιστήμων πολλὰς ἀποτρέψαι ἐνεργείας τῶ ἀστέρων. Ptolem. id. i. ff.
—Sarcinas domi n iobur alkis.

Job 21, 17, 18, 19, 20.

1 Sam. 2, 23.

Prov. 21, 27.

for probation of the third, and proves that no disease is so deadly as a deadly sin; And the ways of righteousness are therefore advantages of health, and preservatives of life (when health and life are good for us) because they are certain title to all GODS promises and blessings

25. Upon supposition of these premises I consider, there is no cause to wonder, that tender persons, and the softest women endure the violences of art and Physick, sharp pains of causticks and cupping glasses, the abscission of the most sensible part for preservation of a maulous and imperfect body; but it is a wonder, that when God hath appointed a remedy in grace, apt to preserve nature, and that a dying unto sin should prolong our natural life, yet few men are willing to try the experiment; they will buy their life upon any conditions in the world, but those, which are the best and easiest: any thing but religion and sanctity, although for so doing they are promised, that immortality shall be added to the end of a long life, to make the life of a mortal partake of the eternal duration of an Angel, or of GOD himself.

26.

Religio sapientiam adauget
& Aspirantia
religionem.
Lactant.
Σοφία γὰρ αὐτὴ
ἡρεσὶν ἐκείνων
ἠνέτησεν. A. Ichny.
Prometh.

5. The last testimony of the excellency and gentleness of CHRIST S yoke, the fair load of Christianity, is the reasonableness of it, and the unreasonable of its contrary. For whatsoever the wisest men in the world in all nations, and religions did agree upon as most excellent in it self, and of greatest power to make political, or future and immaterial felicities, all that and much more the holy JESUS adopted into his Law; for they receiving sparks, or single irradiations from the regions of light, or else having fair tapers shining indeed excellently in representations and expresses of morality, were all involved and swallowed up into the body of light, the Sun of righteousness. Christs discipline was the breviary of all the wisdom of the best men, and a fair copy and transcript of his Fathers wisdom; and there is nothing in the laws of our religion, but what is perfective of our spirits, excellent rules of religion, and rare expedients of obeying God by the nearest ways of imitation, and such duties which are the proper ways of doing benefits to all capacities and orders of men. But I remember my design now is not to represent Christianity to be a better religion than any other; for I speak to Christians, amongst whom we presuppose that: but I design to invite all Christians in name, to be such as they are called, upon the interest of such arguments, which represent the advantages of obedience to our religion, as it is commanded us by God. And this I shall do yet further by considering, that those Christian names who apprehend religion as the fashion of their Countrey, and know no other use of a Church but customary, or secular and profane, that supposing Christian religion to have come from God, as we all profess to believe, there are no greater fools in the world than such, whose life conforms not to the pretence of their baptism and institution. They have all the signes and characters of fools, and undiscree, unwary persons.

27.

1. Wicked persons, like children, and fools, choose the present whatsoever it is, and neglect the infinite treasures of the future. They that have no faith, nor foresight, have an excuse for snatching at what is now represented, because it is that *all*, which can move them; but then such persons are infinitely distant from wisdom, whose understanding neither reason nor revelation hath carried further than the present adherencies; not onely because they are narrow souls who cannot look forward, and have nothing

to

to distinguish them from beasts who enjoy the present, being carelesse of what is to come; but also because whatsoever is present is not fit satisfaction to the spirit; nothing but gluttings of the sense, and sottish appetites. *Moses* was a wise person, and so esteemed, and reported by the spirit of God, because he despised the pleasures of *Pharaohs* court, having an eye to the recompense of reward: that is, because he despised all the present arguments of delight, and preferred those excellencies which he knew should be infinitely greater, as well as he knew they should be at all. He that would have rather chosen to stay in the theatre, and see the sports out, then quit the present spectacle upon assurance to be adopted into *Cesars* family, had an offer made him too great for a fool, and yet his misfortune was not big enough for pity, because he understood nothing of his felicity, and rejected what he understood not. But he that prefers moments before eternity, and despises the infinite successions of eternal ages, that he may enjoy the present, not daring to trust God for what he sees not, and having no objects of his affections but those which are the objects of his eyes, hath the impatience of a childe, and the indiscretion of a fool, and the faithlesse of an unbeliever. The faith and hope of a Christian are the graces and portions of spiritual wisdom, which Christ design'd as an antidote against this folly.

2. Children and fools choose to please their senses, rather than their reason, because they still dwell within the regions of sense, and have but little residence amongst intellectual essences. And because the needs of nature first employ our sensual appetites, these being first in possession would also fain retain it, and therefore for ever continue their title, and perpetually fight for it; but because the inferiour faculty fighting against the superior is no better than a rebell, and that it takes Reason for its enemy, it shews such actions, which please the sense and do not please the reason, to be unnatural, monstrous, and unreasonable. And it is a great disreputation to the understanding of a man to be so couzened and deceived, as to choose money before a morall virtue, to please that which is common to him and beasts, rather than that part which is a communication of the Divine nature, to see him run after a bubble, which himself hath made, and the sun hath particoloured, and to despise a treasure, which is offered to him to call him off from pursuing that emptinesse and nothing. But so does every vitious person, feed upon husks and loaths Manna, worships cats and onions, the beggerly and basest of *Egyptian* Deities, and neglects to adore and honour the eternal God; he prefers the society of drunkards before the communion of Saints; or the fellowship of harlots before a quire of pure, chaste, and immaterial Angels; the sicknesse and filth of luxury before the health and purities of chastity and temperance; a dish of red lentill pottage before a benison; drink before immortality, money before mercy, wantonnesse before the severe precepts of Christian Philosophy, earth before heaven, and folly before the crowns, and scepters, and glories of a kingdome. Against this folly Christian religion opposes contempt of things below, and setting our affections upon things above.

3. Children and fools propound to themselves ends silly, low and cheap, the getting of a nutshel, or a bag of cherrystones, a gaude to entertain the fancie of a few minutes, and in order to such ends direct their counsels and designs. And indeed in this they are innocent; but persons not living according to the discipline of Christianity are as foolish in the designation of

Εἰ μὲν γὰρ
προσέτιται αὐτῷ
ἡ δόξα αὐτοῦ, ἢ
ἡ μὲν ἡδονή,
παρὰ τὸ πνεῦμα
κατὰ μέτρον
θεοῦ.

28.

29.

their ends, choosing things as unprofitable and vain to themselves, and yet with many mixtures of malice and injuriousness both to themselves, and others. His end is to couzen his Brother of a piece of land, or to disgrace him by telling of a lie, to supplant his fortune, to make him miser ble: Ends, which wise men and good men look upon as miseries and perfections, instruments of affliction and regret, because every man is member of a society, and hath some common terms of union and conjuncture, which make all the body susceptible of all accidents to any part. And it is a great folly for pleasing of the eye to snatch a knife which cuts our fingers; to bring affliction upon my brother or relative, which either must affect me, or else I am an uselesse, a base or dead person. The ends of vice are ignoble and dishonourable; to discompose the quiet of a family, or to create jealousies, or to raise wars, or to make a man lesse happy, or apparently miserable, or to fish for the Devil, and gain souls to our Enemy, or to please a passion that undoes us, or to get something that cannot satisfy us; this is the chain of counsels, and the great aims of unchristian livers, they are all of them extreme great miseries. And it is a great undecency for a man to propound an end, lesse, and more imperfect then our present condition; as if we went about to unravel our present composure, and to untie every degree of essence and capacity, and to retire back to our first matter, and unshapen state; hoping to get to our journeys end by going backwards. Against this folly the holy JESUS opposed the fourth beatitude, or precept of *hungering and thirsting after righteousness*.

30. 4. But children and fools, whatever their end be, they pursue them with as much weakness and folly, as they first chose them with indiscretion; running to broken cisterns or to puddles to quench their thirst. When they are hungry they make phantastick banquets or put Colloquintida into their pottage, that they may be furnished with pot herbs: or like the ass that desired to flatter his Master, and therefore fawned upon him like a spaniel, and bruised his shoulders. Such undecencies of means and persecutions of interests we find in unchristian courses. It may be they propound to themselves riches for their ends, and they use covetousness for their means, and that brings nought home; or else they steal to get it, and they are apprehended, and made to restore fourfold. Like moths gnawing a garment they

Τὰ θεία κέρδη τιμωρὸς ἐσθάζεται.

Sophol. Antig.

Hos felicitas ingrata supervenit, ut semper
plenispect, vaticin commodorum, presentibus ca
veant, dum futura prospiciant. Panegyric ad
Constant. filium.

devoure their own house, and by greediness of desire they destroy their content, making impatience the parent and instrument of all their felicity: Or they are so greedy and imaginative, and have raised their expectation by an over-valuing esteem of temporary felicities, that when they come they fall short of their promises, and are indeed lesse then they would have been by being beforehand apprehended greater then they could be. If their design be to represent themselves innocent and guiltlesse of a suspicion or a fault, they deny the fact and double it. When they would repair their losses they fall to gaming, and besides that they are infinitely full of fears, passions, wrath, and violent disturbances in the various chances of their game, that which they use to restore their fortune, ruins even the little remnant, and condemns them to beggery, or what is worse. Thus evill men seek for content out of things that cannot satisfy; and take care to get that content; that is, they raise war to enjoy present peace, and renounce all content to get it. They strive

to depresse their Neighbours, that they may be their equals, to disgrace them to get reputation to themselves; (which arts being ignoble do them the most disparagement) and resolve never to enter into the felicities of GOD by content taken in the prosperities of man, which is a making our selves wretched by being wicked; malice & envy is indeed a mighty curse: and the devil can shew us nothing more foolish and unreasonable then envy, w^{ch} is in its very formality a curse, an eating of coals & vipers, because my neighbours table is full, and his cup is crowned with health and plenty. The Christian religion, as it chooseth excellent ends, so it uses proportionate & apt means; The most contradictory accident in the world, when it becomes hallowed by a pious and Christian design, becomes a certain means of felicity and content: to quit our lands for CHRIST S sake, will certainly make us rich; to depart from our friends will increase our relations, and beneficiaries: but the striving to secure our temporall interests by any other means then obedient actions, or obedient sufferings, is declared by the holy JESUS to be the greatest impvidence, and ill husbandry in the world. Even in this world Christ will repay us an hundred fold for all our losses, which we suffer for the interests of Christianity. In the same proportion we find, that all graces do the work of humane felicities with a more certain power, and infallible effect then their contraries. Gratitude endears benefits, and procures more friendships. Confession gets a pardon; Impudence and lying doubles the fault, and exasperates the offended person. Innocence is bold, and rocks a man a sleep; but an evil Conscience is a continual alarm. Against this folly of using disproportionate means in order to their ends, the holy JESUS hath opposed the eight Beatitudes, which by contradictions of nature, and improbable causes, according to humane and erring estimate bring our best and wisest ends to passe infallibly, and divinely.

5. But this is too large a field to walk in; for it represents all the flat-teries of sin to be a meer couenage and deception of the understanding, and we find by this scrutiny that evil and unchristian persons are infinitely unwise, because they neglect the counsel of their superiours, and their guides; They dote passionately upon trifles, they rely upon false foundations, and deceiving principles; they are most confident, when they are most abused; they are like shelled fish singing loudest, when their house is on fire about their ears, and being merriest, when they are most miserable, and perishing; when they have the option of two things, they ever choose the worst; they are not masters of their own actions, but break all purposes at first temptation; they take more paines to do themselves a mischief then would secure heaven; that is, they are rude, ignorant, foolish, unwary, and undiscerning people in all senses, and to all purposes; and are incurable but by their obedience, and conformity to the holy JESUS, the eternal wisdom of the Father.

31.

Upon the strength of these premises the yoke of Christianity must needs be apprehended light, though it had in it more pressure then it hath; because lightness or heaviness being relative termes are to be esteemed by comparison to others. Christianity is far easier then the yoke of *Moses* law, not onely because it consists of fewer rites, but also because those perfecting and excellent graces, which integrate the body of our religion are made easie by Gods assisting, and the gifts of the holy Ghost; And we may yet make it easier by love, and by fear, which are the proper products of the Evangelical promises and threatnings. For I have seen, persons in affrightment

32.

affrightment have carried burdens and leaped ditches, and climbed walls, which their natural power could never have done. And if we understood the sadnesſes of a curſed eternity, from which we are commanded to fly, and yet knew how near we are to it, and how likely to fall into it, it would create fears, greater then a suddain fire, or a mid-night alarm. And thoſe unhappy ſouls who come to feel this truth, when their condition is without remedy, are made the more miſerable by the apprehenſion of their ſtupid folly. For certainly the accuſed ſpirits feel the ſmart of hell once doubled upon them by conſidering by what vain unſatisfying trifles they loſt their happineſſe, with what paines they periſhed, and with how great eaſe they might have been beatiſied. And certain it is, Chriſtian religion hath ſo furniſhed us with aſſiſtances, both exterior and interior, both of perſwaſion and advantages, that whatſoever Chriſt hath doubled upon us in perfection he hath alleviated in aides.

33.

And then if we compare the ſtate of Chriſtianity with *ſin*, all the preceding diſcourſes were intended to repreſent how much eaſier it is to be a Chriſtian, than a vile and wicked perſon. And he that remembers, that what ever fair allurements may be pretended as invitations to a *ſin*, are ſuch falſe and unſatisfying pretences, that they drive a man to repent him of his folly, and like a great laughter end in a ſigh, and expire in wearineſſe and indignation, muſt needs confeſſe himſelfe a fool for doing that which he knows will make him repent, that he ever did it. A *ſin* makes a man afraid, when it thunders, and in all dangers the *ſin* detracts the viſour, and affrights him, and viſits him, when he comes to die, upbraiding him with guilt and threatening miſery. So that Chriſtianity is the eaſieſt Law, and the eaſieſt ſtate, it is more perfect and leſſe troubleſome: it brings us to felicity by wayes proportionable, landing us in reſt by eaſy and unperplexed journies. This diſcourſe I therefore thought neceſſary, becauſe it reconciles our religion with thoſe paſſions and deſires, which are commonly made the inſtruments and arguments of *ſin*. For we rarely meet with ſuch ſpirits, which love virtue ſo metaphyſically, as to abſtract her from all ſenſible and deliciouſ compositions, and love the purity of the *Idea*. S. Lewis the King ſent *Ivo* Biſhop of Chartres on an Embaſſy, and he told, that he met a grave Matron on the way with fire in one hand, and water in the other; and obſerving her to have a melancholy religious and fantaſtick deportment, and look, asked her what thoſe ſymbols meant, and what ſhe meant, to doe with her fire and water? She answered, my purpoſe is with the fire to burn *Paradiſe*, and with my water to quench the flames of hell, that men may ſerve *GOD* without the incentives of hope and fear, and purely for the love of *GOD*. Whether the woman were only imaginative and ſad, or alſo zealous, I know not. But *GOD* knowes he would have few Diſciples, if the argu-

ments of invitation were not of greater promiſe, then the labours of virtue are of trouble. And therefore the ſpirit of God knowing to what we are inflexible, and by what we are made moſt ductile, and malleable, hath propounded virtue clothed and dreſſed with ſuch advantages, as may entertain even our ſenſitive part, and firſt deſires, that thoſe alſo

may be invited to virtue, who underſtand not what is juſt and reaſonable, but what is profitable, who are more moved with advantage then juſtice.

And

— *Quis enim virtutem amplectitur iſtam,
Præmia ſi tollas?* — Juvenal.
*Sublatis ſtudentium præciis, etiam ſtudia perit,
ita ut minus decora.* Tacit. lib. Annal.
*Vide Ciceron. Tuſcul. 2. Lect. 1. 3. c. 27. Inſtit.
Virtus per ſe iſſam non beata eſt, quoniam in
perſeſcendis, ut dixi, malis tota viſus ejuſ eſt.*
Idem. c. 12. Aug. ep. 12.

And because emolument is more felt than innocence, and a man may be poor for all his gift of chastity, the holy JESUS to endear the practices of religion hath represented *godlinesse* unto us under the notion of *gain*; and *sin* as *unprofitfull*; and yet besides all the natural and reasonable advantages, every virtue hath a supernatural reward, a gracious promise attending, and every vice is not onely naturally deformed, but is made more ugly by a threatening, and horrid by an appendant curse. Henceforth therefore let no man complain, that the Commandments of GOD are impossible; for they are not onely possible but easy, and they that say otherwise and doe accordingly, take more pains to carry the instruments of their own death, then would serve to ascertain them of life. And if we would doe as much for CHRIST, as we have done for sin, we should find the pains lesse, and the pleasure more. And therefore such complainers are without excuse, for certain it is, they that can goe in foul wayes, must not say they cannot walk in fair. They that march over rocks in despite of so many impediments, can travell the even wayes of religion and peace, when the holy JESUS is their guide, and the Spirit is their Guardian, and infinite felicities are at their journeyes end, and all the reason of the world, political, oeconomicall, and personal, doe entertain and support us in the travel of the passage

The PRAYER.

O Eternal JESUS, who gavest lawes unto the world, that mankind being united to thee by the bands of obedience might partake of all thy glories and felicities; open our unde standing, give us the spirit of discerning, and just apprehension of all the beauties, with which thou hast enamelled virtue to represent it beauteous, and amiable in our eyes, that by the allurements of exteriour decencies, and appendant blessings our present desires may be entertained, our hopes promoted, our affections satisfied, and love entring in by these doores may dwell in the interior regions of the will. O make us to love thee for thy selfe, and religion for thee; and all the instruments of religion in order to thy glory, and our own felicities. Pull off the ruzour of sin, and discover its deformities by the lantern of thy word and the light of the Spirit, that I may never be bewitched with sottish appetites; be pleased to build up all the contents I expect in this world upon the interest of a virtuous life, and the support of religion, that I may be rich in good works, content in the issues of thy providence, my health may be the result of temperance and severity, my mirth in spiritual emanations, my rest in hope, my peace in a good conscience, my satisfaction and acquiescence in thee; that from content I may passe to an eternal fulnesse, from health to immortality, from grace to glory, walking in the paths of righteousness, by the waters of comfort, to the land of everlasting rest, to feast in the glorious communications of eternity, eternally adoring, loving and enjoying the infinity of the ever blessed and mysterious Trinity, to whom be glory, and honour, and dominion now and for ever. AMEN.

DISCOURSE

DISCOURSE XVI.

Ad num. 17
Sect. 13.

Of Certainty of SALVATION.

1. **W**hen the holy JESUS took an account of the first legation and voyage of his Apostles, he found them rejoicing in priviledges, and exteriour powers, in their authority over unclean spirits; but weighing it in his ballance, he found the cause too light, and therefore diverted it upon the right object; *Rejoyce that your names are written in Heaven.* The revelation was confirmed and more personally applied in answer to S. Peters Question, *We have forsaken all and followed thee, what shall we have therefore?* Their LORD answered; *Ye shall sit upon twelve thrones judging the twelve tribes of Israel.* Amongst these persons to whom CHRIST spake *Judas* was; he was one of the twelve, and he had a throne allotted for him; his name was described in the book of life, and a Scepter and a Crown was deposited for him too; for we must not judge of CHRIST S meaning by the event, since he spake these words to produce in them faith, comfort and joy in the best objects: it was a Sermon of duty as well as a Homily of comfort, and therefore was equally intended to all the Colledge; and since the number of thrones is proportioned to the number of men, it is certain there was no exception of any man there included; and yet it is as certain *Judas* never came to sit upon the throne, and his name was blotted out of the book of life; Now if we put these ends together, that in Scripture it was not revealed to any man concerning his final condition * but to the dying penitent thief, and to the twelve Apostles, that twelve thrones were *designed* for them, and a promise made of their inthronization, and yet that no mans final estate is so clearly declared miserable and lost, as that of *Judas*, one of the twelve, to whom a throne was promised; the result will be, that the election of holy persons is a condition allyed to duty, absolute and infallible in the general, and supposing all the dispositions and requisites concurring; but fallible in

* Quod dixit Jesus 72. Discipulis, Lucæ 10 v. 20. Eorum nomina descripta esse in caelis; p. ad destinationem licet aliquantulum dicat, non tamen ad gloriam; sed ad unius Evangelicæ & ministerii regno. Alii autem verba illa non em falli dicit, sed causam gratiæ tantum enarrare istam & legitiman sex suppositone scilicet & quando hoc contigerit, aut ad effectum perducatur. Utique autem verba significent, certum est Doctores Ecclesiæ non paucos tradidisse, 72. Discipulos Christum reliquisse, nec recte esse dicere.

the particular, if we fall off from the mercies of the Covenant and prevaricate the conditions. But the thing which is most observable is, that if in persons so eminent and priviledged, and to whom a revelation of their election was made, as a particular grace, their condition had one weak leg, upon which because it did rely for one halfe of the interest it could be no stronger then its supporters; the condition of lower persons to whom no revelation is made, no priviledges are indulged, no greatnesse of spiritual eminency is appendant, as they have no greater certainty in the thing, so they have lesse in person, and are therefore to *work out their salvation with great fears and tremblings of spirit.*

2. The purpose of this consideration is, that we doe not judge of our final condition by any discourses of our own, relying upon GODS secret counsels, and predestination of eternity. This is a mountain upon which whosoever

whosoever climbs like *Moses* to behold the land of *Canaan* at great distances, may please his eyes, or satisfy his curiosity, but is certain never to

enter that way. It is like enquiring into fortunes, concerning which *Favorinus* the Philosopher spake not unhandisomly; » They that foretel events

« of destiny, and secret providence, either foretell

« sad things, or prosperous. If they promise prospere-

« rous and deceive, you are made miserable by a vain speculation. If

« they threaten ill fortune and say false, thou art made wretched by a false

» fear. But if they foretell adversity and say true, thou art made miserable

« by thy own apprehension, before thou art so by destiny; And many

» times the fear is worse then the evil feared. But if they promise felicities,

» and promise truly, what shall come to passe; then thou shalt be wearied

» by an impatience and a suspended hope; and thy hope shall ravish and

» * deslowre the joyes of thy possession. Much of it is hugely applicable to

the present Question; and our Blessed LORD, when he was petitioned,

that he would grant to the two sons of *Zebedee*, that they might sit, one on

the right hand, and the other on the left in his kingdom, rejected their de-

sire, and onely promised them, what concerned their duty, and their suffer-

ing, referring them to that, and leaving the final event of men to the dis-

position of his Father. This is the great secret of the kingdom, which

GOD hath locked up and sealed with the counsels of eternity. *The sure*

foundation of GOD standeth, having this seal, The Lord knoweth who are

his. This seal shall never be broken up, till the great day of Christ; in the

mean time, the Divine knowledge is the onely repository of the final sen-

tences, and this way of God is unsearchable, and past finding out. And there-

fore if we be solicitous, and curious to know what GOD in the coun-

sels of eternity hath decreed concerning us, he hath in two fair tables de-

scribed all those sentences, from whence we must take accounts; the reve-

lations of Scripture, and the book of Conscience: The first recites the law

and the conditions; the other gives in evidence: The first is clear, evident

and conspicuous; the other when it is written with large characters may

also be discerned; but there are many little accents, periods, distinctions,

and little significations of actions, which either are there written in water

or sullied over with carelesnesse, or blotted with forgetfulnesse, or not legi-

ble by ignorance, or misconstrued by interest and partiality, that it will

be extremely difficult to read the hand upon the wall, or to copy out one

line of the eternal sentence. And therefore excellent was the counsel of the

Son of *Sirach*: *Seek not out the things that are too hard for thee, neither search*

the things that are above thy strength: but what is commanded thee think there-

upon with reverence, for it is not needfull for thee to see with thine eyes the things,

that are in secret. For whatsoever GOD hath revealed in general con-

cerning election, it concerns all persons within the pale of Christianity;

he hath conveyed notice to all Christian people, that they are the sons of

GOD, that they are the heirs of eternity, coheirs with Christ, partakers

of the Divine nature: meaning that such they are by the designe of GOD,

and the purposes of the manifestation of his Son; The election of GOD

is disputed in Scripture to be an act of GOD separating whole nations,

and rejecting others, in each of which many particular instances there were,

contrary to the general and universal purpose; and of the elect nations

many

Ad scelus ab hujusmodi votis sacrilicium t. 1. 17.

Tacti.

— Nos parvum ac debile vulgus

Scrutatur penitus Supercos, hinc pallor & i. e.

Hope seclus, infid. a que, & nulli modo scia voti.

Stattus.

* Futurum ex-
dii fructum
spes tibi iam
pax floverit.
A. G. Julius 1. 14.

2 Tim. 2. 19.

Ecclus. 3. 21. 22

many particulars perished, and many of the rejected people fate down with *Abraham*, *Isaac*, and *Jacob* in the kingdom of heaven; and to those persons to whom **GOD** was more particular, and was pleased to shew the scrowles of his eternal counsels, and to reveal their particular elections, as he did to the twelve Apostles, he shewed them wrapped up and sealed; and to take off their confidences, or presumptions, he gave probation in one instance, that those scrowles may be cancelled, that his purpose concerning particulars may be altered by us, and therefore that he did not discover the bottome of the Abyffe, but some purposes of special grace, and indefinite design; but his peremptory, final, unalterable decree he keeps in the cabinets of the eternal ages, never to be unlocked, till the Angel of the Covenant shall declare the unalterable universal sentence.

3.

1 John 3. 14.

But as we take the measure of the course of the sun by the dimensions of the shadows made by our own bodies, or our own instruments: so must we take the measures of eternity by the span of a mans hand, and guesse at what God decrees of us, by considering how our relations, and endearments are to him; and it is observable, that all the confidences, which the Spirit of God hath created in the Elect, are built upon duty, and stand or fall according to the strength or weaknesse of such supporters. *We know we are translated from death to life by our love unto the Brethren*: meaning that the performance of our duty is the best consignation to eternity, and the only Testimony **GOD** gives us of our election. And therefore we are to make our judgements accordingly. And here I consider that there is no state of a Christian, in which by virtue of the Covenant of the Gospel it is effectively, and fully declared, that his sinnes are actually pardoned, but onely in Baptisme, at our first coming to Christ, when he redeems us from our vain conversation, when he makes us become *Sons of GOD*, when he justifies us freely by his grace, when we are purified by faith, when we make a Covenant with **CHRIST** to live for ever according to his lawes. And this I shall suppose I have already proved and explicated in the Discourse of Repentance. So that whoever is certain, he hath not offended **GOD** since that time, and in nothing transgresseth the lawes of Christianity, he is certain, that he actually remaines in the state of Baptismal purity; but it is too certain that this certainty remains not long, but we commonly throw some dirt into our waters of Baptisme, and stain our white robe, which we then put on.

4.

But then because our restitution to this state is a thing, that consists of so many parts, is so divisible, various, and uncertain whether it be arrived to the degree of innocence, (and our innocence consists in a Mathematicall point, and is not capable of degrees any more then unity, because one staine destroyes our being innocent) it is therefore a very difficult matter to say that we have done all our duty towards our restitution to baptismal grace; and if we have not done all that we can doe, it is harder to say that **GOD** hath accepted that which is lesse then the conditions, we entred into, when we received the great justification and pardon of sins. We all know we do lesse then our duty, and we hope that **GOD** makes abatements for humane infirmities; but we have but a few rules to judge by, and they not infallible in themselves, and we yet more fallible in the application, whether we have not mingled some little minutes of malice in the body of infirmities, and how much will bear excuse; and in what

what time, and to what persons, and to what degrees, and upon what endeavours, we shall be pardoned? So that all the interval between our losing baptismal grace and the day of our death, we walk in a cloud, having lost the certain knowledge of our present condition by our prevarications. And indeed it is a very hard thing for a man to know his own heart; and he that shall observe how often himself hath been abused by confidences, and secret imperfections, and how the greatest part of Christians in name only, doe think themselves in a very good condition, when God knows they are infinitely removed from it; and yet if they did not think themselves well and sure, it is unimaginable they should sleep so quietly, and walk securely, and consider negligently and yet proceed confidently: He that considers this, and upon what weak and false principles of Divinity men have raised their strengths and persuasions, will easily consent to this, that it is very easie for men to be deceived in taking estimate of their present condition, of their being in the state of grace.

But there is great variety of men, and difference of degrees; and every step of returning to GOD may reasonably adde one degree of hope till at last it comes to the certainty and top of hope. Many men believe themselves to be in the state of grace, and are not. Many are in the state of grace, and are infinitely fearful they are out of it. And many that are in Gods favour, do think they are so, and they are not deceived. And all this is certain, for some sin that sin of *presumption* and *flattery* of themselves, and some good persons are vexed with violent fears and temptations to despair; and all are not; and when their hopes are right, yet some are strong, and some are weak; for they, that are well persuaded of their present condition, have persuasions as different as are the degrees of their approach to innocence. And he that is at the highest hath also such abatements, which are apt and proper for the conservation of humility and godly fear.

I am guilty of nothing (saith Saint Paul) *but I am not hereby justified*: meaning

thus, though I be innocent, for ought I know, yet

GOD who judges otherwise then we judge, may finde something to reprove in me: *It is GOD that judges*, that is, concerning my degrees of acceptance,

and hopes of glory. If the person be newly recovering from a state of sin, because his state is imperfect,

and his sin not dead, and his lust active, and his habit not quite extinct,

it is easie for a man to be too hasty in pronouncing well. He is wrapt up in a cloak of clouds, hidden and encombred, and his brightest day is but twilight, and his discernings dark, conjectural and imperfect, and his heart is

like a cold hand newly applied to the fire, full of pain; and whether the heat or the cold be strongest is not easie to determine; or like middle colours, which no man can tell, to which of the extremes they are to be accounted.

But according as persons grow in grace, so they may grow in confidence of their present condition. It is not certain they will do so, for

sometimes the beauty of the tabernacle is covered with goats hair, and skins of beasts, and holy people doe infinitely deplore the want of such

graces which God observes in them with great complacency and acceptance.

Both these cases say, that to be certainly persuaded of our present condition is not a duty: Sometimes it is not possible, and sometime it is better to otherwise.

But if we consider of this certainty as *ablesting* and *arcward*,

Q q

there

Cum multis in rebus offendimus Deum, merorem tamen offensarum partem ne intelligamus quidem: ideo ait Apostolus, Nichil confertus sum, &c. q. d. multa delicta committo, que committere me non intelligo. Propter hanc causam Propheta ait, Delicta quae non intelligi? S. Basil. c. 2. Monit. Contit.

Eccle. 9. 1, 2. Job 9. 21.

5.

1 Cor. 4 7.

there is no question, but in a great and an eminent sanctity of life, there may also be a great confidence and fulness of persuasion, that our present being is well and gracious, and then it is certain that such persons are not deceived. For the thing it self being sure, if the persuasion answers to it, it is needlesse to dispute of the degree of certainty and the manner of it. Some persons are heartily perswaded of their being reconciled, and of these some are deceived and some are not deceived, and there is no sign to distinguish them, but by that which is the thing signified: a holy life according to the strict rules of Christian Discipline tells what persons are confident, and who are presumptuous. But * the certainty is reasonable in none, but in old Christians, habitually holy persons, not in new Converts, or in lately lapsed people; for concerning them we finde the spirit of GOD speaking with clauses of restraint and ambiguity, a [*perhaps,*] and [*who knoweth,*] and [*peradventure*] *the thoughts of thy heart may be forgiven thee,* [GOD may have mercy on thee.] And that GOD hath done so, they only have reason to be confident, whom GOD hath blessed with a lasting continuing piety, and who have wrought out the habits of their precontracted vices.

6. But we find in Scripture many precepts given to holy persons being in the state of grace to secure their standing, and perpetuate their present condition. For [*he that endureth unto the end he [only] shall be saved*] (said our blessed SAVIOUR :) and [*he that standeth let him take heed lest he fall:*] and, *thou standest by faith, be not high minded but fear: and, work out your salvation with fear and trembling. Hold fast that thou hast, and let no man take the crown from thee.* And it was excellent advice; for one Church had lost their first love, and was likely also to lose their crown. And Saint Paul himself, who had once entred within the vail, and seen unutterable glories, yet was forced to endure hardship, and to fight against his own disobedient appetite, and to doe violence to his inclinations, for fear, that whilest he preached to others himself should become a castaway. And since we observe in holy story, that Adam and Eve fell in paradise, and the Angels fell in heaven it self, stumbling at the very jewels, which pave the streets of the celestial Jerusalem; and in CHRIST S family, one man for whom his Lord had prepared a throne turned Devil; and that in the number of the Deacons it is said, that one turned Apostate, who yet had been a man full of the holy Ghost; it will lessen our train, and discompose the gayeties of our present confidence, to think that our securities cannot be really distinguished from danger and uncertainties. For every man walks upon two legs, one is firm, invariable, constant and eternal, but the other is his own. GOD S promises are the objects of our faith, but the events and final conditions of our souls, which is consequent to our duty, can at the best be but the objects of our hope. And either there must in this be a lesse certainty, or else faith and hope are not two distinct graces. GOD S gifts and vocation are without repentance; meaning [on GOD S part] but the very people, concerning whom Saint Paul used the expression, were reprobate and cut off, and in good time shall be called again: in the mean time many single persons perish. *There is no condemnation to them that are in CHRIST JESUS,* GOD will look to that, and it will never fail; but then they must secure the following period, and *not walk after the Flesh, but after the Spirit.* Behold the goodness of God towards thee (saith Saint Paul) *if thou continue in his goodness, otherwise thou also shalt be cut off.* And if this be true concerning

* *Beatus Daniel presens futurum de sententia Dei dubitat. Rem teneantiam factum qui au. lictor ventam pollecentur peccantibus.*
S. Hieron.

Dan 4. 27.
Joel. 2. 14.
Aas 8. 22.

Math. 24. 13.

Rom. 11. 20.

Revel. 2. 5.
& 10.

Rom. 11.
per totum.

Rom. 8. 1.

Rom. 11. 22.

cerning the whole Church of the Gentiles, to whom the Apostle then made the addresse, and concerning whose election the decree was publick, and manifest, that they might be cut off, and their aboad in GODS favour was upon condition of their perseverance in the faith; much more is it true in single persons, whose election in particular is shut up in the abyss, and permitted to the condition of our faith, and obedience, and the revelations of Doomesday.

Certain it is, that GOD hath given to holy persons *the Spirit of adoption*, enabling them to cry *Abba Father*, and to account themselves for sons, and by this *Spirit we know we dwell in him*, and therefore it is called in Scripture *the earnest of the Spirit*, though at its first mission and when the Apostle wrote and used this appellative, the holy Ghost was of greater signification, and a more visible earnest and endearment of their hopes, then it is to most of us since. For the visible sending of the holy Ghost upon many believers in gifts, signes, and prodigies, was infinite argument to make them expect events, as great beyond that, as that was beyond the common gifts of men; just as Miracles and Prophecy, which are gifts of the holy Ghost, were arguments of probation for the whole doctrine of Christianity: and this being a mighty verification of the great promise, the promise of the Father, was an apt instrument to raise their hopes and confidences concerning those other promises, which JESUS made, the promises of immortality and eternal life, of which the present miraculous graces of the holy Spirit were an earnest and in the nature of a contracting peny; and still also the holy Ghost, though in another manner, is *an earnest of the great price of the heavenly calling*, the rewards of heaven: though not so visible and apparent as at first, yet as certain and demonstrative, where it is discerned, or where it is believed, as it is and ought to be in every person, who does any part of his duty, because by the Spirit we doe it, and without him we cannot. And since we either feel or believe the presence and gifts of the holy Ghost to holy purposes, (for whom we receive voluntarily, we cannot easily receive without a knowledge of his reception) we cannot but entertain him as an argument of greater good hereafter, and an earnest peny of the perfection of the present grace, that is, of the rewards of glory: glory and grace differing no otherwise, then as an earnest in part of payment does from the whole price, *the price of our high calling*. So that the Spirit is an earnest, not because he alwayes signifies us, that we are actually in the estate of grace, but by way of argument or reflexion; we know we doe belong to GOD, when we receive his Spirit: (and all Christian people have received him, if they were rightly baptized and confirmed) and therefore know by that testimony, that we belong to God, that is, we are the people with whom God hath made a Covenant, to whom he hath promised and intends greater blessings, to which the present gifts of the Spirit are in order. But all this is conditional, and is not an immediate testimony of the certainty and future event; but of the event, as it is possibly future, and may (without our fault) be reduced to act as certainly as it is promised, or as the earnest is given in hand. And this the Spirit of God oftentimes tells us in secret visitations, and publick testimonies, and this is that which Saint Paul calls, *tasting of the heavenly gift, and partaking of the holy Ghost, and tasting of the good word of God, and the power of the world to come*; but yet some that have done so, have fallen away, and have quenched the Spirit, and have given back the earnest of the Spirit, and contracted new relations, and God hath been their Father no longer,

7.
Rom. 8. 15.
1 John 4. 13.
2 Cor. 1. 22.
& c. 5. v. 5.

Heb. 6. 4-5.

for they have done the works of the Devil. So that if new converts be uncertain of their present state, old Christians are not absolutely certain they shall persevere. They are as sure of it as they can be of future acts of theirs, which God hath permitted to their own power. But this certainty cannot exclude all fear, till their charity be perfect, onely according to the strength of their habits, sois the confidence of their abodes in grace.

8. Beyond this, some holy persons have degrees of persuasion superadded, as Largeesses and acts of grace, God loving to blesse one degree of grace with another, till it comes to a confirmation in grace, which is a state of salvation directly opposite to obduration; and as this is irremediable and irrecoverable, so is the other inamissible: As God never saves a person obdurate, and obstinately impenitent, so he never loses a man, whom he hath confirmed in grace, *whom he [so] loves he loves unto the end*; and to others indeed he offers his persevering love, but they will not entertain it with a persevering duty; They will not be beloved unto the end. But I insert this caution; that every man, that is in this condition of a confirmed grace, does not always know it. But sometimes God drawes aside the curtains of peace, and shewes him his throne, and visits him with irradiations of glory, and sends him a little star to stand over his dwelling, and then again covers it with a cloud. It is certain concerning some persons, that they shall never fall, and that God will not permit them to the danger or probability of it; to such it is morally impossible; but these are but few, and themselves know it not, as they know a demonstrative proposition, but as they see the Sun, sometimes breaking from a cloud, very brightly, but all day long giving necessity and sufficient light.

9. Concerning the multitude of Believers this discourse is not pertinent, for they onely take their own accounts by the imperfections of their own duty, blended with the mercies of God: the cloud gives light on one side, and is dark upon the other; and sometimes a bright ray peeps through the fringes of a shower, and immediately hides it self, that we might be humble and diligent, striving forwards, and looking upwards, endeavouring our duty, and longing after heaven, working out our salvation with fear and trembling, and in good time *our calling and election may be assured*, when we first according to the precept of the Apostle use all diligence. Saint Paul, when he writ his first Epistle to the *Corinthians*, was more fearfull of being reprobate, and therefore he used exterior arts of mortification. But when he writ to the *Romans*, which was a good while after, we finde him more confident of his final condition, *perswaded that neither height, nor depth, Angel, nor principality, nor power could separate him from the love of GOD in JESUS CHRIST*; And when he grew to his latter end, when he wrote to *S. Timothy*, he was more confident yet, and declared that now a *crowne of righteousness was certainly laid up for him*, for now he had *fought the fight, and finished his course*, The time of his departure was at hand. Henceforth he knew no more fear; his love was perfect, as this state would permit, and that cast out all fear. According to this precedent, if we reckon our securities, we are not likely to be reproved by any words of Scripture, or by the condition of humane infirmity. But when the confidence out-runs our growth in grace, it is it selfe a sin; though when the confidence is equal with the grace, it is of it selfe no regular and universal duty, but a blessing and a reward, indulged by special dispensation, and in order to personal necessities,

* *Hic felix, multo turbante Deum; Is, nullo procente, misce-*

1 Cor. 9. 27.
Vide etiam
Philip. 3. 11.

Rom. 8. 38.

2 Tim. 4. 6, 7, 8


cessities, or accidental purposes. For onely so much hope is simply necessary, as excludes despair, and encourages our duty, and glorifies GOD, and entertains his mercy; but that the hope should be without fear is not given, but to the highest faith, and the most excellent charity, and to habitual, ratified, and confirmed Christians, and to them also with some variety. The sum is this, all that are in the state of beginners, and imperfection, have a conditional certainty, changeable and fallible in respect of us (for we meddle not with what it is in GODS sacred purposes:) changeable I say, as their wills and resolutions. They that are grown towards perfection have more reason to be confident, and many times are so; but still although the strength of the habits of grace adde degrees of moral certainty to their expectation, yet it is but as their condition is, hopeful and promising, and of a moral determination. But to those few to whom GOD hath given confirmation in grace, he hath also given a certainty of condition, and therefore if that be revealed them, their persuasions are certain and infallible. If it be not revealed to them, their condition is in it selfe certain, but their persuasion is not so; but in the highest kinde of hope, *an anchor of the soul sure and stedfast.*

The PRAYER.

O Eternal GOD, whose counsels are in the great deep, and thy wayes past finding out, thou hast built our faith upon thy promises, our hopes upon thy goodnesse, and hast described our paths between the waters of comfort and the dry baren land of our own duties and affections; we acknowledge that all our comforts derive from thee, and to our selves we owe all our shame and confusions and degrees of desperation. Give us the assistances of the holy Ghost to help us in performing our duty, and give us those comforts and visitations of the holy Ghost, which thou in thy infinite and eternal wisdom knowest most apt and expedient to encourage our duties, to entertain our hopes, to alleviate our sadnesses, to refresh our spirits, and to endure our abode and constant endeavours in the strictnesses of religion and sanctity. Lead us, dearest GOD, from grace to grace, from imperfectian to strength, from acts to habits, from habits to confirmation in grace, that we may also passe into the regions of comfort, receiving the earnest of the Spirit, and the adoption of Sons, till by such a signature we be consigned to glory, and enter into the possession of the inheritance, which we expect in the kingdom of thy Son, and in the fruition of the felicities of thee, O gracious Father, GOD eternal. AMEN.

SECT. XIV.

Of the third year of the preaching of JESUS.

1. UT JESUS knowing of the death of the Baptist, Herods jealousy, and the envy of the Pharisees, retired into a desert place beyond the lake, together with his Apostles. For the people pressed so upon them, they had not leasure to eat. But neither there, could he be hid, but great multitudes flocked thither also, to whom he preached many things. And afterwards because there were no villages in the neighbourhood, lest they should faint in their return to their houses, he caused them to sit down upon the grasse, and with five loaves of barley, and two small fishes, he satisfied five thousand men besides women and children, and caused the Disciples to gather up the fragments, which being amassed together filled twelve baskets. Which miracles had so much proportion to the understanding, and met so happily with the affections of the people, that they were convinced, that this was the *Messias, who was to come into the world*, and had a purpose to have taken him by force and made him a King.

2. But he, that left his Fathers kingdom to take upon the miseries and infelicities of the world, fled from the offers of a Kingdom, and their tumultuary election, as from an Enemy; and therefore sending his Disciples to the ship before, towards *Bethsaida*, he ran into the mountains to hide himselfe, till the multitude should scatter to their several habitations; he in the mean time taking the opportunity of that retirement for the advantage of his prayers. But when the Apostles were farre engaged in the deep, a great tempest arose, with which they were pressed to the extremity of danger, and the last refuges, labouring in fadnesse and hopelesnesse, till the fourth watch of the night, when in the midst of their fears and labour, JESUS comes walking on the sea, and appeared to them, which turned their fears into affrightments; for they supposed it had been a spirit; but he appeased their fears with his presence and manifestation who he was; which yet they desired to have proved to them by a signe. For *Simon Peter said to him, Master, if it be thou, command me to come to thee on the waters*. The LORD did so, and *Peter* throwing himselfe upon the confidence of his Masters power, and providence, came out of the ship, and his fear began to weigh him down, and he cried, saying, *LORD save me*. JESUS took him by the hand, reproved the timorousnesse of his faith, and went with him into the ship: where when they had worshipped him, and admired the Divinity of his power and person, they presently came into the land of *Genesareth*, the ship arriving at the port immediately; and all that were sick or possessed with unclean spirits, were brought to him, and as many as touched the border of his garment were made whole.

By

By this time, they whom JESUS had left on the other side of the lake had come as far as *Capernaum* to seek him, wondering that he was there before them, but upon the occasion of their so diligent inquisition JESUS observes to them, ' That it was not the Divinity of the miracle, that provoked their zeal, but the satisfaction they had in the loaves, a carnal
 " complacency in their meal; and upon that intimation speaks of celestial bread, the divine nutriment of souls, and then discourses of mysterious and symbolical manducation of CHRIST himself, affirming that he
 " himself *was the bread of life that came down from Heaven*, that he would
 " give his Disciples *his flesh to eat, and his blood to drink*, and all this should
 " be *for the life of the world* to nourish unto life eternal; so that without
 " it, a happy eternity could not be obtained. Upon this discourse, divers of his Disciples (amongst whom *S. Mark* the Evangelist is said to be one, though he was afterwards recalled by *Simon Peter*) forsook him, being scandalized by their literal and carnal understanding of those words of JESUS, which he intended in a spiritual sense. For the words that he spake, were not profitable in the sense of flesh and blood, but they are spirit, and they are life, himselfe being the Expounder, who best knew his own meaning.

3°

When JESUS saw this great defection of his Disciples from him, he turned him to the twelve Apostles, and asked *if they also would goe away*; *Simon Peter* answered, *LORD, whither shall we goe? Thou hast the words of eternal life, and we believe and are sure, thou art that CHRIST the Sonne of the living GOD*. Although this publick confession was made by *Peter* in the name and confidence of the other Apostles, yet JESUS told them, that even amongst the twelve there was one Devil, meaning *Judas Iscariot*, who afterwards betrayed him; this he told them Prophetically, that they might perceive, the sad accidents which afterwards happened, did not invade and surprize him in the disadvantages of ignorance or improvision, but came by his own knowledge and providence.

4°

Then came to him the Pharisees, and some Scribes which came from Jerusalem and Galilee (for JESUS would not goe to *Judæa*, because the Jewes laid wait to kill him) and quarrelled with him about certain impertinent, unnecessary rites derived to them not by divine sanction, but ordinauces of man; such as were washing their hands oft, when they eat, baptizing cups and platters, and washing tables and beds; which ceremonies the Apostles of JESUS did not observe, but attended diligently to the simplicity and spiritual holiness of their Masters doctrine: But in return to their vain demands JESUS gave them a sharp reproof for persecuting these and many other traditions to the discountenance of divine precepts; and in particular they taught men to give to the *Corban*, and refused to supply the necessity of their parents, thinking it to be *religion*, though they neglected *piety and charity*; And again he thunders out woes and sadnesses against their impieties for being curious of minutes, and punctual in rites and ceremonials, but most negligent and incurious of judgement and the love of GOD; for their pride, for their hypocrisy, for their imposing burdens upon others, which themselves helped not to support; for taking away the key of knowledge from the people, obstructing the passages to heaven; approving the acts of their Fathers in persecuting the Prophets. But for the Question it selfe concerning washings, JESUS taught the people, that no outward impurity did stain the soul in the sight

5°

Epiph. b. x. ref. 51.

fight of God, but all pollution is from within, from the corruption of the heart, and impure thoughts, unchast desires, and unholy purposes; and that charity is the best purifier in the world.

6. And thence JESUS departed into the coasts of *Tyre* and *Sidon*, and entred into a house, that he might not be known. The diligence of a Mothers love, and sorrow and necessity found him out in his retirement; for a *Syrophœnician* woman came and besought him, that he would cast the devil out of her daughter: but JESUS discoursed to her by way of discomfort and rejection of her, for her nations sake. But the seeming denial did but enkindle her desires, and made her importunity more bold and undenyable; she begged but some crumbs, that fell from the childrens table, but one instance of favour to her daughter, which he powred forth without measure upon the sons and daughters of *Israel*. JESUS was pleased with her zeal and discretion, and pityed her daughters infelicity, and dismissed her with saying, *The Devil was gone out of her daughter.*

7. But JESUS stayed not long here, but returning to the sea of *Galilee* through the midst of *Decapolis* they brought unto him a man deaf and dumb, whom JESUS cured by touching his tongue, and putting his fingers in his ears: which caused the people to give a large testimony in approbation of all his actions. And they followed him unto a mountain, bringing to him multitudes of diseased people, and he healed them all. But because the people had followed him three days, and had nothing to eat, JESUS in pity to their need resolved to feast them once more at the charge of a miracle; Therefore taking seven loaves, and a few small fishes, he blessed them, satisfied four thousand men besides women and children. And there remained seven baskets full of broken bread and fish. From whence JESUS departed by ship to the coasts of *Mageddon* and *Dalmathia*, whither the Pharisees and Sadduces came, seeking of him a sign: but JESUS rejected their impertinent and captious demand, knowing they did it to ill purposes, and with disaffection; reprovng them that they discerned the face of the sky, and the prognosticks of the fair or foul weather, but not the signs of the times of the Son of man; However, since they had neglected so great demonstrations of miracles, gracious discourses, holy laws and Prophecies, they must expect no other sign, but the sign of the Prophet *Jonas*; meaning, the resurrection of his body after three days burial: and so he dismissed the impertinent inquisitors.

8. And passing again over the lake, as his Disciples were solicitous, because they had forget to take bread, he gave them caution to beware of the leaven of the Pharisees and Sadduces, and the leaven of *Herod*, meaning the hypocrisy and vanities of the one, and the heresie of the other. For *Herods* leaven was the pretence that he was the *Messias*, which the Sect of the Herodians did earnestly and spitefully promote; and after this entertainment of themselves by the way, they came together to *Bethsaida*, where JESUS cured a blind Man, with a collyrium of spittle, salutary as Balsam, or the purest eye-bright, when his divine benediction once had hallowed it: but JESUS staid not there, but departing thence into the coasts of *Cesarea Philippi* out of *Herods* power, (for it was in *Philips* jurisdiction) after he had prayed with his Disciples, he enquired what opinion the world had of him, and whom they reported him to be? They answered, *Some say thou art John the Baptist, some that thou art Elias, or Jeremias, or one of the Prophets*; for in *Galilee* especially, the
sect

Sect of the Pharisees was mightily disseminated, whose opinion it was, that the souls of dead Men according to their several merit did transmigrate into other bodies of very perfect and excellent persons. And therefore in all this variety none hit upon the right, or fancied him to be a distinct person from the ancients, but although they differed in the assignation of his name, yet generally they agreed it was the soul of a departed Prophet, which had passed into another body. But J E S U S asked the Apostles their opinion, and Peter in the name of all the rest made an open and confident confession, *Thou art C H R I S T the Son of the living G O D.*

This confession J E S U S not onely confirmed as true, but as revealed by G O D, and of fundamental necessity; for after the blessing of Peters person, upon allusion of Peters name, J E S U S said, that *upon this Rock* [the article of Peters confession] *he would build his Church*, promising to it assistances even to perpetuity, inasmuch that *the gates of hell*, that is, persecution and death and the grave, should *never prevail against it*; adding withal, a promise to Peter in behalf of all the rest, as he had made a confession for them all, that he would *give unto him the keys of the kingdom of heaven, so that whatsoever he should binde in earth should be bound in heaven, and whatsoever he should loose on earth should be loosed in heaven*; a power which he never communicated before, or since, but to their successors; greater then the large charter of Nature, and the donative of Creation, in which all the creatures under Heaven were made subject to Mans Empire, but till now Heaven it self was never subordinate to humane ministrations.

And now the days from hence forward to the death of J E S U S we must reckon to be like the Vigils or Eves of his Passion; for now he began, and often did ingeminate those sad predictions of his unhandsome usage he should shortly finde, that he should *be rejected of the Elders and chief Priests, and Scribes, and suffer many things at Jerusalem, and be killed and be raised up the third day.* But Peter hearing that sad discourse so contrary to his hopes, which he had blended with temporal expectancies (for he had learned the Doctrine of C H R I S T S advent, but not the mystery of the Crosse) in great and mistaken civility took J E S U S aside, and began to rebuke that saying, *Be it far from thee, L O R D, this shall not be unto thee.* But J E S U S full of zeal against so soft and humane admonition, that favoured nothing of G O D, or of abstracted immaterial considerations, chid Peter bitterly; *Get thee behinde me Satan, thou art an offence unto me.* And calling his Disciples to him, told them a second part of a sad doctrine, that not onely himself, but all they also must suffer too. For when the head was to be crowned with thornes, if the members were wrapped in softnesses, it was an unhand-some undecency and a disunion too near an antipathy; and therefore who ever will be the Disciples of J E S U S, must take up his Crosse, deny himself, and his own fonder appetites, and trace his Masters footsteps marked out with blood, that he shed for our redemption and institution. And that there be no escape from the participation of C H R I S T S suffering, J E S U S added this dilemma. "He that will save his life shall lose it, " and he that will lose it shall save it to eternity; which part so ever we " choose, there is a life to be lost: but as the first are foolish to the extreme " most misery, that will lose their souls to gain the World, so they are " most wise and fortunate, that will give their lives for him; because " when the Sonne of Man shall come in his own glory, and his
Fathers,

9.

10.

“ Fathers, and of his Angels, he shall reward every man according to his
 “ works. This Discourse JESUS concluded with a Prophecie, that some
 “ standing in that presence should not dye till they see the Son of Man
 “ coming in his Kingdom.

Of the greater glories of which in due time to be revealed, JESUS after eight days gave a bright and excellent probation; For taking with him *Peter* and *James* and *John*, he went up into the mountain *Tabor* to pray, and while he prayed he was transfigured before them, and his face did shine like the Sun, and his garments were white and glistering. And there appeared talking with him *Moses* and *Elias* gloriously, speaking of the decease which he should accomplish at *Jerusalem*: which glory these Apostles, after they had awaked from sleep, did behold: And the interlocutors with JESUS having finished their embassy of death (which they delivered in formes of glory representing the excellencies of the reward together with the sharpness of the passage and interval) departed, leaving the Apostles full of fear, and wonder and extasie, insomuch that *Peter* talked he knew not what, but nothing amisse, something Prophetical; saying, *Master it is good to be here, let us build three tabernacles*: And some devout persons in memory of the mystery did erect three Churches in the same place in after ages. But after the departure of those attendant Saints, a cloud encircled JESUS and the Disciples, and a voyce came from the excellent glory, *This is my beloved Son, hear him*. The cloud quickly disappeared, and freed the Disciples from the fear it had put them in. So they attended JESUS, and descended from the mountain, being commanded silence, which they observed till the resurrection.

B:da de locis
 sanctis, c. 17.

12.

Sæpe sui sor-
 bendus aquis,
 sæpe igne vor-
 randus,
 Sed timere
 tuas ignis &
 imda manus.

The next day came to JESUS a man praying in behalf of his son, Lunatick and sore troubled with a Devil, who sought oft to destroy him in fire and water, that JESUS would be pleased to deliver him. For his Apostles tryed, and could not by reason of the want of faith; for this grace, if it be true, though in a lesse degree, is of power to remove mountains, to pluck up trees by the roots, and to give them solid foundation in the waters: And JESUS rebuked the Devil, and he departed out of him from that very hour. Thence JESUS departed privately into *Galilee*, and in his journey repeated those sadnesses of his approaching passion: Which so afflicted the spirits of the Disciples, that they durst no more provoke him to discourse, lest he should take occasion to interweave something of that unpleasant argument with it. For sad and disconsolate persons use to create comforts to themselves by fiction of fancy, and use arts of avocation to remove displeasures from them, and stratagems to remove it from their presence, by removing it from their apprehensions, thinking the incommodity of it is then taken away, when they have lost the sense.

13.

Exod. 30.

When JESUS was now come to *Capernaum*, the exactors of rates came to *Simon Peter*, asking him if his Master paid the accustomed imposition, *viz.* a sicle or didrachme, the fourth part of an ounce of silver, which was the tribute which the LORD imposed upon all the sons of *Israel* from twenty years old and above, to pay for redemption and propitiation, and for the use of the Tabernacle. When *Peter* came into the house, JESUS knowing the message that he was big with, prevented him by asking him, *Of whom doe the Kings of the nations take tribute? of their own children, or of strangers?* *Peter answered, of strangers.* Then said JESUS, then are the children

children free ; meaning, that since the Gentile Kings doe not exact tribute of their sons, neither will GOD of his. And therefore this pension, to be paid for the use of the Tabernacle, for the service of GOD, for the redemption of their souls, was not to be paid by him, who was the Son of GOD, but by strangers ; yet to avoid offence, he sent *Peter* a fishing, and provided a fish with two didrachmes of silver in it, which he commanded *Peter* to pay for them two.

But when the Disciples were together with JESUS in the house, he asked them what they discoursed, upon the way ; for they had fallen upon an ambitious and mistaken quarrel, which of them should be greatest in their Masters kingdom, which they still did dream should be an external and secular Royalty, full of phanfie and honour. But the Master was diligent to check their forwardnesse, establishing a rule for Clerical deportment ; *He that will be greatest amongst you, let him be your minister* ; so supposing a greater and a lesser, a minister and a person to be ministered unto, but dividing the grandeur of the person from the greatnesse of office (that the higher the employment is, the more humble should be the Man,) because in spiritual prelation it is not as in secular pomps, where the dominion is despotic, the coercion bloody, the dictates imperious, the laws externally compulsory, and the titles arrogant and vain, and all the advantages are so passed upon the person, that making that first to be splendid, it passes from the person to the subjects, who in abstracted essences doe not easily apprehend regalities in veneration, but as they are subjected in persons made excellent by such superstructures of majesty ; but in dignities Ecclesiastical the dominion is paternal, the regiment perswasive and argumentative, the coercion by censures immaterial, by cession and consent, by denial of benefits, by the interest of virtues, and the efficacy of hopes, and impresses upon the spirit, the Laws are full of admonition, and sermon ; the titles of honour monitours of duty, and memorials of labour and offices ; and all the advantages, which from the office usually passes upon the person, are to be devested by the humility of the Man, and when they are of greatest veneration they are abstracted excellencies and immaterial, not passing through the person to the people, and reflected to his lustre, but transmitted by his labour, and ministry ; and give him honour for his labours sake (which is his personal excellency) not for his honour and title, which is either a derivative from *Christ*, or from the constitution of pious persons, estimating and valuing the relatives of Religion.

Then JESUS taketh a little childe, and setteth him in the midst, propounding him by way of Embleme, a pattern of humility and simplicity, without the mixtures of ambition or caytive distempers ; such infant candour and lowlinesse of spirit, being the necessary port, through which we must passe, if we will enter into the courts of Heaven. But as a current of wholesome waters breaking from its restraint, runs out in a succession of waters, and every preceding draught drawes out the next : so were the discourses of JESUS excellent and opportune, creating occasions for others, that the whole doctrine of the Gospel, and the entire will of the Father, might be communicated upon designe ; even the chances of words and actions being made regular and orderly by Divine Providence. For from the instance of humility in the symbol and Hieroglyphick of the childe, « JESUS discoursed of the care GOD takes of little children, whether
« naturally

“ naturally or spiritually such; the danger of doing them for a while and offences, the care and power of their Angels guardian, of the necessity in the event that scandals should arise, and of the great woe and infelicity of those persons who were the active ministers of such offences.

16.

*Injuriam qui
tulit, oblitisci
potest; qui fecit,
nunquam. Tact.*

But if in the traverses of our life, discontents and injuries be done, JESUS teaches how the injured person should demean himself: First reprove the offending party privately: if he repent, forgive him for ever with a mercy as unweari'd and as multiply'd as his repentance. For the servant to whom his LORD had forgiven 1000 talents, because he refused to forgive his fellow-servant 100 pence, was delivered to the

* tormentors, till he should pay that debt, which his Lord once forgave, till the servants impiety forced him to repent his donative and remission. But if he refuses the charity of private correction, let him be reprov'd before a few witnesses; and in case he be still incorrigible, let him be brought to the tribunal of the Church; against whose advices if he shall kick, let him feel her power, and be cut off from the communion of Saints; becoming a Pagan, or a Publican. And to make that the Church shall not have a dead and ineffectual hand in her animadversions,

* De pœnis debitorum qui solvendo non sunt.
id. Livium. Decad. 1. lib. 1. & 6. & Dionys.
Halicarn. hist. Rom. l. 6 & A. Gellium. l. 20. c. 1.
qui ait, licuisse scire si vellet atque pariter
corpus debitoris. Eo tamen consilio (sic barba-
riem excusat Gellius) tanta immanitas pœne
denunciata est, ne ad eam unquam pervenirent;
dilectum esse antiquitus neminem neque legi, ne-
que audiri. Duravit tamen ad ævum pœni-
stantium M. ut plumbatis cœderentur debitores;
qui tandem Christianam mansuetudinem in leges
introduxit, & plumbatos in immanitatem sustu-
lit. Cod. Theod. l. 4. & 7. de exat.

JESUS promises to all the Apostles, what before he promised to Peter, a power of binding and loosing on earth, and that it should be ratified in Heaven, what they shall so dispose on earth with an unerring key.

17.

But John interrupted him, telling him of a stranger that cast out Devils in the name of JESUS, but because he was not of the family, he had forbidden him. “ To this JESUS reply'd, that he should in no wise have forbidden him, for in all reason he would do veneration to that person, whose name he saw to be energetical and triumphant over Devils, and in whose name it is almost necessary, that Man should believe, who used it as an instrument of ejection of impure spirits. Then JESUS proceeded in his excellent Sermon, and union of discourses, adding holy precepts concerning offences which a Man might doe to himselfe; in which case he is to be severe, though most gentle to others. For in his own case he must shew no mercy but abscission; for it is better to cut off the offending hand or foot, or extinguish the offending eye, rather than upon the support of a troublesome foot, and by the light of an offending eye, walk into ruine, and had eternity, where the worm dieth not, and the fire is not quenched. And so JESUS ended this chain of excellent discourses.

18.

About this time was the Jewes feast of Tabernacles. Either JESUS went up as it were in secret, and passing through Samaria he found the inhabitants of a little village so inhospitable, as to refuse to give him entertainment; which so provoked the intemperate zeale of James and John, that they would faine have called for fire to consume them, even as Elias did. But JESUS rebuked the furies of their anger, teaching them to distinguish the spirit of Christianity from the ungentleness of the decretory zeale of Elias. For since the Son of man came with a purpose to seek and save what was lost, it was but an indiscreet temerity suddenly upon the lightest umbrages of displeasure to destroy a man, whose redemption cost the effusion of the dearest blood from the heart of JESUS. But contra-
riwise

riwife JESUS does a miracle upon the ten leprous persons which came to him from the neighbourhood, crying out with sad exclamations for help. But JESUS sent them to the Priest to offer for their cleansing; thither they went, and but one onely returned to give thanks, and he a stranger, who with a loud voyce glorified GOD, and with humble adoration worshipped, and gave thanks to JESUS.

When JESUS had finished his journey, and was now come to *Jerusalem*, for the first dayes he was undiscerned in publick conventions, but heard of the various opinions of men concerning him. Some saying, he was a good man, others that he deceived the people, and the Pharisees fought for him to doe him a mischief. But when they despaired of finding him in the midst of the feast and the people, he made Sermons openly in the midst of the Temple; whom when he had convinced by the variety and divinity of his miracles and discourses, they gave the greatest testimony in the world of humane weaknesse, and how prevalent a prejudice is above the confidence and conviction of a demonstration. For a proverb, a mistake, an error in matter of circumstance did in their understandings outweigh multitudes of miracles and argument; and because *Christ was of Galilee*, because *they knew whence he was*, because of the proverb, *that out of Galilee comes no Prophet*, because *the rulers did not believe in him*, these outweighed the demonstrations of his mercy, and his power, and divinity. But yet very many believed on him; and no man durst lay hands to take him; for as yet his time was not come, in which he meant to give himselfe up to the power of the Jewes; and therefore when the Pharisees sent Officers to seise him, they also became his Disciples, being themselves surpris'd by the excellency of his Doctrine.

After this, JESUS went to the mount of *Olivet* on the East of *Jerusalem*, and the next day returned again into the Temple, where the Scribes and Pharisees brought him a woman taken in the act of adultery, tempting him to give sentence, that they might accuse him of *severity* or *intermeddling*, if he condemned her; or of *remisnesse* and *popularity*, if he did acquit her. But JESUS found out an expedient for their difficulty, and changed the Scene by bidding the innocent person among them cast the first stone at the adulteresse, and then stooping down to give them fair occasion to withdraw, he wrote upon the ground with his finger, whilest they left the woman, and her crime to a more private censure; *JESUS was left alone, and the woman in the midst*, whom JESUS dismissed, charging her to *sin no more*. And a while after, JESUS begins again to discourse to them of his mission from the Father, of his Crucifixion and exaltation from the earth, of the reward of believers, of the excellency of truth, of spiritual liberty, and relations, who are the sons of *Abraham*, and who the children of the Devil; of his own eternal generation; of the desire of *Abraham* to see his day. In which Sermon he continued, adding still new excellencies and confuting their malicious and vainer calumnies, till they, that they also might confute him, took up stones to cast at him; but he went out of the Temple, going through the midst of them, and so passed by.

But in his passage he met a man, who had been born blinde; and after he had discoursed cursorily of the cause of that blindness, it being a misery, not sent as a punishment to his own or his parents sin, but as an occasion to make publick the glory of GOD; he to manifest that himself

Epiph. de vi
ta & interi-
tu Prophet. c. 7.

was the light of the world in all senses, said it now, and proved it by a miracle; for sitting down he made clay of spittle, and anointing the eyes of the blinde man bid him goe wash in *Siloam*; which was a pool of lympid water, which GOD sent at the prayer of *Isaiab* the Prophet, a little before his death, to satisfie the necessities of his people oppressed with thirst, and a strict siege, and it stood at the foot of the mount *Sion*, and gave its water at first by returns and periods, alwayes to the Jewes, but not to the enemies. And those intermitted springings were still continued, but onely a pool was made from the frequent effluxes. The blinde man went and washed and returned seeing, and was incessantly vexed by the Pharisees to tell them the manner, and circumstances of the cure; and when the man had averred the truth, and named his Physician, giving him a pious and charitable testimony, the Pharisees because they could not force him to disavow his good opinion of JESUS, cast him out of the *Synagogue*. But JESUS meeting him received him into the *Church*, told him he was CHRIST, and the man became again enlightned and he believed and worshipped. But the Pharisees blasphemed: for such was the dispensation of the Divine mysteries, that the blinde shall see, and they which think they see cleerly, should become blinde, because they had not the excuse of ignorance to lessen or take off the sin, but in the midst of light they shut their eyes, and doated upon darknesse, therefore did their sin remain.

22. But JESUS continued his Sermon among the Pharisees insinuating
 “reprehensions in his dogmatical discourses, which like light shined and
 “discovered error. For by discoursing the properties of a good shepherd, and
 “the lawful way of intromission, he proved them to be thieves and robbers,
 “because they refused to enter in by JESUS, who is the door of the sheep;
 “and upon the same ground reproved all those false Christs, which before
 “him usurped the title of Messias, and proved his own vocation and office
 “by an argument, which no other shepherd would use, because he laid
 “down his life for his sheep: others would take the fleece, and eat the flesh,
 “but none but himself would die for his sheep, but he would first die, and
 “then gather his sheep together into one fold, (intimating the calling of the
 “Gentiles) to which purpose he was enabled by his Father to lay down his
 “life, and to take it up; and had also endeared them to his Father, that they
 “should be preserved unto eternal life, and no power should be able to take
 “them out of his hand, or the hand of his Father; for because JESUS
 “was united to the Father, the Fathers care preserved the Sons flocks.

23. But the Jewes to requite him for his so divine Sermons betook them-
 selves to their old argument, they took up stones again to cast at him, pre-
 tending he had blasphemed; but JESUS proved it to be no blasphemy to
 call himselfe the Son of GOD, because they, to whom the Word of GOD
 came, are in Scripture called Gods. But nothing could satisfy them, whose
 temporal interest was concerned not to consent to such doctrine, which
 would save their souls by ruining their temporal concerns. But when
 they sought again to take him, JESUS escaped out of their hands, and went
 away beyond *Jordan*, where *Iohn* at first baptized, which gave the people oc-
 casion to remember that *Iohn* did no miracle, but this man does many, and
Iohn whom all men did revere, and highly account of for his office and fan-
 ctity, gave testimony to JESUS, and many believed on him there.

24. After this, JESUS knowing, that the harvest was great, and as yet the
 labourers

labourers had been few, sent out seventy two of his Disciples with the like commission as formerly the 12 Apostles, that they might goe before to those places, whither himselfe meant to come. Of which number were the seven, whom afterwards the Apostles set over the Widows, and *Matthias*, *Mark*, and some say, *Luke*, *Justus*, *Barnabas*, *Apelles*, *Rufus*, *Niger*, *Cephas* not *Peter*, *Thaddæus*, *Aristion*, and *John*. The rest of the names could not be recovered by the best diligence of *Eusebius* and *Epiphanius*. But when they returned from their journey, they rejoyced greatly in the legation and power, and J E S U S also rejoyced in spirit, giving glory to G O D, that he had made his revelations to babes, and the more imperfect persons; like the lowest valleys which receive from heaven the greatest floods of rain and blessings, and stand thick with corn and flowers, when the mountains are unfruitful in their height and greatnesse.

And now a Doctor of the Law came to J E S U S, asking him a Question of the greatest consideration, that a wise man could ask, or a Prophet answer; *Master, what shall I doe to inherit eternal life?* J E S U S referred him to the Scriptures, and declared the way to heaven to be this onely, *to love the Lord with all our powers and faculties, and our neighbour as our selfe.* But when the Lawyer being captious made a scruple in a smooth ruse, asking what is meant by [neighbour:] J E S U S told him by a parable of a traveller fallen into the hands of robbers, and neglected by a Priest and by a Levite. but relieved by a Samaritane; that no distance of countrey or religion destroyes the relation of neighbourhood: but every person, with whom we converse in peace and charity, is that neighbour, whom we are to love as our selves.

J E S U S having departed from *Jerusalem*, upon the forementioned danger came to a village called *Bethany*, where *Martha* making great and busie preparation for his entertainment to expresse her joy, and her affections to his person, desired J E S U S to dismisse her sister *Mary* from his feet, who sat there feasting her selfe with the viands and sweetnesse of his doctrine, incurious of the provisions for entertainment; but Jesus commended her choice, and though he did not expressly disrepute *Martha's* civility, yet he preferred *Mary's* religion and sanctity of affections. In this time (because *the night drew on, in which no man could work*) J E S U S hastened to doe his Fathers businesse, and to pour out whole Cataracts of holy lessons, like the fruitful *Nilus* swelling over the banks, and filling all the trenches to make a plenty of corn and fruits, great as the inundation.

“ J E S U S therefore teaches his Disciples that form of prayer the second
 “ time, which we call the L O R D S prayer, teaches them assiduity and in-
 “ defatigable importunity in prayer, by a parable of an importunate neigh-
 “ bour, borrowing loaves at midnight, and a troublesome widow, who for-
 “ ced an unjust judge to do her right by her clamorous and loudly address-
 “ ses; encourages them to pray, by consideration of the divine goodnes and
 “ fatherly affection, far more indulgent to his Sons, then natural Fathers are
 “ to their dearest issue; and addes a gracious promise of successe to them
 “ that pray. He reproves Pharisaical ostentation, arms his Disciples against
 “ the fear of men and the terrours of persecution, which can arrive but
 “ to the inconveniences of the body; teaches the fear of G O D,
 “ who is L O R D of the whole man, and can curse the soule as well
 “ as punish the body. He refuses to divide the inheritance between two

“ Brethren, as not having competent power to become Lord in tempo-
 “ ral jurisdictions: He preaches against covetousness and the placing fel-
 “ cities in worldly possessions, by a parable of a rich man, whose riches were
 “ too big for his barns, and big enough for his soul, and run over into vo-
 “ luptuousness, and stupid complacencies in his perishing goods; he was
 “ snatched from their possession and his soul taken from him in the violence
 “ of a rapid and hasty sickness in the space of one night; Discourses of Di-
 “ vine providence and care over us all, and descending even as low as grass;
 “ he exhorts to alms-deeds, to watchfulness, and preparation against the
 “ sudden and unexpected coming of our LORD to judgement, or by
 “ the arrest of death: Tells the offices and sedulity of the Clergy, under
 “ the apologue of Stewards and Governours of their Lords houses; teaches
 “ them gentleness and sobriety, and not to do evil upon confidence of
 “ their Lords absence and delay, and teaches the people even of them-
 “ selves to judge, what is right concerning the signes of the coming of the
 “ Son of man. And the end of all these discourses was, that all men should
 “ repent, and live good lives, and be saved.

27. At this Sermon there were present some, that told him of the *Galileans*, whose blood *Pilate* mingled with their sacrifices. For the *Galileans* were a sort of people, that taught it to be unlawful to pay tribute to strangers, or to pray for the *Romans*; and because the *Jewes* did both, they refused to communicate in their sacred rites, and would sacrifice apart; at which solemnity when *Pilate* the *Roman* deputy had apprehended many of them, he caused them all to be slain, making them to die upon the same Altars. These were of the province of *Judea*, but of the same opinion with those, who taught in *Galilee*, from whence the sect had its appellation. But to the story, *JESUS* made reply, that these external accidents, though they be sad and calamitous, yet they are no arguments of condemnation against the persons of the men to convince them of a greater guilt than others, upon whom no such visible signatures have been imprinted. The purpose of such chances is, that we should repent, lest we perish in the like judgement.

28. About this time a certain Ruler of a Synagogue renewed the old Question about the observation of the Sabbath, repining at *JESUS* that he cured a woman that was crooked, loosing her from her infirmity, with which shee had been afflicted eighteen yeers. But *JESUS* made the man ashamed by an argument from their own practise, who themselves loose an ox from the stall on the Sabbath, and lead him to watering: And by the same argument he also stopp the mouthes of the Scribes and Pharisees, which were open upon him for curing an hydropick person upon the Sabbath. For *JESUS*, that he might draw off and separate Christianity from the yoke of ceremonies by abolishing and taking off the strictest Mosaical rites, chose to doe very many of his miracles upon the Sabbath, that he might doe the work of abrogation and institution both at once; not much unlike the sabbatical pool in *Judea*, which was dry six dayes, but gushed out in a full stream upon the Sabbath: For though upon all days *CHRIST* was operative and miraculous, yet many reasons did concur and determine him to a more frequent working upon those dayes of publick ceremony and convention. But going forth from thence he went up and down the cities of *Galilee*, reinforcing the same doctrine he had formerly taught them, and daily adding

adding new precepts, and cautions and prudent insinuations: advertising
 “ of the multitudes of them that perish, and the paucity of them that
 “ shall be saved, and that we should *strive to enter in at the straight gate*; that
 “ the way to destruction is broad and plausible, the way to heaven nice and
 “ austere, and few there be that finde it: teaches them modesty at feasts,
 “ and entertainments of the poor: discourges of the many excuses and un-
 “ willingness of persons, who were invited to the feast of the Kingdom, the
 “ refreshments of the Gospel; and tactly insinuates the rejection of the
 “ Jewes, who were the first invited, and the calling of the Gentiles, who
 “ were the persons called in from the high wayes and hedges: he reprehends
 “ *Herod* for his subtilty and designe to kill him, propheties that he should
 “ die at *Jerusalem*, and intimates great sadnesse future to them for neglect-
 “ ing this their day of visitation, and for killing the Prophets, and the Mes-
 “ sengers sent from GOD.

It now grew towards winter, and the Jewes feast of Dedication was at
 hand, therefore JESUS went up to *Jerusalem* to the feast, where he pre-
 ached in *Solomons* porch, which part of the temple stood intire from the first
 ruines: and the end of his Sermon was, that the Jewes had like to have ston-
 ned him. But retiring from thence he went beyond *Jordan*; where he
 taught the people in a most elegant and perswasive parable concerning
 “ the mercy of GOD in accepting penitents, in the parable of the
 “ prodigal son returning; discourges of the designe of the Messias coming
 “ into the world to recover erring persons from their sin and danger, in the
 “ apologues of the lost sheep, and goat: and under the representment of an
 “ unjust but prudent steward, he taught us so to employ our present oppor-
 “ tunities and estates by laying them out in acts of mercy and Religion, that
 “ when our souls shall be dismissed from the stewardship and custody of our
 “ body, we may be entertained in everlasting habitations: he instructeth the
 “ Pharisees in the question of divorces, limiting the permission of separati-
 “ ons to the only cause of fornication: preferreth holy celibate before the
 “ estate of marriage, in them, to whom the gift of continency is given in
 “ order to the kingdom of Heaven: telleth a story or a parable (for which,
 “ is uncertain) of a rich man (whom *Euthimius* out of the tradition of the
 “ Hebrews named *Nymensis*) and *Lazarus*; the first a voluptuous person
 “ and uncharitable, the other pious, afflicted, sick, and a begger; the first dy-
 “ ed, and went to Hell, the second to *Abrahams* bosome: GOD so or-
 “ dering the dispensation of good things, that we cannot easily en-
 “ joy two Heavens, nor shall the infelicities of our lives (if we be pious)
 “ end otherwise then in a beatified condition: the Epilogue of which story
 “ discovered this truth also, that the ordinary meanes of salvation are the
 “ expresse revelations of Scripture, and the ministeries of GODS ap-
 “ pointment; and whosoever neglects these shall not be supplied with
 “ means extraordinary, or if he were, they would be torally ineffectual.

And still the people drew water from the fountains of our Saviour, which
 streamed out in a full and continual emanation. For adding wave to wave,
 line to line, precept upon precept, he reprov'd the fastidiousnesse of the
 “ Pharisee, that came with Eucharist to GOD and contempt to his bro-
 “ ther, and commended the humility of the Publicans addresse, who came
 “ deploring his sins, and with modesty and penance, and importunity begged
 “ and obtained a mercy. Then he laid hands upon certain young children,

“ and gives them benediction, charging his Apostles to admit infants to
 “ him, because to them in person, and to such in emblem and signification
 “ the kingdom of heaven does appertain. He instructs a young man in the
 “ wayes and counsels of perfection, besides the observation of precepts, by
 “ heroical renunciations and acts of munificent charity. Which discourse,
 because it alighted upon an indisposed, and an unfortunate subject, (for the
 young man was very rich) J E S U S discourses how hard it is for a rich
 “ man to be saved; but he expounds himselfe to mean, *they that trust in*
 “ *riches*, and however it is a matter of so great temptation, that it is almost
 “ impossible to escape, yet with God nothing is impossible. But when the
 Apostles heard the master bidding the young man sell all and give to the
 poor and follow him, and for his reward promised him a heavenly treasure;
Peter in the name of the rest began to think, that this was their case, and the
 promise also might concern them; but they asked the Question, What shall
 we have, who have forsaken all and followed thee? J E S U S answered,
 that they should sit upon twelve thrones, judging the twelve tribes of Israel.

31. And J E S U S extended this mercy to every Disciple, that should forsake either house or wife or children, or any thing for his sake and the Gos-
 spels, and that they should receive a hundred fold in this life] by way of
 comfort and equivalency, [and in the world to come] thousands of glories
 and possessions in fruition, and redundancy. For, *they that are last shall be*
first, and the first shall be last: and the despised people of this world shall
 reign like Kings, and contempt it selfe shall swell up into glory, and po-
 verty into an eternal satisfaction. And these rewards shall not be accounted
 according to the priviledges of nations, or priority of vocation, but readi-
 nesse of minde, and obedience, and sedulity of operation after calling: which
 J E S U S taught his Disciples in the parable of the labourers in the vine-
 yard, to whom the Master gave the same reward, though the times of their
 working were different; as their calling and employment had determined
 the opportunity of their labours.

DISCOURSE XVII.

Ad num. 3. Of SCANDAL, or giving and taking offence.

1.

Matth. 18. 7.

Rom. 14.

1 Cor. 8.

Galat. 2.

A Sad curse being threatned in the Gospel to them, who offend any
 of *CHRISTS little ones*, that is, such as are novices and babes in
 Christianity, it concerns us to learn our duty and perform it, that we
 may avoid the curse; for, *woe to all them, by whom offences come*. And although
 the duty is so plainly explicated and represented in glosse and case by the
 severall Commentaries of *S. Paul* upon this menace of our blessed S A V I -
 O U R, yet because our English word [offence] which is commonly used
 in this Question of scandal, is so large and æquivocal, that it hath many pre-
 tentences, and intricated this article to some inconvenience, it is not without
 good purpose to draw into one body those propositions, which the Masters
 of spiritual life have described in the managing of this Question.

1. By

1. By whatsoever we doe our duty to GOD we cannot directly doe offence, or give scandal to our Brother, because in such cases where GOD hath obliged us, he hath also obliged himselfe to reconcile our duty to the designs of GOD, to the utility of souls, and the ends of charity. And this proposition is to be extended to our obedience to the lawful constitutions of our competent Superiours, in which cases we are to look upon the commandment, and leave the accidental events to the disposition of that providence, who reconciles dissonancies in nature, and concentres all the variety of accidents into his own glory. And whosoever is offended at me for obeying GOD or GODS vicegerent, is offended at me for doing my duty, and in this there is no more dispute, but whether I shall displease GOD, or my peevish neighbour. These are such whom the Spirit of God complains of under other representations; They think it strange we run not into the same excesse of riot: Their eye is evill, because their Masters eye is good: and the abounding of GODS grace also may become to them an occasion of falling, and the long-suffering of GOD, the encouragement to sin. In this there is no difficulty: for in what case soever we are bound to obey GOD or Man, in that case and in that conjunction of circumstances, we have nothing permitted to our choice, and have no authority to remit of the right of GOD or our Superiour. And to comply with our neighbour in such Questions, besides that it cannot serve any purposes of piety, if it declines from duty in any instance, it is like giving almes out of the portion of Orphanes, or building hospitals with the mony and spoyle of sacrilege. It is pusillanimity, or hypocrisy, or a denying to confesse CHRIST before men to comply with any man, and to offend GOD, or omit a duty. Whatsoever is necessary to be done, and is made so by GOD, no weaknesse or peevishnesse of man can make necessary not to be done. For the matter of scandal is a duty beneath the prime obligations of religion.

2. But every thing which is used in religion is not matter of precise duty, but there are some things, which indeed are pious and religious, but dispensable, voluntary, and commutable; such as are voluntarily fasts, exteriour acts of discipline, and mortification not enjoyned; great degrees of exteriour worship, prostration, long prayers, vigils; and in these things although there is not directly a matter of scandal, yet there may be some prudential considerations in order to charity and edification. By pious actions, I mean, either particular pursuances of a generall duty, which are uncommanded in the instance, such as are the minutes and expresses of almes; or else they are *commended*, but in the whole kinde of them unenjoyed, such as Divines call the counsels of perfection. In both these cases a man cannot be scandalous. For the man doing in charity and the love of GOD such actions which are aptly expressive of love, the man (I say) is not uncharitable in his purposes; and the actions themselves being either attempts or proceedings toward perfection, or else actions of direct duty, are as innocent in their productions, as in themselves. And therefore without the malice of the recipient cannot induce him into sin; and nothing else is scandal. To doe any pious act proceeds from the Spirit of GOD, and to give scandal, from the spirit of malice, or indiscretion; and therefore a pious action, whose fountain is love and wisdom, cannot end in uncharitableness or imprudence. But because

when

2.

3.

when any man is offended, at what I esteem piety, there is a question, whether the action be pious or no; therefore it concerns him that works to take care, that his action be either an act of duty, though not determined to a certain particular, or else be something counselled in scripture, or practised by a holy person there recorded, and no where reprov'd; or a practise warranted by such precedents, which modest, prudent, and religious persons account a sufficient inducement of such particulars: for he that proceeds upon such principles derives the warrant of his actions from beginnings, which secure the particular and quits the scandal.

4. This I say is a security against the uncharitableness and *the sin of scandal*; because a zeal of doing pious actions is a zeal according to G O D: but it is not alwayes a security against the *indiscretion of the scandal*. He that reproveth a foolish person in such circumstances, that provoke him or make him impudent or blasphemous, did not give scandal, and brought no sin upon himselfe, though he occasioned it in the other. But if it was probable such effects would be consequent to the reprehension, his zeal was imprudent and rash, but so long as it was zeal for G O D, and in its own matter lawful, it could not be an active or guilty scandal; but if it be no zeal and be a design to entrap a mans unwarinesse or passion or shame, and to disgrace the man, by that means or any other to make him sin, then it is directly the offending of our Brother. They that preach C H R I S T out of envy intended to doe offence to the Apostles, but because they were impregnable, the sin rested in their own bosome, and G O D wrought his own ends by it. And in this sense they are scandalous persons, who fast for strife, who pray for rebellion, who intice simple persons into the snare by colours of Religion. Those very exteriour acts of piety become an offence, because they are done to evil purposes, to abuse Profelytes, and to draw away Disciples after them, and make them love the sin, and march under so splendid and fair colours. They who out of strictnesse and severity of perswasion represent the conditions of the Gospel alike to every person, that is, nicer then C H R I S T described them in all circumstances, and deny such liberties of exteriour desires and complacency, which may be reasonably permitted to some men, doe very indiscreetly, and may occasion the alienation of some mens mindes from the entertainments of Religion; but this being accidental to the thing it self, and to the purpose of the man, is not *the sin of scandal*, but it is *the indiscretion of scandal*, if by such meanes he divorces any mans minde from the cohabitation and unions of Religion: and yet if the purpose of the man be to affright weaker and unwise persons, it is a direct scandal, and one of those wayes which the Devil uses toward the peopling of his kingdom, it is a plain laying of a snare to entrap feeble and uninstructed soules.

5. But if the pious action have been formerly joyned with any thing that is truly criminal, with idolatry, with superstition, with impious customes, or impure rites, and by retaining the piety, I give cause to my weak brother to think I approve of the old appendage, and by my reputation invite him to swallow the whole action without discerning, the case is altered; I am to omit that pious action, if it be not under command, until I have acquitted it from the suspicion of evil company. But when I have done, what in prudence I guesse sufficient to thaw the frost of jealousie, and to separate those dissonancies, which formerly seem'd united, I have done my duty of
charity

charity by endeavouring to free my brother from the snare, and I have done what in Christian prudence I was obliged, when I have protested against the appendant crime; if afterwards the same person shall entertain the crime upon pretence of my example, who have plainly disfavoured it: he layes the snare for himselfe, and is glad of the pretence, or will in spite enter into the net, that he might think it reasonable to rail at me. I may not with Christian charity or prudence wear the * picture of our blessed L O R D in rings or medals, though with great affection and designs of doing him all the honour that I can, if by such pictures I invite persons, apt, more to follow me then to understand me, to give divine honour to a picture; but when I have declared my hatred of superstitious worshippings, and given my brother warning of the snare, which his own mistake, or the Devils malice was preparing for him, I may then without danger signify my piety and affections in any civil representations, which are not against G O D S law, or the customes of the Church, or the analogy of Faith. And there needs no other reason to be given for this rule, then that there is no reason to be given against it; if the nature of the thing be innocent, and the purpose of the man be pious, and he hath used his moral industry to secure his brother against accidental mischances, and abuses; his duty in this particular can have no more parts and instances.

* *Ev duxwv u
Sev vnova un
epistv. Di-
ctum proverbial-
iter, contra lo-
ves & inanes
ceremonias ci-
vilit & popula-
ris religiois.*

But it is too crude an assertion to affirm indefinitely that whatsoever hath been abused to evil or superstitious purposes must presently be abjured, and never entertained for fear of scandal; for it is certain that the best things have been most abused; have not some persons used certain verses of the Psalter as an antidote against the tooth-ach? and carried the blessed Sacrament in pendants about their necks as a charm to countermand Witches? and S. *Johns* Gospel as a spel against wild beasts and wilder untamed spirits? Confession of sins to the Ministers of Religion hath been made an instrument to serve base ends; and so indeed hath all Religion been abused; and some persons have ben so receptive of scandal, that they suspected all Religion to be a meer stratagem, because they have observed very many men have used it so. For some natures are like Sponges, or Sugar, whose utmost verge if you dip in wine, it drowns it selfe by the moisture it sucks up, and is drenched all over, receiving its alteration from within; its own nature did the mischief, and plucks on its own dissolution. And these men are greedy to receive a scandal, and when it is presented but in small instances, they suck it up to the dissolution of their whole religion, being glad of a quarrel, that their impieties may not want all excuse. But yet it is certainly very unreasonable to reject excellent things because they have been abused; as if separable accidents had altered natures and essences, or that they resolve never to forgive the duties for having once fallen into the hands of unskilful or malicious persons. *Hezekiah* took away the brazen Serpent, because the people abused it to idolatry; but the Serpent had long before lost its use; and yet if the people had not been a peevish and refractory and superstitious people, in whose nature it was to take all occasions of superstition; and further yet, if the taking away such occasions and opportunities of that sin in special had not been most agreeable with the designs of G O D in forbidding to the people the common use of all images, in the second Commandment which was given them after the erection of that brazen statue, *Hezekiah* possibly would not, or at least, had not been bound to have destroyed that

6.

that monument of an old story and a great blessing, but have sought to separate the abuse from the mindes of men, and retained the image. But in Christianity, when none of these circumstances occurre, where by the greatnesse and plenty of revelations we are more fully instructed in the wayes of duty, and when the thing it selfe is pious, and the abuse very separable, it is infinite disparagement to us, or to our Religion, either that our Religion is not sufficient to cure an abuse, or that we will never part with it, but we must unpardonably reject a good, because it had once upon it a crust or spot of leprosie, though since it hath been washed in the waters of Reformation. The Primitive Christians abstained from actions of themselves indifferent, which the the unconverted people used, if those actions were symbolical, or adopted into false religions, or not well understood by those they were bound to satisfy: But when they had washed off the accrescences of Gentile superstition, they chose such rites, which their neighbours used, and had designs not imprudent or unhandsome; and they were glad of a Heathen Temple to celebrate the Christian rites in them, and they made no other change, but that they ejected the Devil, and invited their LORD into the possession.

7. 3. In things meerly indifferent, whose practise is not limited by command, nor their nature heightened by any appendant piety, we must use our liberty so, as may not offend our Brother, or lead him into a sin directly or indiretly. For scandal being directly against charity, it is to be avoyded in the same measure, and by the same proportions, in which charity is to be pursued. Now we must so use our selves, that we must cut off a foot, or pluck out an eye, rather then the one should bear us, and the other lead us to sin and death; we must rather rescind all the natural and sensual or dearest invitation to vice, and deny our selves lawful things, then that lawful things should betray us to unlawful actions. And this rule is the measure of charity: our neighbours soul ought to be dearer unto us then any temporal priviledge. It is lawful for me to eat herbs, or fish, and to observe an asceticke diet; But if by such austerities I lead others to a good opinion of Montanisme, or the practises of *Pythagoras*, or to believe flesh to be impure, I must rather alter my diet, then teach him to sin by mistaking me. *S. Paul* gave an instance of eating flesh sold in the shambles from the Idol temples; to eat it in the relation of an Idol sacrifice, is a great sin; but when it is sold in the shambles, the property is altered to them that understand it so. But yet even this *Paul* would not doe, if by so doing he should encourage undiscerning people to eat all meat conveyed from the temple, and offered to Devils. It is not in every mans head to distinguish formalities, and to make abstractions of purpose from exterior acts, and to alter their devotions by new relations and respects depending upon intellectual and Metaphysical notions. And therefore it is not safe to doe an action, which is not lawful, but after the making distinctions, before ignorant and weaker persons, who swallow down the bole and the box that carries it, and never pare their apple, or take the core out. If I by the law of charity must rather quit my own goods, then suffer my brother to perish, much rather must I quit my priviledge, and those superstructures of favour and grace, which *Christ* hath given me beyond my necessities, then wound the spirit, and destroy the soul of a weak man, for whom *Christ* died; It is an inordinate affection to love my own ease, and circumstances of pleasure, before the soul of a brother; and

and such a thing are the privileges of Christian liberty; for *Christ* hath taken off from us the restraints, which *God* had laid upon the Jews in meat and Holy days; but these are but circumstances of grace given us for opportunities, and cheap instances of charity; we should ill die for our brother, who will not lose a meal to prevent his sin, or change a dish to save his soul. And if the thing be indifferent to us, yet it ought not to be indifferent to us, whether our brother live or dye.

4. And yet we must not to please peevish or froward people betray our liberty, which *Christ* hath given us. If any man *opposes* the lawfulness, and licence of indifferent actions, or *be disturbed* at my using my privileges innocently; In the first case I am bound to use them still; In the second I am not bound to quit them to please him. For in the first instance, he that shall cease to use his liberty, to please him that says his liberty is unlawful, encourages him that says so, in his false opinion and by complying with him gives the scandal; And he, who is angry with me for making use of it, is a person that, it may be, *is crept in to spy out and invade my liberty*; but not apt to be reduced into sin by that act of mine, which he detests, for which he despises me, and so makes my person unapt to be exemplar to him; To be angry with me for doing what *CHRIST* hath allowed me, and which is part of the liberty he purchased for me, when he took upon himself the form of a servant, is to judge me, and to be uncharitable to me; and he that does so, is beforehand with me, and upon the active part; he does the scandal to me, and by offering to deprive me of my liberty he makes my way to heaven narrower, and more encombred, then *CHRIST* left it, and so places a stumbling stone in my way; I put none in his. And if such peevishness and discontent of a Brother engages me to a new and unimposed yoke, then it were in the power of my enemy, or any malevolent person to make me never to keep festival, or never to observe any private fast, never to be prostrate at my prayers, nor to do any thing but according to his leave; and his humour shall become the rule of my actions, and then my charity to him shall be the greatest uncharitableness in the world to my self, and his liberty shall be my bondage. Adde to this, that such complying, and obeying the peevishness of discontented persons, is to no end of charity; for besides that such concessions never satisfie persons who are unreasonably angry, because by the same reason they may demand more, as they ask this for which they had no reason at all; it also encourages them to be peevish, and gives fuel to the passion, and feeds the wolf, and so encourages the sin, and prevents none.

5. For he onely gives scandal, who induces his Brother directly or collaterally into sin, as appears by all the discourses in Scripture guiding us in this duty; and it is called, *laying a stumbling block in our Brothers way*, a *wounding the Conscience of our weak Brother*. Thus *Balaam* was said to lay a scandal before the sons of *Israel* by tempting them to fornication with the daughters of *Moad*. Every evil example, or imprudent, sinful, and unwary deportment is a scandal, because it invites others to do the like, leading them by the hand, taking off the strangeness and insolency of the act, which deters many men from entertaining it; and it gives some offers of security to others, that they shall escape as we have done; besides that it is in the nature of all agents, natural and moral, to assimilate either by proper efficiency, or by counsel and moral invitations others to themselves. But this is a direct scandal; and such it is to give money to an idle person, who you
know

8.

9.

1 Cor. 8. 10. 12
Rom. 14. 21.
Math. 5. 29.
& 13. 57.
Mark 14. 27.
& 6. 3. & 4. 17
Luke 7. 23.
John 16. 1.

know will be drunk with it: or to invite an intemperate person to an opportunity of excess, who desires it always, but without thee wants it. Indirectly and accidentally, but very criminally they give scandal, who introduce persons into a state of life, from whence probably they pass into a state of sin; so did the *Israelites*, who married their daughters to the idolatrous *Moabites*; and so do they, who intrust a pupil to a vitious Guardian. For although GOD can preserve children in the midst of flames without scorching, yet if they findge their hair, or scorch their flesh, they that put them in, are guilty of the burning. And yet further; if persons so exposed to danger, should escape by miracle, yet they escape not, who expose them to the danger. They who threw the children of the captivity into the furnace were burnt to death, though the children were not hurt; and the very offering a person in our trust to a certain or probable danger foreseen and understood, is a likely way to pass sin upon the person so exposed, but a certain way to contract it in our selves; it is directly against charity, for no man loves a soul, unless he loves its safety; and he cares not to have his child safe, that throws him into the fire. Hither are to be reduced all false doctrines aptly productive of evil life; the doctrines are scandalous, and the men guilty, if they understand the consequents of their own propositions: or if they think it probable that persons will be led by such doctrines into evil persuasions, though themselves believe them not to be necessary products of their opinions, yet the very publishing such opinions, which (of themselves not being necessary, or otherwise very profitable) are apt to be understood, by weak persons at least, to ill ends, is against charity, and the duty we owe to our Brothers soul.

9. 6. It is not necessary for ever to abstain from things indifferent to prevent the offending of a brother, but onely till I have taken away that rock, against which some did stumble, or have done my endeavour to remove it. In Questions of religion it is lawful to use primitive and ancient words, at which men have been weakned and seem to stumble, when the objection is cleared, and the ill consequents and suspicion disavowed; and it may be of good use, charity, and edification to speak the language of the purest ages, although that some words were used also in the impurest ages, and descended along upon changing, and declining articles; when it is rightly explicated in what sense the best men did innocently use them, and the same sense be now protested. But in this case it concerns prudence to see that the benefit be greater then the danger. And the same also is to be said concerning all the actions and parts of Christian liberty. For if after I have removed the unevenness and objection of the accident, that is, if when I have explained my dislike to the crime, which might possibly be gathered up and taken into practise by my misunderstood example, still any man will stumble and fall, it is a resolution to fall, a love of danger, a peevishness of spirit, a voluntary misunderstanding; it is not a misery in the man more, then it is his own fault: and when ever the cause of any sin becomes criminal to the man that sins, it is certain that if the other, who was made the occasion, did disavow and protest against the crime, the man that sins, is the onely guilty person both in the effect and cause too; for the other could do no more but use a moral and prudent industry to prevent a being mis-interpreted; and if he were tyed to more, he must quit his interest for ever in a perpetual scruple; and it is like taking away all laws to prevent disobedience,

disobedience, and making all even to secure the world against the effects of pride or stubbornness. I adde to this, that since actions indifferent in their own natures are not productive of effects and actions criminal, it is meerly by accident, that men are abused into a sin; that is, by weakness, by misconceit, by something that either discovers malice or indiscretion, which because the act itself does not of it self, if the man does not voluntarily or by intention, the sin dwells no where but with the man that entertains it; the man is no longer weak then he is mistaken, and he is not mistaken or abused into the sin by example of any man who hath rightly stated his own question, and divorced the suspicion of the sin from his action; whatsoever comes after this, is not weakness of understanding, but strength of passion; and he that is *always Learning, and never comes to the knowledge of the truth*, is something besides a silly man; Men cannot be always *babes in CHRIST* without their own fault; they are no longer *CHRISTS little ones*, then they are inculpably ignorant. For it is but a mantle cast over pride and forwardness to think our selves able to teach others, and yet pretend offence and scandal; to scorn to be instructed, and yet complain that we are offended, and led into sin for want of knowledge of our duty. He that understands his duty, is not a person capable of scandal by things indifferent. And it is certain, that no man can lay concerning himself, that he is scandalized at another, that is, that he is led into sin by mistake and weakness; for if himself knowes it, the mistake is gone; well may the guides of their souls complain concerning such persons, that their sin is procured by offending persons or actions; but he that complains concerning himself to the same purpose, pretends ignorance for other ends, and contradicts himself by his complaint and knowledge of his error. The boy was prettily peevish, who when his Father bid him pronounce *Thalassius*, told him he could not pronounce *Thalassius*; at the same time speaking the word: just fo impotent, weak, and undiscerning a person is that, who would forbid me to do an indifferent action upon pretence, that it makes him ignorantly sin; for his saying so confutes his ignorance, and argues him of a worse folly; it is like asking my neighbour, whether such an action be done against mine own will?

7. When an action is apt to be mistaken to contrary purposes, it concerns the prudence and charity of a Christian to use such compliance as best cooperates to Gods glory, and hath in it the lesse danger. The Apostles gave an instance in the matter of circumcision, in which they walked warily, and with variety of design, that they might invite the Gentiles to the easie yoke of Christianity, and yet not deterre the Jew by a disrespect of the Law of *Moses*. And therefore Saint *Paul* circumcised *Timothy*, because he was among the Jews and descended from a Jewish parent, and in the instance gave sentence in compliance with the Jewish perswasion; because *Timothy* might well be accounted for a Jew by birth; unto them the rites of *Moses* were for a while permitted; but when *Titus* was brought upon the scene of a mixt assembly, and was no Jew, but a Greek, to whom *Paul* had taught, *they thought not to be circumcised*: although some Jews watched, what he would do, yet he plainly refused to circumcise him, choosing rather to leave the Jews angry, then the Gentiles scandalized or led into an opinion, that circumcision was necessary; or that he had taught them otherwise out of collaterall ends, or that now he did so. But when a case of Christian liberty happened to *S. Peter*, he was not so prudent in his choice, but at the

¹ Αὐτῶν τῶν
μικρῶν, 1 Cor. 8.
12.

11:

Gal. 2. 2;
3. 4, &c.

coming of certain Jews from *Ierusalem*, withdrew himself from the society of the Gentiles, not considering, that it was worse, if the Gentiles, who were invited to Christianity by the sweetness of its liberty and compliance, should fall back, when they that taught them the excellence of Christian liberty durst not stand to it, then if those Jews were displeas'd at Christianity for admitting Gentiles into its communion after they had been instructed, that G O D had broken down the partition wall, and made them one sheep-fold. It was of greater concernment to G O D S glory to gain the Gentiles, then to retain the Jews; and yet if it had not, the Apostles were bound to bend to the inclinations of the *weaker*, rather than be mastered by the wilfulness of the *stronger*, who had been sufficiently instructed in the articles of Christian liberty, and in the adopting the Gentiles into the family of G O D. Thus if it be a Question whether I should abate any thing of my external religion or ceremonies to satisfy a heretick or a contentious person, who pretends scandal to himself, and is indeed of another persuasion; and at the same time I know that good persons would be weakned at such forbearance and estranged from the good persuasion and charity of communion, which is part of their duty, it more concerns charity and the glory of G O D, that I secure the right, then twine about the wrong, wilful and malicious persons; A Prelate must rather fortifie and encourage obedience, and strengthen discipline, then by remissness toward refractory spirits, and a desire not to seem severe, weaken the hands of conscientious persons by taking away the marks of difference between them that obey, and them that obey not; and in all cases when the question is between a friend to be secured from Apostasie, or an enemy to be gained from indifferency, *S. Pauls* rule is to be observed; *Do good to all, but especially to the household of faith.* When the Church in a particular instance cannot be kind to both, she must first love her own children.

12.

8. But when the question is between pleasing and contenting the fancies of a Friend, and the gaining of an Enemy, the greater good of the Enemy is infinitely to be preferred before the satisfying the unnecessary humour of the Friend; and therefore that we may gain persons of a differing Religion, it is lawful to entertain them in their innocent customes, that we may represent our selves charitable, and just, apt to comply in what we can, and yet for no end complying further then we are permitted. It was a policy of the Devil to abuse Christians to the rites of Mithra by imitating the Christian ceremonies; and the Christians themselves were beforehand with him in that policy; for they facilitated the reconciliation of Judaism with Christianity by common rites, and invited the Gentiles to the Christian Churches, because they never violated the Heathen Temples, but loved the men, and imitated their innocent rites, and onely offered to reform their errors, and hallow their abused purposes; and this, if it had no other contradictory, or unhandfome circumstance, gave no offence to other Christians, when they had learned to trust them with the government of Ecclesiastical affairs, to whom G O D had committed them, and they all had the same purposes of Religion and Charity. And when there is no objection against this, but the furies or greater heats of a mistaken zeal; the compliance with evil or unbelieving persons to gain them from their errors to the ways of truth and security, is great prudence and great charity: because it chooseth and acts a greater good at no other charge or expence but the decomposing of an intemperate zeal.

9. We are not bound to intermit a good, or a lawful action, as soon as any man tells us it is scandalous, (for that may be an easie stratagem to give me laws, and destroy my liberty :) But either, when the action is of it self, or by reason of a publick known indisposition of some persons probably introductive of a sin; or when we know, it is so in fact. The other is but affrighting a man; this onely is prudent, that my charity be guided by such rules, which determine wise men to actions or omissions respectively. And therefore a light fame is not strong enough to wrest my liberty from me, but a reasonable beliefe, or a certain knowledge; in the taking of which estimate we must neither be too credulous and easie, nor yet ungentle and stubborn; but doe according to the actions of wise men, and the charities of a Christian. Hither we may refer the rules of abstaining from things which are of evil report. For not every thing, which is of good report, is to be followed, for then a false opinion, when it is become popular, must be professed for conscience sake; nor yet every thing that is of bad report, is to be avoided, for nothing endured more shame and obloquy then Christianity at its first commencement. But by [*good report*] we are to understand such things, which are well reported of by good men and wise men; or Scripture; or the consent of nations; and thus for a woman to marry within the year of mourning is scandalous, because it is of evil report, gives suspicion of lightnesse or some worse confederacy before the death of her husband. The thing it selfe is apt to minister the suspicion, and such we are bound to prevent; and unlesse the suspicion be malicious, or imprudent and unreasonnable, we must conceal our actions from the surprises and deprehensions of suspicion. It was scandalous amongst the old Romanes not to marry; among the Christians for a *Clergy man* to marry twice, because it was against an Apostolical canon; but when it became of ill report for *any Christian* to marry the second time, because this evil report was begun by the errors of *Montanus*, and is against a permission of holy Scripture, no Lay Christian was bound to abstain from a second bed, for fear of giving scandal.

10. The precept of avoiding scandal concerns the Governours of the Church or State in the making and execution of laws. For no law in things indifferent ought to be made to the provocation of the subject, or against that publick disposition, which is in the spirits of men, and will certainly cause perpetual irregularities and schismes. Before the Law be made, the superiour must comply with the subject; after it is made, the subject must comply with the Law; but in this, the Church hath made fair provision, accounting no lawes obligatory, till the people have accepted them, and given tacite approbation; for Ecclesiastical Canons have their time of probation, and if they become a burden to the people, or occasion Schismes, tumults, publick disunion of affections and jealousies against authority, the lawes give place, and either fix not, when they are not first approved, or disappear by desuetude. And in the execution of lawes no lesse care is to be taken; for many cases occurre in which the lawes can be rescued from being a snare to mens consciences by no other way, but by dispensation, and slackning of the discipline as to certain particulars. Mercy and Sacrifice, the Letter and the Spirit, the words and the intention, the general case and the particular exception, the present disposition and the former state of things, are oftentimes so repugnant, and of such contradictory interests, that there

is no stumbling-block more troublesome or dangerous than a severe literal and rigorous exacting of lawes in all cases. But when stubbornesse or a contentious spirit, when rebellion and pride, when secular interest or ease and licentiousnesse set men up against the lawes, the lawes then are upon the defensive, and ought not to give place; it is ill to cure particular disobedience by removing a constitution decreed by publick wisdom for a general good. When the evill occasioned by the law is greater then the good designed, or then the good which will come by it in the present constitution of things, and the evill can by no other remedy be healed, it concerns the Lawgivers charity to take off such positive constitutions, which in the authority is meerly humane, and in the matter indifferent, and evill in the event. The summe of this whole duty I shall choose to represent in the words of an excellent person, *S. Ferome*: " We must for the avoiding of
 " Scandal quit every thing which may be omitted without prejudice to the
 " threefold truth *of life, of justice, and doctrine*; meaning, that what is not expressly commanded by *G O D*, or our superiours, or what is not expressly commended as an act of piety and perfection, or what is not an obligation of justice, that is, in which the interest of a third person, or else our own Christian liberty is not totally concerned, all that is to be given in sacrifice to mercy and to be made matter of edification and charity: but not of scandal, that is of danger and sin and *falling*, to our neighbour.

The P R A Y E R.

O Eternal *J E S U S*, who art made unto us wisdom, righteousness, sanctification, and redemption. give us of thy abundant charity, that we may love the eternal benefit of our Brothers soul with a true, diligent and affectionate care and tendernesse: Give us a fellow-feeling of one anothers calamities, a readinesse to bear each others burdens, apinesse to forbear, wisdom to advise, counsell to direct, and a spirit of meeknesse and modesty trembling at our infirmities, fearfull in our Brothers dangers, and joyfull in his restitution and securities. Lord, let all our actions be pious and prudent, our selves wise as serpents, and innocent as Doves, and our whole life exemplar and just and charitable, that we may like lamps shining in thy temple serve thee, and enlighten others and guide them to thy sanctuary, and that shining cleerly and burning zealously, when the Bridegroom shall come to binde up his jewels, and beautify his Spouse, and gather his Saints together, we and all thy Christian people knit in a holy fellowship may enter into the joy of our Lord, and partake of the eternal refreshments of the kingdom of light and glory, where thou O holy and eternal *J E S U*, livest and reignest in the excellencies of a kingdom, and the infinite durations of eternity. *A M E N.*

DISCOURSE XVIII.

Of the causes and manner of the Divine judgments. Ad num. 21
& 27.

GODS judgements are like the writing upon the wall, which was a missive of anger from GOD upon *Belshazzar*, it came upon an errand of revenge, and yet was writ in so dark characters, that none could read it but a Prophet. When ever GOD speaks from heaven, he would have us to understand his meaning; and if he declares not his sense in particular signification, yet we understand his meaning well enough, if every voyce of GOD lead us to repentance. Every sad accident is directed against sin, either to prevent it, or to cure it; to glorify GOD, or to humble us; to make us goe forth of our selves and to rest upon the centre of all felicities, that we may derive help from the same hand, that smote us. Sin and punishment are so near relatives, that when GOD hath marked any person with a sadnesse, or unhandsome accident, men think it warrant enough for their uncharitable censures, and condemn the man, whom GOD hath smitten, making GOD the executioner of our uncertain or ungentle sentences. *Whether sinned this man, or his parents, that he was born blind?* said the Pharisees to our blessed LORD: *Neither this man nor his parents,* was the answer; meaning, that GOD had other ends in that accident to serve; and it was not an effect of wrath, but a design of mercy both directly and collaterally. Gods glory must be seen cleerly by occasion of curing the blinde man. But in the present case the answer was something different. *Pilate* slew the Galileans, when they were sacrificing in their conventicles apart from the Jewes. For they first had separated from obedience, and paying tribute to *Cesar*, and then from the Church, who disavowed their mutinous and discontented doctrines. The cause of the one and the other are linked in mutual complications and endearment, and he who despises the one, will quickly disobey the other. Presently upon the report of this sad accident, the people run to the judgement seat, and every man was ready to be accuser and witness and judge upon these poor destroyed people; but JESUS allaias their heat, and though he would by no means acquit these persons from deserving death for their denying tribute to *Cesar*, yet he alters the face of the tribunal, and makes those persons, who were so apt to be *accusers* and *judges*, to act another part, even of *guilty persons* too, that since they will needs be judging, they might judge themselves, for [*think not these were greater sinners, then all the other Galileans, because they suffered such things. I tell you nay, but except ye repent ye shall all likewise perish;*] meaning, that although there was great probability to believe such persons, schismaticks (I mean) and rebels, to be the greatest sinners of the world, yet themselves who had designs to destroy the Sonne of GOD, had deserved as great damnation. And yet it is observable, that the holy JESUS onely compared the finnes of them that suffered with the estate of the other Galileans, who suffered not; and that also applies it to the persons present who told the newes, to consign this truth

unto us, that when persons confederate in the same crimes are spared from a present judgement falling upon others of their own society, it is indeed a strong alarm to all to secure themselves by repentance against the hostilities and eruptions of sin; but yet it is no exemption

—* *Χεῖρα τοῦ Κυρίου ἦ ἐν ἡμέρᾳ
Θαῶς ἀνίσταται τῆς βεβηλῶν δόξα δίκαιου.*

Alchyl. Ixelli &c.

*Pius scilicet Deus partem percussit sententiae
suae gladio, ut partem corrigeret excussio, probaret
que omnibus simul, & coercendo consuetam, &
indulgendo pietatem. Salvia.*

or * security to them that escape, to believe themselves persons less sinful; for GOD sometimes decimates or tithes delinquent persons, and they dye for a common crime according as GOD hath cast their lot in the decrees of predestination; and

either they that remain are sealed up to a worse calamity, or left within the reserves and mercies of repentance; for in this there is some variety of determination and undiscerned providence.

2. The purpose of our blessed SAVIOUR is of great use to us in all the traverses and changes, and especially the sad and calamitous accidents of the world. But in the misfortune of others we are to make other discourses concerning Divine judgements, then when the case is of nearer concernment to our selves. For first, when we see a person come to an unfortunate and untimely death, we must not conclude such a man perishing

miserable to all eternity*. It was a sad calamity that fell upon the man of *Judah*, that returned to eat bread into the Prophets house contrary to the word of the LORD; he was abused into the act by a Prophet, and a pretence of a command from GOD; and whether he did violence to his own understanding, and believed the man, because he was willing, or did it in sincerity, or in what degree of sin or excuse the action might consist, no man there knew, and yet a Lion slew him, and the

* *De Ananiâ & Saphirâ dixit Origenes.
Digni enim erant in hoc seculo recipere peccatum
suum, ut mundiores exeat ab hac vitâ, mun-
dati castigatione sibi illatâ per mortem commu-
nem, quoniam credentes erant in Christum. Idem
ait S. Aug. l. 3, c. 1. cont. Parmen. & Cassian.
Col. 6. c. 11.*

— *Vt abo qui Cerevis sacrum*

Vulgavit arcane, sub isidem

Sit irabibus, fragilémque mecum

Solvat phasclum: saepe Diespiter

Neglectus, incesto addidit integrum.

Hor. l. 3, od. 2.

lying Prophet that abused him escaped and went to his grave in peace: Some persons joynd in society or interest with criminals have perished in the same judgements; and yet it would be hard to call them equally guilty who in the accident were equally miserable and involved. And they who are not strangers in the affaires of the world cannot but have heard, or seen some persons, who have lived well and moderately, though not like the flames of the Holocaust, yet like the ashes of incense, sending up good perfumes, and keeping a constant and slow fire of piety and justice, yet have been surpris'd in the midst of some unusual unaccustomed irregularity, and dyed in that sin; A sudden gayety of fortune, a great joy, a violent change, a friend is come, or a marriage-day, hath transported some persons to indiscretions and too bold a license, and the indiscretion hath betrayed them to idle company, and the company to drink, and drink to a full, and that hath hurried them to their grave; and it were a sad sentence to think GOD would not repute the untimely death for a punishment great enough to that deflexion from duty, and judge the man according to the constant tenour of his former life; unless such an act was of malice great enough to outweigh the former habits, and interrupt the whole state of acceptation and grace. Something like this was the case of *Uzzah*, who espying the tottering Ark went to support it with an unhallowed hand; GOD smote him, and he dyed immediately. It were too severe to say his zeal and indiscretion carried him beyond a temporal death to the ruins of eternity.

Origen

Origen and many others have made themselves Eunuchs for the kingdom of Heaven, and did well after it; but those that did so, and dyed of the wound, were smitten of GOD and dyed in their folly; and yet it is rather to be called a sad consequence of their indiscretion, than the expresse of a final anger from GOD Almighty. For as GOD takes off our sins and punishments by parts, remitting to some persons the sentence of death, and inflicting the fine of a temporal loss, or the gentle scourge of a lesser sickness: so also he layes it on by parts, and according to the proper proportions of the man and of the crime; and every transgression, and lesser deviation from our duty does not drag the soul to death eternal, but GOD suffers our repentance, though imperfect, to have an imperfect effect, knocking off the fetters by degrees, and leading us in some cases to a council, in some to judgement, and in some to Hell fire; but it is not alwayes certain that he who is led to the prison doors shall there lye entombed; and a man may by a judgement be brought to the gates of Hell, and yet those gates shall not prevail against him. This discourse concerns persons whose life is habitually fair, and just, but are surprized in some unhandsome, but lesse criminal action, and dye or suffer some great calamity, as the instrument of its expiation or amendment.

2. But if the person, upon whom the judgement falls, be habitually vitious; or the crime of a clamorous nature, or deeper tincture; if the man *sinne a sinne unto death*, and either meets it or some other remarkable calamity, not so feared as death; provided we passe no further then the sentence we see then executed, it is not against charity or prudence, to say, this calamity in its own formality, and by the intention of GOD is a punishment and judgement. In the favourable cases of honest and just persons, our sentence and opinions ought also to be favourable; and in such questions to encline ever to the side of charitable construction, and read other ends of GOD in the accidents of our neighbour, then revenge or expresse wrath. But when the impiety of a person is scandalous and notorious, when it is clamorous and violent, when it is habitual and yet corrigible, if we finde a sadness and calamity dwelling with such a sinner, especially if the punishment be spiritual; we read the sentence of GOD written with his own hand, and it is not fawciness of opinion, or a pressing into the secrets of providence to say the same thing, which GOD hath published to all the world in the expresses of his Spirit; In such cases we are to observe the severity of GOD; on them that fall severity; and to use those judgements as instruments of the fear of GOD, and arguments to hate sin, which we could not well doe, but that we must look on them as verifications of GODS threatening against great and impenitent sinners. But then if we descend to particulars, we may easily be deceived.

For some men are diligent to observe the accidents and chances of Providence upon those especially, who differ from them in opinion; and what ever ends GOD can have, or what ever sins man can have, yet we lay that in fault which we therefore hate, because it is most against our interest; the contrary opinion is our enemy, and we also think GOD hates it: but such fancies doe seldome serve either the ends of truth or charity.

« *Pierre Calceon* died under the Barbers hand, there wanted not some who said, it was a judgement upon him for condemning to the fire the *Pucelle* of France, who prophesied the expulsion of the *English* out of the Kingdome.

3.

4.

* *Penduli dum tonfer fecat excrementa capilli,*
Exponas cadit, & gelidi tollit cadaver
Decubat: ultrices sic pendunt c. imina pennis.
 Valerand.

dom. They that thought this, believed her to be
 a Prophetesse; but * others that thought her a
 Witch, were willing to finde out another con-

jecture for the sudden death of the Gentleman. *Garnier* Earl of *Gretz* kept the Patriarch of *Jerusalem* from his right in *David's* tower and the city; and dyed within three dayes; and by *Dabert* the Patriarch it was called a judgement upon him for his sacriledge. But the uncertainty of that censure appeared to them, who considered that *Baldwin* (who gave commission to *Garnier* to withstand the Patriarch) did not dye; but *Godfrey* of *Bonillon* did dye immediately after he had passed the right to the Patriarch, and yet when *Baldwin* was beaten at *Rhamula*, * some bold people pronounced that then God punished him upon the Patriarchs score; and thought his sacriledge to be the secret cause of his overthrow, and yet his own pride and rashness was the more visible, and the judgement was but a cloud, and passed away quickly into a succeeding victory. But I instance in a trifle. Certain it is, that GOD removed the Candlestick from the *Levantine* Churches, because he had a quarrel unto them; for that punishment is never sent upon pure designs of emendation, or for direct and immediate purposes of the Divine glory, but ever makes reflexion upon the past sinne; but when we descend to a judgement of the particulars, GOD walks so in the dark to us, that it is not discerned, upon what ground he smote them. Some say it was because they dishonoured the eternal JESUS in denying the procession of the holy Ghost from the Sonne: and in this some thought themselves sufficiently assured by a signe from heaven, because the *Greeks* lost *Constantinople* upon Whitunday, the day of the Festival of the holy Spirit. The Church of *Rome* calls the Churches of the *Greek* communion, Schismatical, and thinks GOD righted the *Roman* quarrel, when he revenged his own. Some think they were cut off for being breakers of Images; others think that their zeal against Images was a means they were cut off no sooner; and yet he that shall observe what innumerable Sects, Heresies, and Factions were commenced amongst them, and how they were wanton with Religion, making it serve ambitious and unworthy ends, will see that besides the ordinary conjectures of interested persons, they had such causes of their ruine, which we also now feel heavily incumbent upon our selves. To see GOD adding eighteen years to the life of *Hezekiah* upon his prayer, and yet cutting off the young son of *David* begotten in adulterous embraces; to see him, rejecting *Adonijah*, and receiving *Solomon* to the kingdom, begotten of the same Mother, whose sonne GOD in anger formerly slew; to observe his mercies to *Manasses*, in accepting him to favour, and continuing the Kingdom to him, and his severity to *Zedekiah* in causing his eyes to be put out; to see him rewarding *Nebuchadnezzar* with the spoils of *Egypt* for destroying *Tyre*, and executing GODS severe anger against it, and yet punishing others for being executioners of his wrath upon *Jerusalem*, even then when he purposed to chastise it; to see *Wincelaus* raised from a Peasant to a Throne, and *Pompey* from a great Prince reduced to that condition, that a Pupil and an Eunuch passed sentence of death upon him; to see great fortunes fall into the hand of a Fool, and honourable old persons, and learned men descend to unequal beggary; to see him strike a stroke with his own hand in the conversion of *Saul*, and another quite contrary in the cutting off of *Judas*, must needs be some

* *Baron A. D.*
 1100. & 10. 4.

Elius.

some restraint to our judgements concerning the general state of those men, who lye under the rod; but it proclaims an infinite uncertainty in the particulars, since we see contrary accidents happening to persons guilty of the same crime, or put in the same indispositions. GOD hath marked all great sins with some signal and expresse judgements, and hath transmitted the records of them, or represented them before our eyes; that is, hath done so in our age, or it hath been noted to have been done before, and that being sufficient to affright us from those crimes, GOD hath not thought it expedient to doe the same things to all persons in the same cases, having to all persons produced instances and examples of fear by fewer accidents, sufficient to restrain us, but not enough to passe sentence upon the changes of Divine Providence.

But sometimes GOD speaks plainer, and gives us notice, what crimes he punishes in others, that we may the rather decline such rocks of offence. If the crime and the punishment be symbolical, and have proportion and correspondence of parts, the hand of GOD strikes the man, but holds up one finger to point at the sin. The death of the child of *Bathsheba* was a plain declaration, that the anger of GOD was upon *David* for the adulterous mixture. That blasphemer, whose tongue was presently struck with an ulcerous tumour, with his tongue declared the glories of GOD, and his own shame. And it was not doubted but God when he smote the Lady of *Dominicus Silvius* the Duke of *Venice*, with a lothesome and unfavoury disease, did intend to chastise a remarkable vanity of hers in various and costly perfumes, which she affected in an unreasonable manner, and to very evill purposes. And that famous person, and of excellent learning *Giacchetus* of *Geneva*, being by his Wife found dead in the unlawful embraces of a stranger woman, who also dyed at the same instant, left an excellent example of GODS anger upon the crime, and an evidence, that he was then

judged for his intemperate lust. Such are all those *punishments, which are natural consequents to a crime, as Dropsies, rednesse of eyes, dissolution of nerves, apoplexies to continual drunkenness; to intemperate eating, short lives and sudden deaths, to lust, a captive slavish disposition, and a foul diseased body; fire and sword, and depopulation of Towns and Villages, the consequents of ambition and unjust wars: poverty to prodigality; and all those judgements, which happen upon cursings and horrid imprecations, when GOD is under a curse called to attest a lye, and to connive at impudence; or when the oppressed persons in the bitterness of their souls wish evil and pray for vengeance on their oppressors; or that the Church upon just cause inflicts spiritual censures, and delivers unto Satan, or curses and declares the Divine sentence against sinners, as *S. Peter* against *Ananias* and *Saphira*, and *S. Paul* against *Elymas*, and of old *Moses* against *Pharaoh* and his *Egypt*: (of this nature also was the plague of a withered hand inflicted upon *Feroboam*, for stretching forth his hand to strike the Prophet) In these and all such instances the off-spring is so like the Parent, that it cannot easily be concealed; sometime the crime is of that nature, that it cries aloud for vengeance, or is threatned with a special kinde of punishment, or by the observation and experience of the world hath regularly happened to a certain sort of persons, such as are dissolutions of estates, the punishment of sacri-

5.

Falgof. lib. 5.
c. 12.

* *Pœna tamen presens cum tu deponis amicum
Tugidus, & crudum pavorem in balnea portas.
Hinc subitæ mories, atque inestata senectus.*

JUVEN. SAT. 1.

*Quos nimis effrenos habui, nunc vapulo venes:
Sic luctus juvenis culpa dolore senis.*

ledge; a descending curse upon posterity for four generations, specially threatned to the crime of idolatry; any plague whatsoever to oppressiour, untimely death to murder; an unthriving estate to the detention of tithes, or whatsoever is GODS portion allotted for the services of religion; untimely and strange deaths to the persecutors of Christian religion; Nero killed himselfe, *Domitian* was killed by his servants, *Maximinus* and *Decius* were murdered, together with their children, *Valerianus*, imprisoned, dead and slain with tortures by *Sapor* King of *Persia*, *Diocletian* perished by his own hand, and his house burnt with the fate of *Sodome* and *Gomorrha*, with fire from above, *Antiochus* the President under *Aurelian* while *Agapetus* was in his agony and sufferance of Martyrdome, cryed out of a flame within him, and dyed; *Flaccus* vomited out his entrails presently after he had caused *Gregory* Bishop of *Spoleto* to be slain, and *Dioscorus* the father of *S. Barbara* had accused and betrayed his Daughter to the Hangmans cruelty for being a Christian, & he dyed by the hand of GOD by fire from Heaven. These are GODS tokens, marks upon the body of infected persons, and declare the malignity of the disease, and bids us all beware of those determined crimes.

6. 3. But then in these and all other accidents we must first observe from the cause to the effect, and then judge from the effect concerning the nature and the degree of the cause; we cannot conclude; this family is lessened, beggered, or extinct, therefore they are guilty of Sacriledge: but thus; they are sacrilegious, and GOD hath blotted out their name from among the posterities, therefore this judgement was an expresse of GODS anger against Sacriledge; the judgement will not conclude a sin, but when a sinne infers the judgement with a legible character, and a prompt signification, not to understand GODS choice is next to stupidity or carelesnesse.

— Ruit Arius atro
 Infelix plus mente cadens, leibumque percipit
 Cum Juda committit, qui gutture pendens
 Visceribus curvatus obit, nec pena sequestret
 Quos par culpa ligat, qui majestatis honori
 Vultus, ab ore parant: hic prodidit, ille dremit
 Sacilega de voce. — Poet. Christ. apud
 Baron. T. 3.

Arius was known to be a seditious, Heretical, and dissembling person, and his entrails descended on the earth, when he went to cover his feet; it was very suspicious, that this was the punishment of those finnes, which were the worst in him; but he that shall conclude *Arius* was a Heretick, or seditious upon no other ground, but because his bowels gushed out, begins imprudently, and proceeds uncharitably. But it is considerable that men do not arise to great crimes on the sudden, but by degrees of carelesnesse to lesser impieties, and then to clamorous finnes: And God is therefore said to punish great crimes or actions of highest malignity, because they are commonly productions from the spirit of reprobation, they are the highest ascents and suppose a body of sinne; and therefore although the judgement may be intended to punish all our sins, yet it is like the Syrian army, it kills all that are its enemies, but it hath a special commission to fight against none but the King of *Israel*, because his death would be the dissolution of the body; and if GOD humbles a man for his great sin, that is, for those acts which combine, and consummate all the rest, possibly the body of sin may separate, and be apt to be scattered and subdued by single acts and instruments of mortification; and therefore it is but reasonable in our making use of GODS judgements upon others to think that GOD will rather strike at the greatest crimes; not onely because they are in themselves of greatest malice and iniquity, but because they are the summe total of the rest, and by being great progressions

ons in the state of sin, suppose all the rest included; and we by proportioning and observing the judgement to the highest, acknowledge the whole body of sinne to lye under the curse, though the greatest onely was named, and called upon with the voyce of thunder. And yet because it sometimes happens, that upon the violence of a great and new occasion some persons leap into such a sinne, which in the ordinary course of sinners uses to be the effect of an habitual and growing state, then, if a judgement happens, it is clearly appropriate to that one great crime, which as of it selfe it is equivalent to a vitious habit, and interrupts the acceptation of all its former contraries, so it meets with a curse, such as usually GOD chooseth for the punishment of a whole body and state of sinne. However, in making observation upon the expresse of GODS anger, we must be careful that we reflect not with any bitterness or scorn upon the person of our calamitous Brother, lest we make that to be an evil to him, which GOD intends for his benefit, if the judgement was medicinal; or that we increase the load already great enough to sink him beneath his grave, if the judgement was intended for a final abscession.

4. But if the judgements descend upon our selves, we are to take another course; not to enquire into particulars to finde out the proportions (for that can onely be a designe to part with iust so much as we must needs) but to mend all that is amisse; for then onely we can be secure to remove the *Achan*, when we keep nothing within us or about us, that may provoke GOD to jealousy or wrath. And that is the proper product of holy fear, which GOD intended should be the first effect of all his judgements: and of this GOD is so careful, and yet so kinde and provident, that fear might not be produced always at the expence of a great suffering, that GOD hath provided for us certain prologues of judgement, and keeps us waking with alarms, that so he might reconcile his mercies with our duties. Of this nature are Epidemical diseases, not yet arrived at us, prodigious tempests, thunder and loud noises from Heaven, and he that will not fear when GOD speaks so loud, is not yet made soft with the impresses and perpetual droppings of Religion. « Venerable *Bede* reports of *S. Chad*, that
 « if a great gust of winde suddenly arose, he presently made some holy ejaculation to beg favour of GOD for all mankind, who might possibly
 « be concerned in the effects of that winde, but if a storm succeeded, he fell
 « prostrate to the earth, and grew as violent in prayer, as the storm was either at land or sea. But if GOD added thunder and lightning, he went
 « to the Church, and there spent all his time during the tempest in reciting
 « Letanies, Psalmes, and other holy prayers, till it pleased GOD to restore his favour, and to seem to forget his anger. And the good Bishop
 « added this reason; because these are the extensions and stretchings forth
 « of GODS hand, and yet he did not strike, but he that trembles not,
 « when he sees GODS arm held forth to strike us, understands neither
 » GODS mercies nor his own danger; he neither knows what those horrors were which the people saw from mount *Sinai*, nor what the glories and amazements shall be at the great day of judgement. And if this religious man had seen *Tullus Hostilius* the *Roman* King, and *Anastafius* a Christian Emperour, but a reputed Heretick, struck dead with thunder-bolts, and their own houses made their urnes to keep their ashes in, there could have been no posture humble enough, no prayers devout enough, no place
 holy

7.

Hist. Genr. Anglor. l. 3. c. 18.

holy enough, nothing sufficiently expressive of his fear, and his humility, and his adoration and Religion to the Almighty, and infinite power and glorious mercy of GOD, sending out his emissaries to denounce war with designs of peace. A great *Italian* General seeing the sudden death of *Alfonfus* Duke of *Ferrara*, kneeled down instantly, saying, *And shall not this sight make me religious?* Three and twenty thousand fell in one night in the *Assyrian* Camp, who were all slain for Fornication. And this so prodigious a judgement was recorded in Scripture for our example and affrightment, that we should not with such freedome entertain a crime, which destroyed for numerous a body of men in the darknesse of one evening: Fear, and modesty, and universal reformation, are the purposes of GODS judgements upon us, or in our neighbourhood.

8. 5. Concerning judgements happening to a nation or a Church, the consideration is particular, because there are fewer capacities of making sins to become national then personal; and therefore if we understand, when a sin is national, we may the rather understand the meaning of GODS hand, when he strikes a people. For national sinnes grow higher and higher not merely according to the degree of the sin, or the intension alone, but according to the extension; according to its being national, so it is productive of more or lesse mischief to a kingdome. Customary iniquities amongst the people doe then amount to the account of national sinnes, when they are of so universal practise as to take in well-

neer every particular; such as was that of *Sodome*, not to leave ten righteous in all the Country; and such were the sins of the old world, who left but eight persons to escape the angry baptisme of the flood. And such was the murmur of the children of

Israel, refusing to march up to *Canaan* at the Commandement of GOD, they all murmured but *Caleb* and *Joshua*; and this GOD in the case of the *Amalekites* calls *the fulfilling of their sins*, and *a filling up the measure of their iniquities*. And hither also I reckon the defection of the ten tribes from the house of *Judah*, and the *Samaritan* schisme; these caused the total extirpation of the offending people. For although these sins were personal and private at first, yet when they come to be universal by diffusion and dissemination, and the good people remaining among them, are but like drops of wine in a Tun of water, of no consideration with GOD, save onely to the preservation of *their own persons*: then, although the persons be private, yet all private or singular persons make the nation. But this hath happened but seldom in Christianity: I think indeed never, except in the case of mutinies and rebellion against their lawful Prince, or the attesting violence done in unjust warres; but GOD onely knowes, and no man can say that any sin is national by diffusion, and therefore in this case we cannot make any certain judgement, or advantage to our selves, or very rarely, by observing the changes of providence upon a people.

*Faecunda culpa secula, nuptias
Triumum inquinavit, & genus & domos
Hoc fonte iterata clades
In patriam populumque fluxit.*
Hor. l. 3. od. 6.

Ezek. 14. 20.

9. But the next above this in order to the procuring popular judgements is publick impunities, the not doing justice upon criminals publickly complained of, and demanded, especially when the persons interested call for justice and execution of good lawes, and the Princes arm is at liberty and in full strength, and there is no contrary reason in the particular instance to make compensation to the publick for the omission, or no care taken to satisfy

tisfy the particular. *Abimelech* thought he had reason to be angry with *Isaac* for saying *Rebecca* was his sister, for *one of the people might have lyen with thy wife, and thou shouldst have brought evill upon us.* Meaning that the man should have escaped unpunished by reason of the mistake, which very impunity he feared might be expounded to be a countenance and encouragement to the sin. But this was no more then his fear; the case of the *Benjamites* comes home to this present article; for they refused to doe justice upon the men that had ravished and killed the *Levites* concubine, they lost twenty five thousand in battell, their cities were destroyed, and the whole tribe almost extinguished. For punishing publick and great acts of injustice is called in Scripture, *putting away the evill from the Land*; because to this purpose the sword is put into the Princes hand, and he *bears the sword in vain*, who ceases to protect his people: And not to punish the evil is a voluntary retention of it, unless a special case intervene, in which the Prince thinks it convenient to give a particular pardon, provided this be not encouragement to others nor without great reason, big enough to make compensation for the particular omission, and with care to render some other satisfaction to the person injured: in all other cases of importunity that sin becomes national by forbearing, which in the act was personal; and it is certain the impunity is a spring of universal evils, it is no thank to the publick if the best man be not as bad as the worst.

Deut. 35. 33.

But there is a step beyond this and of a more publick concernment, such are the *lawes of Omri*, when a nation consents to it, and makes ungodly statutes; When *mischiefe is established as a law*, then the nation is engaged to some purpose. When I see the people despise the Governours, scorn and rob and disadvantage the Ministers of religion, make rude addresses to GOD, to his Temple, to his Sacraments, I look upon it as the insolencies of an untaught people, who would as readily doe the contrary, if the fear of GOD and the King were upon them by good examples, and precepts, and lawes, and severe executions. And further yet, when the more publick and exemplar persons are without sense of religion, without a dread of Majesty, without reverence to the Church, without impresses of conscience and the tenderness of a religious fear towards GOD; as the persons are greater in estimation of Law, and in their influences upon the people, so the score of the nation advances, and there is more to be paid for in popular judgments. But when iniquity or irreligion is made a sanction, and either GOD must be dishonoured or the Church exauthorated, or her rites invaded by a Law, then the fortune of the kingdome is at stake.

No sin engages a nation so much, or is so publick, so solemn iniquity as is a wicked law. Therefore it concerns Princes and States to secure the piety and innocency of their lawes; and if there be any evill lawes, which upon just grounds may be thought productive of GODS anger, because a publick misdemeanour cannot be expiated, but by a publick act of repentance, or a publick calamity, the laws must either have their edge abated by a desuetude, or laid asleep by a non-execution, or dismembred by contrary provisoos, or have the sting drawn forth by interpretation, or else by abrogation be quite rescinded. But these are national sins within it selfe, or within its own body, by the act of the body (I mean) diffusive or representative, and they are like the personal sins of men in or

10.

—*Ilion, Ilion,*
Fatalis, incestusque Judex,
Et mulier peregrina vertit
In pulverem, ex quo desinit Deos
Macede pœta Laomedon—

Hor. l. 3. od. 3.

against their own bodies in the matter of sobriety. There are others in the matter of justice as the nation relates to other people communicating in publick intercourse.

11.

For as the intercourse between man and man in the actions of commutative and distributive justice, are the proper matter of vertues and vices personal, so are the transactions between nation and nation against the publick rules of justice, sins national directly, and in their first original, and answer to injustice between man and man; such are commencing warre upon unjust titles, invasion of neighbours territories, confederacies and aides upon tyrannical interest, warres against true religion or Sovereignty, violation of the Lawes of nations, which they have consented to as the publick instrument of accord and negotiation, breach of publick faith, defending Pirates, and the like. When a publick judgement comes upon a nation, these things are to be thought upon, that we may not think our selves acquitted by crying out against swearing and drunkenesse and cheating in manufactures, which unlesse they be of universal dissemination, and made national by diffusion, are paid for upon a personal score; and the private infelicities of our lives will either expiate or punish them severely. But while the people mourns for those sins, of which their low condition is capable, sins that may produce a popular feaver, or perhaps the plague, where the misery dwells in cottages, and the Princes often have indemnity, as it was in the case of *David*; yet we may not hope to appease a war, to master a rebellion, to cure the publick distemperatures of a kingdom, which threatens not the people onely, or the governours also, but even the government it selfe, unlesse the sins of a more publick capacity be cut off by publick declarations, or other acts of national justice and religion. But the duty, which concerns us all in such cases, is, that every man in every capacity should enquire into himselfe, and for his own portion of the calamity put in his own symbole of emendation, *for his particular*, and his prayers *for the publick interest*; in which it is not safe, that any private persons should descend to particular censures of the crimes of Princes and States, no not towards GOD, unlesse the matter be notorious and past a Question; but it is a sufficient affrontment of this part of his duty, if when he hath set his own house in order, he would pray with indefinite significations of his charity and care of the publick, that GOD would put it into the hearts of all whom it concerns, to endeavour the removal of the sin, that hath brought the exterminating Angel upon the nation. But yet there are somerimes great lines drawne by GOD in the expresse of his anger in some judgements upon a nation; and when the judgment is of that danger as to invade the very constitution of a kingdom, the proportions that judgements many times keep to their sins intimate that there is some national sin, in which either by diffusion, or representation, or in the direct matter of sins, as false oaths, unjust wars, wicked confederacies, or ungodly Laws, the nation in the publick capacity is delinquent.

12.

For as the nation hath in sins a capacity distinct from the sins of all the people, in as much as the nation is united in one head, guarded by a distinct and a higher Angel, as *Persia* by Saint *Michael*, transacts affairs in a publick right, transmits influence to all particulars from a common fountain, and hath intercourse with other collective bodies, who also distinguish from their own particulars: so likewise it hath punishments distinct from those infelicities, which vex particulars; punishments proportionable to

it selfe, and to its own sins; such as are change of governments, of better into worse, of Monarchy into Aristocracy, and so to the lowest ebbe of Democracy, death of Princes, infant Kings, forein invasion; civill wars, a disputable title to the Crown, making a nation tributary, conquest by a Foreiner, and which is worst of all, removing the candlestick from a people by extinction of the Church, or that, which is necessary to its conservation, the severall orders and ministeries of religion; and the last hath also proper sins of its own analogy, such as are false articles in the publick confessions of a Church, schisme from the Catholick, publick scandals, a general vitiousnesse of the Clergy, an indifferency in * religion, without warmth and holy fires of zeal, & diligent pursuance of all its just and holy interests: now in these and all parallel cases, when GOD by punishments hath probably marked & distinguished the crime, it concerns

* *Diis te minorem quàm te geris, imperas.
Hinc omne principium tunc refer exitum;
Dum multa neglectis dederunt
Hesperia mala lustrasse.*

Hor. l. 3. od. 6.

publick persons to be the more forward and importunate in consideration of publick irregularities: and for the private also not to neglect their own particulars; for by that means although not certainly, yet probably they may secure themselves from falling in the publick calamity. It is not infallibly sure, that holy persons shall not be smitten by the destroying Angel; for GOD in such deaths hath many ends of mercy, and some of providence to serve; but such private and personal emendations and devotions are the greatest securities of the men against the judgment, or the evil of it, preserving them in this life, or waisting them over to a better. Thus many of the LORDS champions did fall in battle, and the armies of the *Benjamites* did twice prevail upon the juster people of all *Israel*, & the *Greek* Empire hath declined and shrunk under the fortune and power of the *Ottoman* family; and the *Holy-Land*, which was twice possessed by Christian Princes, is now in the dominion of unchristened *Sarracens*; & in the production of these alterations many a gallant and pious person suffered the evils of war, and the change of an untimely death.

But the way for the whole nation to proceed in cases of Epidemical diseases, wars, great judgements, and popular calamities, is to doe in the publick proportion the same, that every man is to doe for his private; by publick acts of justice, repentance, fastings, pious laws, and execution of just and religious edicts, making peace, quitting of unjust interests, declaring publickly against a crime protesting in behalfe of the contrary vertue or religion; and to this also every man, as he is a member of the body politick, must cooperate, that by a repentance in diffusion, help may come aswell as by a sin of univerfal dissemination the plague was hastened and invited the rather. But in these cases all the work of discerning and pronouncing concerning the cause of the judgement, as it must be without asperity, and onely for designes of correction and emendation, so it must be done by Kings and Prophets, and the assistance of other publick persons, to whom the publick is committed. *Joshua* cast lots upon *Achan*, and discovered the publick trouble in private instance; and of old, the Prophets had it in commission to reprove the popular iniquity of nations, and the confederate sins of kingdoms: and in this, Christianity altered nothing: and when this is done modestly, prudently, humbly, and penitently, oftentimes the tables turn immediately, but always in due time; and a great alteration in a kingdom becomes the greatest blessing in the world, and fastens the Church, or the Crown, or the publick peace in bands of great continuance and security;

and it may be, the next age shall feel the benefits of our sufferance and repentance; and therefore as we must endeavour to secure it, so we must not be too decretory in the case of others or disconsolate or diffident in our own, when it may so happen, that all succeeding generations shall see, that God pardoned us, and loved us even when he smote us. Let us all learn to fear, and walke humbly. The Churches of *Laodicea*, and the *Colossians* suffered a great calamity within a little while after the spirit of God had sent them two Epistles by the ministry of *S. Paul*: their Cities were buried in an Earthquake, and yet we have reason to think they were Churches beloved of God and congregations of holy people.

THE PRAYER.

O Eternal and powerful **G O D**, thou just and righteous Governour of the world, who callest all orders of men by precepts, promises and threatnings, by mercies and by judgements, teach us to admire and adore all the wisdom, the effects and infinite varieties of thy providence, and make us to dispose our selves so by obedience, by repentance, by all the manners of holy living, that we may never provoke thee to jealousy, much lesse to wrath and indignation against us. Keep farre from us the sword of the destroying Angel, and let us never perish in the publick expresses of thy wrath, in diseases Epidemical, with the furies of warre, with calamitous, suddain, and horrid accidents, with unusual diseases, unlesse that our so strange fall be more for thy glory and our eternal benefit, and then thy will be done; We beg thy grace that we may cheerfully conform to thy holy will and pleasure. **L O R D** open our understandings, that we may know the meaning of thy voyce, and the signification of thy language, when thou speakest from heaven in signes and judgements; and let a holy fear so soften our spirits, and an intense love so inflame and sanctify our desires, that we may apprehend every intimation of thy pleasure at its first and remotest and most obscure representment, that so we may with repentance goe out to meet thee, and prevent the expresses of thine anger. Let thy restraining grace and the observation of the issues of thy justice so allay our spirits, that we be not severe and forward in condemning others, nor backward in passing sentence upon our selves; make us to obey thy voyce described in holy Scripture, to tremble at thy voyce expressed in wonders, and great effects of providence, to condemn none but our selves, nor to enter into the recesses of thy sanctuary, and search the forbidden records of predestination, but that we may read our duty in the pages of revelation, not in the labels of accidental effects, that thy judgements may confirm thy word, and thy word teach us our duty, and we by such excellent instruments may enter in and grow up in the wayes of godliness through *Jesus Christ* our Lord. **A M E N.**

SECT. XV.

Of the accidents happening from the Death of
 LAZARUS, untill the death and buriall
 of JESUS.



While JESUS was in *Galilee*, Messengers came to him from *Martha*, and her sister *Mary*, that he would hasten into *Judea* to *Bethany* to relieve the sicknesse and imminent dangers of their brother *Lazarus*. But he deferred his going, till *Lazarus* was dead; purposing to give a great probation of his Divinity, power, and mission by a glorious miracle; and to give GOD glory, and to receive reflexions of the glory upon himselfe.

1.

For after he had stayed two dayes, he called his disciples to goe with him into *Judea*, telling them, that *Lazarus* was dead, but he would raise him out of that sleep of death; but by that time JESUS was arrived at *Bethany*, he found that *Lazarus* had been dead four dayes, and now near to putrefaction. But when *Martha* and *Mary* met him, weeping their pious teares for their dead Brother, JESUS suffered the passions of piety and humanity, and wept, distilling that precious liquor into the grave of *Lazarus*, watering the dead plant, that it might spring into a new life, and raise his head above the ground.

When JESUS had by his words of comfort and institution strengthened the faith of the two mourning Sisters, and commanded the stone to be removed from the grave, he made an address of adoration and Eucharist to his Father, confessing his perpetual propensity to hear him, and then cryed out, *Lazarus come forth*. And he that was dead came forth from his bed of darknesse with his night-clothes on him, whom when the Apostles had unloosed at the command of JESUS, he went to *Bethany*: and many that were present believed on him; but others wounding and malicious went and told the Pharisees the story of the miracle, who upon that advise called their great Councell, whose great and solemn cognizance was of the greater causes of Prophets, of Kings, and of the holy Law. At this great assembly it was, that *Caiaphas* the High-Priest prophesied, that it was expedient one should die for the people, and thence they determined the death of JESUS. But he knowing they had passed a decretory sentence against him, retired to the city *Ephraim* in the tribe of *Judah* near the desert, where he stayed a few dayes, till the approximation of the Feast of Easter.

2.

Against which feast when JESUS with his Disciples was going to *Jerusalem*, he told them the event of the journey would be, that the Jewes should deliver him to the Gentiles, that they should scourge him, and mock him, and crucify him, and the third day he would rise again. After which discourse the Mother of *Zebedees* children beg'd of Jesus for her two sons,

3.

that one of them *might sit at his right hand, the other at the left in his kingdom.* For no discourges of his passion, or intimations of the mysteriousness of his kingdom could yet put them into right understandings of their condition. But **JESUS**, whose heart and thoughts were full of phansy and apprehensions of the neighbour passion, gave them answer in proportion to his present conceptions, and their future condition. For if they desired the honours of his kingdom, such as they were, they should have them, unless themselves did decline them; They should *drink of his cup*, and dip in his lavatory, and be *washed with his baptism*, and *sit in his kingdom*, if the heavenly Father had prepared it for them; but the donation of that immediately was an issue of Divine election and predestination, and was onely competent to them, who by holy living and patient suffering put themselves into a disposition of becoming vessels of election.

4. But as **JESUS** in this journey came near *tericho*, he cures a blind man, who sat begging by the way side; and espying *Zacheus* the chief of the Publicans upon a tree (that he being low of stature might upon that advantage of station see **JESUS** passing by) he invited himself to his house, who received him with gladness, and repentance of his crimes, purging his conscience, and filling his heart and house with joy and sanctity; for immediately upon the arrival of the Master at his house he offered restitution to all persons, whom he had injured, and satisfaction, and halfe of his remanent estate he gave to the poor, and so gave the fairest entertainment to **JESUS**, who brought along with him salvation to his house. There it was that he spake the parable of the King, who concredited divers talents to his servants, and having at his return exacted an account, rewarded them who had improved their bank, and been faithfull in their trust with rewards proportionable to their capacity and improvement; but the negligent servant, who had not meliorated his stock, was punished with ablegation and confinement to outer darkness. And from hence sprang up that dogmatical proposition, which is mysterious and determined in Christianity: *to him that hath shall be given, and from him that hath not, shall be taken away, even what he hath.* After this going forth of *tericho* he cured two blind men upon the way.

5. Six dayes before Easter, **JESUS** came to *Bethany*, where he was feasted by *Martha* and *Mary*, and accompanied by *Lazarus*, who sat at the table with **JESUS**. But *Mary* brought a pound of Nard * Pistick, and as formerly she had done, again anoints the feet of **JESUS**, and fills the house with the odour, till **GOD** himselfe smelt thence a savour of a sweet smelling sacrifice. But *Judas Iscariot*, the Thief and the Traytor, repined at the vanity of the expence (as he pretended) because it might have been fold for 300 pence, and have been given to the poor. But **JESUS** in his reply taught us, that there is an opportunity for actions of religion as well as of charity. *Mary* did this against the burial of **JESUS**, and her religion was accepted by him, to whose honours, the holocaust of love, and the oblations of alms-deeds are in their proper seasons direct actions of worship and duty. But at this meeting there came many Jewes to see *Lazarus*, who was raised from death, as well as to see **JESUS**: and because by occasion of his resurrection many of them believed on **JESUS**, therefore the Pharisees deliberated about putting him to death. But **GOD** in his glorious providence was pleased to preserve him as a trumpet of his glories, and a testimony of the miracle thirty years after the death of **JESUS**.

Epiphan. cont.
Manich.

* Pisticam; id est, spicatan; corruptè, ut est Latinus serè solent Græci. Vide Erasim. in 14. Marci.

The next day being the fifth day before the Passover, JESUS came to the foot of the mount of Olives, and sent his Disciples to *Bethphage* a village in the neighbourhood, commanding them to unloose an ass and a colt, and bring them to him, and to tell the owners it was done for the Masters use; and they did so, and when they brought the ass to JESUS, he rides on him to *Jerusalem*, and the people having notice of his approach took branches of Palm trees *, and went out to meet him, strewing branches and garments in the way, crying out, *Hosanna to the son of David*: Which was a form of exclamation used to the honour of GOD, and in great solemnities, and signifies, [Adoration to the Son of *David* by the rite of carrying branches;] which when they used in procession about their altars they used to pray, *LORD save us, LORD prosper us*, which hath occasioned the reddition of *Hoschiannah* to be amongst some, that prayer, which they repeated at the carrying of the *Hoschiannah*, as if it self did signify [*LORD save us.*] But this honour was so great and unusual to be done even to Kings, that the Pharisees knowing this to be an appropriate manner of address to GOD said one to another by way of wonder, *Hear ye what these men say?* For they were troubled to hear the people revere him as a GOD.

When JESUS from the mount of Olives beheld *Jerusalem* he wept over it, and foretold great sadnesses and infelicities futurely contingent to it, which not onely happened in the sequel of the story, according to the main issues and significations of this Prophecy, but even to minutes and circumstances it was verified. For in the mount of Olives where JESUS shed tears over perishing *Jerusalem*, the Romans first pitched their tents, when they came to its final overthrow. From thence descending to the city he went into the temple, and still the acclamations followed him, till the Pharisees were ready to burst with the noises abroad, and the tumults of envy and scorn within, and by observing that all their endeavours to suppress his glories were but like clapping their hands to veil the sun, and that in despite of all their stratagems the whole nation was become Disciple to the glorious *Nazarene*. And there he cured certain persons, that were blinde and lame.

But whilst he abode at *Jerusalem*, certain Greeks who came to the feast to worship, made their address to *Philip*, that they might be brought to JESUS. *Philip* tells *Andrew*, and they both tell JESUS; who having admitted them, discoursed many things concerning his passion, and then prayed a petition, which is the end of his own sufferings, and of all humane actions, and the purpose of the whole creation; *Father glorifie thy Name*. To which he was answered by a voice from heaven, *I have both glorified it, and will glorifie it again*; but this, nor the whole series of miracles that he did, the mercies, the cures, nor the divine discourses could gain the faith of all the Jews, who were determined by their humane interest; for many of the rulers who believed on him durst not confesse him, because they loved the praise of men more then the praise of GOD. Then JESUS again
 « exhorted all men to believe on him, that so they might in the same act
 « believe on GOD, that they might approach unto the light and not abide
 « in darknesse, that they might obey the commandments of the Father,
 « whose expresse charge it was, that JESUS should preach this Gospel,
 « and that they might not be judged at the last day by the word, which they
 « have rejected; which word to all its observers is everlasting life. After
 which

6.

* ἡνδρῶν ἀπέ-
 τῶν ἐξ ἐσφάνων
 ἀπέτρεψεν, ἡνδρῶν
 Πανδαί. ἡνδρῶν
 palmariū amos,
 Olymp.

Altissima. u. u.
 titulum, &
 coronatum flor-
 entem suavit.

Drusus de voc-
 ab. Heb. N. T.
 c. 1.
 Canin. de locis
 N. T.

7.

Joseph de bello
 Jud. l. 6. c. 3.

8.

which Sermon retiring to *Bethany* he abode there all night.

9. On the morrow returning to *Jerusalem*, on the way being hungry he passed by a figtree, where expecting fruit he found none, and cursed the figtree, which by the next day was dried up and withered. Upon occasion of which preternatural event, J E S U S discoursed of the power of faith and its power to produce miracles; but upon this occasion others, the Disciples of J E S U S in after ages have pleased themselves with phantasies and imperfect descants, as that he cursed this tree in mystery and secret intendment, it having been the tree, in the eating whose fruit *Adam* prevaricating the Divine law made an inlet to sin, which brought in death, and the sadnesses of J E S U S passion. But J E S U S having entred the city came into the temple and preached the Gospel, and the chief Priests and Scribes questioned his commission, and by what authority he did those things; but J E S U S promising to answer them, if they would declare their opinions concerning *Johns* baptisme, which they durst not for fear of displeasing the people, or throwing dirt in their own faces, was acquitted of his obligation by their declining the proposition.

Inidor.ad Theo.
pomp.l.1.ep.51

10. But there he reprov'd the Pharisees and rulers by the Parable of two sons, " the first whereof said to his Father, he would not obey, but repented and " did his command; the second gave good words, but did nothing: meaning, " that persons of the greatest improbability were more heartily converted " then they, whose outside seemed to have appropriated religion to the la- " bels of their frontlets. He added a parable of the vineyard let out to hus- " bandmen, who killed the servants sent to demand the fruits, and at last, " the son himself, that they might invade the inheritance; but made a sad " commination to all such, who should either stumble at this stone, or on " whom this stone should fall. After which, and some other reprehensions, which he so vailed in parable, that it might not be expounded to be calumny or declamation, although such sharp sermons had been spoken in the peoples hearing, but yet so transparently, that themselves might see their own iniquity in those modest and just representations, the Pharisees would fain have seised him, but they durst not for the people, but resolved if they can, to entangle him in his talke; and therefore sent out spies who should pretend sanctity and veneration of his person, who with a goodly insinuating preface, that J E S U S regarded no mans person, but spake the word of G O D with much simplicity and justice, desired to know, if it were lawful to pay tribute to *Cesar* or not? A question, which was of great dispute, because of the numerous sect of the *Galileans*, who denied it, and of the affections of the people, who loved their money, and their liberty, and the priviledges of their nation; and now in all probability he shall fall under the displeasure of the people, or of *Cesar*. But J E S U S called to see a penny, and finding it to be superscribed with *Cesars* image; with incomparable wisdom he brake their snare, and established an Evangelicall proposition for ever, saying, *Give to Cesar the things that are Cesars, and to G O D the things that are G O D S.*

11. Having so excellently and so much to their wonder answered the Pharisees, the Sadduces bring their great objection to him against the resurrection, by putting case of a woman married to seven husbands, and whose wife should she be in the resurrection? thinking that to be an impossible state, which engages upon such seeming incongruities, that a woman should at

once

once be wife to seven men. But JESUS first answered their objection, telling them, that in the resurrection all those relations, whose foundation is in the imperfections and passions of flesh and blood, and duties here below, shall cease in that state, which is so spiritual, that it is like to the condition of Angels, amongst whom there is no difference of sex, no cognations, no genealogies or derivation from one another; and then by a new argument proves the resurrection, by one of GODS appellatives, who did then delight to be called, *The GOD of Abraham, Isaac, and Jacob*: for since *GOD is not the GOD of the dead, but of the living*, unto him even these men are alive; and if so, then either they now exercise acts of life, and therefore shall be restored to their bodies, that their actions may be complete, and they not remain in a state of imperfection to all eternity; or if they be alive and yet cease from operation, they shall be much rather raised up to a condition which shall actuate and make perfect their present capacities and dispositions, lest a power and inclination should for ever be in the root, and never rise up to fruit or herbage, and so be an eternal vanity, like an old bud, or an eternal childe.

After this, the Pharisees being well pleased, not that JESUS spake so excellently, but that the Sadduces were confuted, came to him, asking, which was the great commandment, and some other things, more out of curiosity than pious desires of satisfaction. But at last, JESUS was pleased to ask them concerning CHRIST, *whose son he was?* They answered, *the son of David*; but he replying, *how then doth David call him Lord?* [*the LORD said unto my LORD, sit thou on my right hand, &c.*] They had nothing to answer; but JESUS then gave his Disciples caution against the pride, the hypocrisy, and the oppression of the Scribes and Pharisees; commended the poor widows oblation of her two mites into the treasury, it being a great love in a little print, for it *was all her living*. All this was spoken in the temple, the goodly stones of which when the Apostles beheld with wonder, they being white and firm, twenty cubits length, twelve in breadth, eight in depth, as *Josephus* reports, JESUS prophesies the destruction of the place: concerning which prediction, when the Apostles being with him at the mount of Olives asked him privately, concerning the
 “time, and the signes of so sad event, he discoursed largely of his coming
 “to judgment against that city, and interweaved predictions of the univer-
 “sal judgment of all the world; of which this, though very sad, was but a
 “small adumbration; adding precepts of watchfulnesse, and standing in pre-
 “paration with hearts filled with grace, our lamps always shining, that
 “when the Bridegroom shall come, we may be ready to enter in; which was
 “intended in the parable of the five wife virgins: and concluded his Ser-
 mon with a narrative of his passion, foretelling that within two days he
 should be crucified.

JESUS descended from the mount, and came to *Bethany*, and turning into the house of *Simon* the leper, *Mary Magdalen* having been reproved by *Judas* for spending ointment upon JESUS feet, it being so unaccustomed and large a profusion, thought now to speak her love once more, and trouble no body, and therefore she poured ointment on his sacred head, believing that being a pompousnesse of a more accustomed festivity would be indulged to the expressions of her affection; but now all the Disciples murmured, wondring at the prodigiousnesse of the womans religion, great
 enough

12.

Lib. 14. Antiq.
cap. 14.

13.

enough to consume a province in the overflowings of her thankfulneſſe and duty. But J E S U S now alſo entertained the ſincerity of her miraculous love, adding this Propheſie, that where the Goſpel ſhould be preached, there alſo a record of this act ſhould be kept, as a perpetual monument of her piety, and an attestation of his Divinity, who could foretell future contingencies; Chriſtianity receiving the greateſt argument from that, which Saint *Peter* calls, *the ſurer word of Propheſie*, meaning it to be greater than the teſtimony of miracles, not eaſie to be diſſembled by impure ſpirits, and whoſe efficacy ſhould deſcend to all ages; for this propheſie ſhall for ever be fulfilling, and being every day verified does every day preach the Divinity of Chriſt's perſon, and of his institution.

14.

Two days before the Paſſeover the Scribes and Phariſees called a council to contrive crafty ways of deſtroying J E S U S, they not daring to do it by open violence; Of which meeting when *Judas Iſcariot* had notice (for thoſe aſſemblies were publick and notorious) he ran from *Bethany* and offered himſelf to betray his Maſter to them, if they would give him a conſiderable reward. They agreed for thirty pieces of ſilver; of what value each piece was, is uncertain, but their own nation hath given a rule, that when a piece of ſilver is named in the Pentateuch, it ſignifies a *ſicle*; if it be named in the Prophets, it ſignifies a *pound*; if in the other writings of the old Teſtament, it ſignifies a *talent*; this therefore being alledged out of the Prophet *Jeremy** by one of the Evangeliſts, it is probable, the price at which *Judas* ſold his L O R D was thirty pound weight of ſilver; a goodly price for the S A V I O U R of the world to be prized at, by his undiſcerning and unworthy Countreymen.

*Elias Lector
Jud. in Tſubi.
Aſias Montanus
in diſtion. Syro-
Chaldaic.*

* March. 27. v.
huc uatur *Jeremias* pro *Zacharia*, per errorem illapſum in co-
dices. Nam tempo-
re S. Auguſtini in nonnullis Codicibus [*Zacharias*] legebatur: atque hodie in Syriæ. T. ſed fortassis extradiuime
hoc deſcendit à *Jeremia* dictum, ſicut multa alia in vet. Teſtam. non deſcripta, & in N. T. repetita: quod eo magis
eſt credibile, quia proverbialiter dictum apud *Judeos*, ſpiritum *Jeremie* reſeſſe in *Zacharia*.

15.

The next day was the firſt day of unleavened bread, on which it was neceſſary they ſhould kill the Paſſeover; therefore J E S U S ſent *Peter* and *John* to the city to a certain man, whom they ſhould finde carrying a pitcher of water to his houſe; him they ſhould follow, and there prepare the Paſſeover. They went and found the man in the ſame circumſtances, and prepared for J E S U S and his family, who at the even came to celebrate the Paſſeover. It was the houſe of *John* ſurnamed *Mark*, which had always been open to this bleſſed family, where he was pleaſed to finiſh his laſt ſupper, and the myſteriouſneſſe of the veſpers of his paſſion.

*Alexand. Men.
apud Mtra-
phraſten die 11.
Junii: ide Ad-
richom. in de-
ſcript. Jeruſ. n. 6*

16.

When evening was come, J E S U S ſtood with his Diſciples and eat the Paſchal lamb, after which he girt himſelf with a towel, and taking a baſin waſh'd the feet of his Diſciples, not onely by the ceremony, but in his diſcourſes inſtructing them in the doctrine of humility, which the Maſter by his ſo great condeſcenſion to his Diſciples had made ſacred, and imprinted the leſſon in laſting characters, by making it ſymbolical. But *Peter* was unwilling to be waſhed by his Lord untill he was told he muſt renounce his part in him, unleſſe he were waſhed, which option being given to *Peter*, he cryed out, *not my feet onely, but my hands and my head*. But J E S U S ſaid, the abluſion of the feet was ſufficient for the purification of the whole man; relating to the cuſtome of thoſe countreys, who uſed to go to ſupper immediately from the baths, who therefore were ſufficiently clean ſave onely on their feet, by reaſon of the duſt contracted in their paſſage from the baths

to the dining-rooms; from which when by the hospitable master of the house they were caused to be cleansed, they needed no more ablution: and by it JESUS passing from the letter to the spirit meant, that the body of sin was washed in the baths of baptism; and afterwards, if we remained in the same state of purity, it was onely necessary to purge away the filth contracted in our passage from the Font to the Altar; and then we are clean all over, when the Baptifimal state is unaltered, and the little adherencies of imperfection and passions are also washed off.

But after the manducation of the Paschal lamb, it was the custome of the nation to sit down to a second supper, in which they eat herbs and unleavened bread; the *Major Domo* first dipping his morsell, and then the family; after which, the Father brake bread into pieces, and distributed a part to every of the Guests, and first drinking himself, gave to the rest the chalice filled with wine according to the age and dignity of the person, adding to each distribution a form of benediction proper to the mystery, which was Eucharistical and commemorative of their deliverance from Egypt: this supper JESUS being to celebrate, changed the forms of benediction, turned the ceremony into mystery, and gave his body and blood in Sacrament and religious configuration, so instituting the venerable Sacrament which from the time of its institution is called *the Lords supper*; which rite JESUS commanded the Apostles to perpetuate in commemoration of him their Lord, untill his second coming: and this was the first delegation of a perpetual ministry, which JESUS made to his Apostles, in which they were to be succeeded to, in all generations of the Church.

But JESUS being troubled in spirit told his Apostles, that one of them should betray him; which prediction he made that they might not be scandalized at the sadnesse of objection of the passion, but be confirmed in their belief, seeing so great demonstration of his wisdom and spirit of Prophecie. The Disciples were all troubled at this sad arrest, and looking one on another, doubting of whom he spake; but they beckned to the beloved Disciple, leaning on JESUS breast, that he might ask: for they who knew their own innocency and infirmity were desirous to satisfy their curiosity, and to be rid of their indetermination and their fear. But JESUS being asked gave them a sign, and a sop to *Judas*, commanding him to do what he list speedily; for JESUS was extremely straightned till he had drunk the chalice off and accomplished his mysterious and afflictive baptism. After *Judas* received the sop, the Devil entred into him, and *Judas* went forth immediately, it being now night.

When he was gone out, JESUS began his farewell Sermon, rarely
 “ mixt of sadnesse and joyes, and studded with mysteries as with Emeralds,
 “ discoursing of the glorification of GOD in his Son, and of those glories,
 “ which the Father had prepared for him; of his suddain departure, and
 “ his migration to a place, whither they could not come yet, but afterwards
 “ they should; meaning, first to death, and then to glory; commanding
 “ them to love one another, and foretelling to *Peter* (who made confident
 “ protests, that he would dye with his Master) that *before the cock should crow*
 “ *twice, he should deny him thrice*: But lest he should afflict them with too
 “ sad representments of his present condition, he comforts them with the
 “ comforts of faith, with the intendments of his departure to prepare places
 “ in heaven for them, whither they might come by him, who is *the way,*
 “ *the*

17.

18.

19.

“ the truth and the life, adding a promise in order to their present support,
 “ and future felicities, that *if they should ask of G O D any thing in his name,*
 “ *they should receive it,* and upon condition they would love him, and keep
 “ his commandments, he would pray for the holy Ghost to come upon
 “ them, to supply his room, to furnish them with proportionable comforts,
 “ to enable them with great gifts, to lead them into all truth, and to abide
 “ with them for ever; then arming them against future persecutions, giving
 “ them divers holy precepts, discoursing of his emanation from the Father,
 “ and of the necessity of his departure, he gave them his blessing and
 “ prayed for them, and then, having sung a hymne, which was part of
 “ the great Allelujah beginning at the 114 Psalme, [*When Israel came out of*
Egypt] and ending at the 118 inclusively, went forth with his Disciples over
 the brook *Cedron* unto the mount of Olives to a village called *Gethsemani*,
 where there was a garden, into which he entred to pray together with his
 Disciples.

20.

But taking *Peter, James and John* apart with him about a stoncs cast
 from the rest, *he began to be exceeding sorrowful and sad even unto death.* For
 now he saw the ingredients of his bitter draught, pouring into the chalice,
 and the sight was full of horror and amazement; he therefore fell on his face
 and prayed, *O my Father, if it be possible let this cup passe from me.* In this
 prayer he fell into so sad an agony, that the pains inflicted by his Fathers
 wrath, and made active by his own apprehension were so great, that a sweat
 distilled from his sacred body as great and conglobated as drops of blood;
 and God who heard his prayer, but would not answer him in kind, sent an
 Angel to comfort him in the sadness, which he was pleased not to take
 away. But knowing that the drinking this cup was the great end of his com-
 ing into the world he laid aside all his own interests, and devoted himself
 of the affections of flesh and blood, willing his Fathers will; and because
 his Father commanded, he in defiance of sense and passion was desirous to
 suffer all our pains. But as when two seas meet, the billowes contest in un-
 gentle embraces and make violent noises, till having wearied themselves
 into smaller waves and disunited drops they run quietly into one stream:
 so did the spirit and nature of J E S U S assault each other with disagree-
 ing interests, and distinguishing disputations, till the earnestness of the con-
 tention was diminished by the demonstrations of the spirit, and the prevail-
 ings of grace, which the sooner got the victory, because they were not to
 contest with an un sanctified or a rebellious nature, but a body of affections
 which had no strong desires, but of its own preservation; and therefore
 J E S U S *went thrice,* and prayed the same prayer, that *if it were possible* the
 cup might passe from him, and thrice made an act of resignation; and in
 the intervals came and found his Apostles asleep, gently chiding their incur-
 iousness, and warning them to *watch and pray,* that they *enter not into*
temptation; till the time that the traytour came with a multitude armed
 with swords and staves from the Priests and Elders of the people to apprehend
 him.

21.

Judas gave them the opportunity of the night, that was all the advan-
 tage they had by him, because they durst not seize him by day for fear of
 the people, and he signified the person of his Master to the souldiers by a
 kisse, and an address of seeming civility. But when they came towards him,
J E S U S said, Whom seek yee? they said, J E S U S of Nazareth. He said I

Quidam ex He-
 gesippo notant,
 ex irratione
 sanguinis Chri-
 sti natam a bo-
 rem. Sic Philip-
 pus Bosquius &
 alii. Sed hæc
 sunt mera nugæ.

am he. But there was a Divinity upon him, that they could not seize him at first; but as a wave climbing of a Rock is beaten back and scattered into members, till falling down it creeps with gentle watings and kisses the feet of the stony mountain, and so encircles it: so the souldiers coming at first with a rude attempt, were twice repelled by the glory of his person, till they falling at his feet were at last admitted to the seizure of his body, having by those involuntary prostrations confessed his power greater than theirs, and that the lustre and influence of a GOD are greater than the violences and rudenesses of Souldiers. And still they like weak eyes durst not behold the glory of this Sunne, till a cloud like a dark veil did interrupt the emissions of his glories; they could not seize upon him, till they had thrown a veil upon his holy face; which although it was a custome of the Easterlings, and of the Roman Empire * generally, yet in this case was violence and necessity, because a certain impetuosity and vigorousness of spirit, and divinity issuing from his holy face made them to take sanctuary in darkness, and to throw a veil over him in that dead time of a sad and dismal night. But *Peter*, a stout * *Galilean*, bold and zealous, attempted a rescue, and smote a servant of the high Priest and cut off his ear; but JESUS rebuked the intemperance of his passion and commanded him to put up his sword, saying, all *they that strike with the sword, shall perish with the sword*, so putting a bridle upon the illegal insinctions and expresses of anger or revenge from an incompetent authority. But JESUS touched *Malchus* ear, & cured it.

S. Hieron in c. 9. Mat.

* *1 Licet, obnu- be caput Liberatoris Urbis hujus. Livi.*

* *Ὅτιν δ' ἐξουδ' ἦκε Σίμων. Nonn.*

When JESUS had yielded himself into their power, and was now led away by the chief Priests, Captains of the Temple, Elders of the people, and Souldiers, who all came in combination and covenant to surprize him, his Disciples fled, and *John* the Evangelist, who with grief and an over-running phansie had forgot to lay aside his upper garment, which in festivals they are used to put on, began to make escape, but being arrested by his linen upon his bare body, was forced to leave that behinde him, that himself might escape his Masters danger; for now was verified the prophetic saying, *I will smite the Shepherd, and the sheep shall be scattered.* But *Peter* followed as farre off; and the greatnesse of *Johns* love, when he had mastered the first inconsiderations of his fear, made him to return a while after into the high Priests Hall.

22.

JESUS was first led to *Annas*, who was the Prince of the Sanhedrim; and had cognifance of Prophets and publick doctrines; who therefore enquired of JESUS, concerning his Disciples and his Discipline; but he answered that his doctrine had been publick or popular, that he never taught in conventicles: and therefore referred him to the testimony of all the people: for which free answer, a servant standing by, smote him on the face, and JESUS meekly asked him, what evil he had done? But *Annas* without the seventy assellours could judge nothing, and therefore sent him bound to *Caiaphas*, who was high Priest that year, President of the rites of the Temple, as the other high Priest was of the great Council. Thither *Peter* came, and had admission by the means of another Disciple supposed to be *John*, who having sold his possessions in *Galilee* to *Caiaphas*, came and dwelt near mount *Sion*, but was by intervention of that bargain made known to the high Priest, and brought *Peter* into the house; where when *Peter* was challenged three times by the servants, to be a *Galilean*, and of JESUS family, he denied and forswore it, till JESUS looking back

23.

reminded him of his prediction, and the foulness of the crime, and the cock crew; for it was now the second cock-crowing after ten of the clock in the fourth watch; and *Peter* went out, and wept bitterly, that he might cleanse his soul, washing off the foul stains, he had contracted in his shameful perjury and denying of his LORD. And it is reported of the same holy person, that ever after, when he heard the cock crow, he wept, remembering the old instrument of his conversion, and his own unworthiness, for which he never ceased to do actions of sorrow and sharp repentance.

*A. senius in
vitis pp.*

24. On the morning the council was to assemble; and whilest JESUS was detained in expectation of it, the servants mocked him, and did all actions of affront, and ignoble despatch to his sacred head: and because the Question was whether he were a Prophet, they covered his eyes and smote him in derision, calling on him to prophesy who smote him. But in the morning, when the high Priests and rulers of the people were assembled, they sought false witnesses against JESUS, but found none to purpose; they railed boldly and could prove nothing, they accused vehemently, and the allegations were of such things as were no crimes, and the greatest article, which the united diligence of all their malice could pretend, was, that he said he would destroy the Temple, and in three days build it up again; but JESUS neither answered this nor to any other of their vainer allegations; for the witnesses destroyed each others testimony by their disagreeing; till at last, *Caiaphas*, who to verify his Prophecy and to satisfy his ambition, and to bait his envy, was furiously determined JESUS should dye, adjures him by the living GOD to say whether he were the CHRIST, the son of the living GOD. JESUS knew his design to be an inquisition of death, not of piety or curiosity, yet because his hour was now come, openly affirmed it without any expedient to elude the high Priests malice, or to decline the question.

25. When *Caiaphas* heard the saying, he accused JESUS of Blasphemy, and pretended an apprehension so tragical, that he overacted his wonder and feigned detestation, for he rent his garments; (which was the interjection of the Country, and custome of the nation, but forbidden to the high Priest) and called presently to sentence, and as it was agreed beforehand, they all condemned him as guilty of death, and as far as they had power, inflicted it; for they beat him with their fists, smote him with the palms of their hands, spit upon him, and abused him beyond the license of enraged tyrants. When *Judas* heard that they had passed the final and decreitory sentence of death upon his LORD, he who thought not, it would have gone so far, repented him to have been an instrument of so damnable a machination, and came and brought the silver, which they gave him for hire, threw it in amongst them, and said, *I have sinned in betraying the innocent blood.* But they incurious of those hell torments *Judas* felt within him, because their own fires burnt not yet, dismissed him, and upon consultation bought with the money *a field to bury strangers in.* And *Judas* went and hanged himself, and the judgment was made more notorious and eminent by an unusual accident at such deaths, for he so swelled, that he burst, and his bowels gushed out. But the Greek scholiast and some^a others report out of *Papias* S. *Johns* Scholar, that *Judas* fell from the figtree,^b on which he hanged, before he was quite dead, and survived his attempt some while, being

^a *Euth. ym. in 26.*
Mat. Ced. in.
in Compend.
Occurrunt. in c.
^b *Act.*
^c *Juvencus. l. 1.*
Evang. l. 4.
Beda de lucis
Sand. l. c. 4.

ing so sad a spectacle of deformity, and pain and a prodigious tumour, that his plague was deplorable, and highly miserable, till at last he burst in the very substance of his trunk, as being extended beyond the possibilities and capacities of nature.

But the high Priests had given JESUS over to the secular power, and carried him to *Pilate* to be put to death by his sentence and military power, but coming thither they would not enter into the judgement hall because of the feast, but *Pilate* met them, and willing to decline the business bid them judge him according to their own law; They replied, it was not lawful for them to put any man to death, meaning during the seven days of unleavened bread (as appears in the instance of *Herod*, who detained *Peter* in prison, intending after *Easter* to bring him out to the people) and their malice was restless, till the sentence they had passed were put in execution: others thinking that all the right of inflicting capital punishments was taken from the nation by the Romans; and *Josephus* writes, that when *Ananias* their high Priest had by a Council of the Jews condemned *S. James* the brother of our LORD, and put him to death without the consent of the Roman President, he was deprived of his Priesthood. But because *Pilate*, who either by common right, or at that time was the judge of capital inflictions, was averse from intermeddling in the condemnation of an innocent person, they attempted him with excellent craft; for knowing that *Pilate* was a great servant of the Roman greatness, and a hater of the sect of the *Galileans*, the high Priest accused JESUS, that he was of that sect, that he denied paying tribute to *Cesar*, that he called himself King. Concerning which when *Pilate* interrogated JESUS, he answered that his kingdom was not of this world; and *Pilate* thought he had nothing to do with the other, he came forth again and gave testimony, that he found nothing worthy of death in JESUS. But hearing that he was a *Galilean* and of *Herods* jurisdiction, *Pilate* sent him to *Herod*, who was at *Jerusalem* at the feast, and *Herod* was glad, because he had heard much of him, and since his return from *Rome* had desired to see him, but could not by reason of his own avocations, and the ambulatory life of CHRIST; and now he hoped to see a miracle done by him, of whom he had heard so many. But the event of this was, that JESUS did there no miracle, *Herods* souldiers set him at nought and mocked him, and that day *Herod* was reconciled to *Pilate*, and JESUS was sent back arrayed in a white and splendid garment; which though possibly might be intended for derision, yet was a symbol of innocence, condemned persons usually being arrayed in blacks; and when *Pilate* had again examined him, JESUS meek as a lamb, and as a sheep before the shearers opened not his mouth, in so much that *Pilate* wondred; perceiving the greatest innocence of the man by not offering to excuse or lessen any thing; for though *Pilate* had power to release him or crucifie him, yet his contempt of death was in just proportion to his innocence, which also *Pilate* concealed not; but published JESUS's innocence by *Herods* and his own sentence; to the great regret of the Rulers, who like ravening wolves thirsted for a draught of blood, and to devour the morning prey.

But *Pilate* hoped to prevail upon the Rulers, by making it a favour from them to JESUS, and an indulgence from him to the nation to set him free; for oftentimes even malice it self is driven out by the Devil of self-love, and so we may be acknowledged the authors of a safety we are content

26.

S. Aug. tract.
114. in Johan.
Cyroll. in Johan.
l. 12. c. 6.
Chrysoft. homil.
12. in Johan.
Ambros. serm.
de Caland.
Januar.
l. 20. Antiq. c. 8.

Joseph. l. 16.
c. 14. idem in
vita sua.

27.

tent to rescue a man, even from our own selves. *Pilate* therefore offered that according to the custome of the nation *JESUS* should be released for the honour of the present festival, and as a donative to the people; but the spirit of malice was here the more prevalent, and they desired that *Barabbas* a murderer, a Thief, and a seditious person should be exchanged for him. Then *Pilate* casting about all ways to acquit *JESUS* of punishment, and himself of guilt, offered to scourge him and let him go, hoping that a lesser draught of blood might stop the furies and rabidness of their passion, without their bursting with a river of his best and vital liquour. But these leeches would not so let go; they cry out, Crucifie him; and to engage him finally they told him, if he did let this man go, he was no friend to *Cesar*.

28.

But *Pilate* called for water, and washed his hands, to demonstrate his own unwillingness, and to reject and transmit the guilt upon them, who took it on them as greedily as they sucked the blood; they cryed out, *His blood be on us, and our children*. As *Pilate* was going to give sentence his wife being troubled in her dreams, sent with the earnestness and passion of a woman, that he should *have nothing to do with that just person*; but he was engaged; *Cesar* and *JESUS*, *GOD* and the King did seem to have different interests, or at least he was threatened into that opinion, and *Pilate* though he was satisfied, it was but calumny and malice, yet he was loath to venture upon his answer at *Rome* in case the high Priest should have accused him; for no man knows whether the interest, or the mistake of his Judge may cast the sentence; and whoever is accused strongly is never thought intirely innocent: and therefore not onely against the Divine laws, but against the Roman too, he condemned an innocent person upon objections notoriously malicious; he adjudged him to a death, which was onely due to publick theeves and homicides, (crimes with which he was not charg'd) upon a pretence of blasphemy, of which he stood accused but not convicted, and for which by the Jewish law he should have been stoned if found guilty: And this he did put into present execution against the *Tiberians* law, which about twelve years before decreed in favour of condemned persons, that after sentence execution should be deferred ten days.

Sueton. in *Tiberio* c. 75.
Dio Rom. hist. l. 67.

Sub *Tiberio* &
D. n. s. o. c. o. s. s. i. c. o. r. r. u. p. t. u. s. a. u. t. e. m. e. s. t. e. d. e. x. e. p. i. s. t. a. S. i. d. o. n. i. q. u. i. s. i. t. n. u. n. c. e. x. v. e. t. e. r. e. S. C. *Tiberiano* triginta dierum vitam post sententiam trahit.

29.

And now was the holy Lamb to bleed, first therefore *Pilates* souldiers arrayed him in a kingly robe, put a reed in his hand for a scepter, put a crown of thorns and put it on his head, they bow the knee and mock him, they smite him with his phantastick scepter, and in stead of tribute pay him with blows and spittings upon his holy head; and when they had emptied the whole stock of poisonous contempt, they devest him of the robes of mockery, and put him on his own: they lead him to a pillar and binde him fast, and scourge him with whips, a punishment that slaves onely did use to suffer, (free persons being in certain cases beaten with rods and clubs) that they might adde a new scorn to his afflictions, and make his sorrows like their own guilt, vast and mountainous. After which *Barabbas* being set free, *Pilate* delivered *JESUS* to be crucified.

Lib. in fervor-
um. D. de
pœ. is.
Lib. levia D.
de accus.

30.

The souldiers therefore having framed a crossè sad and heavy, laid it upon *JESUS* shoulders, (who like *Isaac* bore the wood, with which he was to be sacrificed himself) and they drive him out to crucifixion, who was scarce

scarce able to stand under that load. It is generally supposed that Jesus bore the whole tree, that is, both the parts of his Crosse; but to him that considers it, it will seem impossible; and therefore it is more likely and agreeable to the old manner of crucifying malefactors, that Jesus onely carried the crosse part; the body of it being upon the place either already fixed, or prepared for its station. Even that lesser part was grievous and intolerable to his tender, virginal, and weakned body; and when he fainted, they compell *Simon a Cyrenian* to help him. A great and a mixt multitude followed JESUS to *Golgotha*, the charnel house of the city and the place of execution. But the women wept with bitter exclamations, and their sadness was increased by the sad predictions JESUS then made of their

Lignum crucis ipsum solum portavit Iesus, scilicet: patibulum; ad locum ubi crux, scilicet: lignum oblongum terrâ d. fixum stetit. Sic Plautus Patibulum sciunt patibulum, & cruce affiguntur. Male ergo pictores ludicri pingunt Jesum bajulentem utriusque lignum scilicet: †. Liplius tract. de supplicio crucis.

« future misery, saying, *Ye daughters of Jerusalem weep not for me, but weep for your selves, and for your children, for the time shall come that men shall say, Blessed are the barren that never bare, and the Paps that never give suck, for they shall call on the hills to cover them, and on the mountaines to fall upon them, that by a sudden ruine they may escape the lingering calamities of famine and fear, and the horror of a thousand deaths.*

When JESUS was come to *Golgotha*, a place in the mount of *Calvary* (where according to the tradition of the Ancients *Adam* was buried, and where *Abraham* made an altar for the sacrifice of his son) by the piety of his Disciples, and (it is probable) of those good women, which did use to minister to him, there was provided wine * mingled with myrrhe, which among the *Levantine*s is an excellent and pleasant mixture, and such as the piety and indulgence of the nations used to administer to condemned persons. But JESUS, who by voluntary susception did choose to suffer our paines, refused that refreshment, which the piety of the women presented to him; The souldiers having strip'd him, nail'd him to the crosse with † four nailes, and divided his mantle into four parts, giving to each souldier a part, but for his coat, because it would be spoiled, if parted, it being weaved without seam, they cast lots for it.

31.

Εἶπεν ἁπλοῦς Ἰησοῦς παθησόμενος κενῆς, Ἀδάμ πτερόσποιο φερόμενον ἀπὸ τῆς κρήνης.
Nonnus in *Joh. in.*

Golgotha locus est capitis, Calvaria quondam Lingua satorum prior, sic illum nomine dixit. Hic hominem primum suscipimus esse sepultum. Hic medium terre est.

Tertul. lib. 2. contra Marcion.
Oigen. tract. 35. in M. th.
Basil. in Levit. c. 5.
Aman de pil. & cruce; & fere omnes pp. unco excepto Hieronymo, in capit. ad Ephes. c. 5. & in c. 27. Mart. S. Aug. serm. 71. de tempore.
* *Plin. nar. hist. l. 14. c. 13.*
Athenæus l. 11. c. 30.
Si calidum potas, ardens n̄y ibi Fate no cont. erit; & melior fit sapor inde n̄co.
Martial. l. 14.
† *Ego dico ei tantum primum qui in crucem excussit, Sed cā lege, ut affigantur bis pedes, bis brachia. Plaut. Moltel.*

Now *Pilate* had caused a title containing the cause of his death to be subscribed on a table in Latine, Greek, and Hebrew, the Hebrew being first, the Greek next, and the Latine nearest to the holy body; but all written after the Jewish manner from the right hand to the left; for so the title is showne in the Church of *Santa Croce* in *Rome*, the Latine letters being to be read as if it were Hebrew; the reason of which I could never find sufficiently discovered, unless it were to make it more legible to the Jewes who by conversing with the *Romans* began to understand a little Latin: The title was JESUS OF NAZARETH, KING OF THE JEWS, But the Pharisees would have it altered, and that he said he was King of the Jewes: but *pilate* out of wilfulness, or to doe despite to the nation,

32.

Prorsus tabella, sententia est, que semel lecta, neque augeri licita una, neque minori potest; sed utrumque recitata, uti provincia instrumento refertur. Apulei. l. 1. Florid.

tion, or in honour to J E S U S whom he knew to be a just person, or being overruled by divine providence, refused to alter it; *And there were crucified with J E S U S two thieves, J E S U S being in the middle*, according to the prophesie, *He was reckoned with the transgressours.* Then J E S U S prayed for his persecutors; *Father forgive them, for they know not what they doe.* But while J E S U S was full of pain and charity, and was praying and dying for his Enemies, the Rulers of the Jewes mocked him; upbraiding him with the good works he did, and the expreffes of his power; saying, *he saved others, himfelfe he cannot save*; others saying, *Let him come down from the Crosse, if he be the King of the Jewes, and we will believe in him*; and others according as their malice was determined by phanfy and occasion, added weight and scorn to his pains, and of the two malefactors that were crucified with him, one reviled him, saying, *If thou be the C H R I S T, save thy selfe and us.* And thus far the Devill prevailed undoing himself in riddle, provoking men to doe despite to C H R I S T, and to heighten his passion out of hatred to him, and yet doing and promoting that, which was the ruine of all his own kingdom and potent mischiefs; like the * Jew who in indignation against *Mercury*, threw stones at his image, and yet was by his superiour judged idolatrous, that being the manner of doing honour to the Idol among the Gentiles. But then C H R I S T who had upon the Crosse prayed for his enemies, and was heard of G O D in all that he desired, felt now the beginnings of successe. For the other thief whom the present paines and circumstances of J E S U S passion had softened and made believing, reproved his fellow for not fearing G O D, confessed that this death happened to them deservedly, but to J E S U S causelessly: and then prayed to J E S U S, *L O R D remember me, when thou comest into thy kingdom.* Which combination of pious acts, and miraculous conversion J E S U S entertained with a speedy promise of a very great felicity, promising that upon that very day he should be *with him* in Paradise.

33. *Now there were standing by the Crosse the mother of Jefus and her sister, and Mary Magdalen and Iohn*: and J E S U S being upon his deathbed, although he had no temporal estate to bestow, yet he would make provision for his Mother, who being a widow, and now childlesse, was likely to be exposed to necessity and want; and therefore he did arrogate *Iohn* the beloved Disciple into *Maries* kindred, making him to be her adopted son, and her to be his Mother by fiction of Law. *woman behold thy son*; and *Man behold thy Mother.* And from that time forward *Iohn* took her home to his own house, which he had neer mount *Sion*, after he had sold his inheritance in *Galilee* to the high Priest.

34. While these things were doing, the whole frame of nature seemed to be dissolved and out of order, while their L O R D and Creatour suffered: For the sun was so darkned, that the stars appeared, and the Eclipse was prodigious in the manner aswell as in degree, because the Moon was not then in conjunction, but full; and it was noted by *Phlegon* the freed man of the Emperor *Hadrian*, by *Lucian* out of the acts of the *Galls*, and *Dionysius* while he was yet a heathen; excellent

scholars all, great Historians and Philosophers, who also noted the day of the week and hour of the day, agreeing with the circumstances of the crosse:

o R. Maffes, vide Dionys. Vossium in annot. ad Rab. B. Maimon.

Origen. contr. Cels. l. 2. Tertul. Apolog. Lucian. in actis sui Marr. August. ep. 80. ad Helychium. Suidas in vicia Dionys. ait cum dixisset; Aut Deus patitur, aut patienti compatitur: et hoc de causa Athenienses excessisse aram εὐνοίας. Osee autem quidam.

cross: For the sun hid his head from beholding such a prodigy of sin and sadnesse, and provided a veil for the nakednesse of JESUS, that the women might be present, and himself die, with modesty.

The eclipse and the Passion began at the sixth hour, and endured till the ninth, about which time JESUS being tormented with the unsufferable load of his Fathers wrath, due for our sins, and wearied with pains and heavinesse, cryed out, *My God, my God why hast thou forsaken me?* and, as it is thought, repeated the whole two and twentieth Psalm, which is an admirable narrative of the passion, full of prayer and sadnesse, and description of his pains at first, and of Eucharist and joy and prophesie at the last. But these first words, which it is certain and recorded that he spake, was in a language of it selfe, or else by reason of distance not understood, for they thought he had called for *Elias* to take him down from the Cross: Then JESUS being in the agonies of a high Fever, said, *I thirst, and one ran and filled a sponge with vinegar, wrapping it with byssope and put it on a reed,* that he might drink. The vinegar and the sponge were in executions of condemned persons set to stop the too violent issues of blood, and to prolong the death; but were exhibited to him in scorn, mingled with gall, to make the mixture more horrid and ungentle. But JESUS tasted it onely, and refused the draught; and now knowing that the Prophesies were fulfilled, his Fathers wrath appeased, and his torments satisfactory, he said, *It is finished,* and crying with a loud voyce, *Father into thy hands I commend my spirit,* he bowed his head and yeilded up his spirit into the hands of GOD; and dyed, hastning to his Fathers glories. Thus did the glorious Sun set in a sad and clouded West, running speedily to shine in the other world.

35.

Plin. nat. hist. l. 31. c. 11. *Veteris Spongiae conglutinant vulnera.* Tertul. de spect. c. 25. *Pol. vit. de misericordia moveri diximus in molibus unguibus & spongiis retinere un.*

Then was the veil of the Temple, which separated the secret Mosaick rites from the eyes of the people, rent in the midst from the top to the bottom, and the Angels, Presidents of the Temple, called to each other to depart from their seats; and so great an Earthquake happened, that the rocks did rend, the mountaines trembled, the graves opened, and the bodies of dead persons arose walking from their cœmeteries to the holy City, and appeared unto many; and so great apprehensions and amazements happened to them all that stood by, that they departed, smiting their breasts with sorrow and fear; and the Centurion, that ministered at the execution, said; *Certainly this was the Son of GOD;* and he became a Disciple, renouncing his military employment, and dyed a Martyr.

36.

S. Hieron. ep. 150. 9.

Apud Metaph. d. c. 16. Octob.

But because the next day was the Jewes Sabbath, and a Paschal Festival besides, the Jewes hastned that the bodies should be taken from the Cross, and therefore sent to *Pilate* to hasten their death by breaking their legs, that before Sun-set they might be taken away, according to the Commandement, and be buried. The souldiers therefore came, and brake the legs of the two thieves; but espying, and wondering that JESUS was already dead they brake not his legs; for the Scripture foretold, that a bone of him should not be broken; but a souldier with his lance pierced his side, and immediately there streamed out two rivulets of Water, and Blood; but the holy Virgin Mother, whose soule during this whole Passion was pierced with a sword, and sharper sorrows, though she was supported

37.

In hac ipsa genuum commissura quedam buccarum infanitas est, qua possessa cum iugulo spiritus auferit. Plin. l. 11. c. 45. vide Locant. l. 1. c. 26. Cicer. pro Ros.

by

Piilo de leg.
fpecial.
Deuter. 21.

by the comforts of faith, and those holy predictions of his resurrection, and future glories, which *Mary* had laid up in store against this great day of expence; now that she saw her holy Sonne had suffered all, that our necessities, and their malice could require or inflict, caused certain ministers, with whom she joynd, to take her dead Son from the Crosse, whose body when she oncé got free from the nails, she kissed and embraced with entertainments of the nearest vicinity that could be expressed by a person, that was holy and sad, and a Mother weeping for her dead Son.

38. But she was highly satisfied with her own meditations, that now that great mystery determined by Divine Predestination before the beginning of all ages was fulfilled in her Son; and the Passion, that must needs be, was accomplished; she therefore first bathes his cold body with her warm tears, and makes clean the surface of the wounds and delivering a winding napkin to *Ioseph of Arimathea*, gave him in charge to enwrap the body and embalm it, to compose it to the grave, and doe it all the rites of funeral, having first exhorted him to a publick confession of what he was privately till now; and he obeyed the counsell of so excellent a person, and ventured upon the displeasure of the Jewish rulers, and went confidently to *Pilate*, and begged the body of *JESUS*. And *Pilate* gave him the power of it.

Metaphr. Aug.
gust. 15.

39. *Ioseph* therefore takes the body, bindes his face with a napkin, washes the body, anoints it with ointment, enwraps it in a composition of myrrhe and aloes, and puts it into a new tomb which he for himselfe had hewen out of a rock (it not being lawful among the Jewes to interre a condemned person in the common cœmeteries) for all these circumstances were in the Jewes manner of burying; but when the sun was set, the chief Priests and Pharisees went to *Pilate*, telling him that *JESUS*, whilest he was living, foretold his own resurrection upon the third day; and left his Disciples should come and steal the body, and say he was risen from the dead, desired that the sepulcher might be secured against the danger of any such imposture. *Pilate* gave them leave to doe their pleasure, even to the satisfaction of their smallest scruples. They therefore sealed the grave, rolled a great stone at the mouth of it, and as an ancient tradition sayes, bound it about with labels of iron and set a watch of fouldiers, as if they had intended to have made it surer then the decrees of fate, or the never failing lawes of nature.

Beda de locis
sanctis. cap. 2.
Niceph. l. 1.
c. 32.

Ad. SECT. 15.

Considerations of some preparatory accidents before the entrance of JESUS into his Passion.

HE that hath observed the story of the life of JESUS cannot but see it all the way to be strewed with thorns and sharp pointed stones, and although by the kisses of his feet they became precious and salutary, yet they procured to him sorrow and disease; it was *meat and drink to him to do his Fathers will*, but it was bread of affliction, and rivers of tears to drink; and for these he thirsted like the earth after the cool stream; for so great was his perfection, so exact the conformity of his will, so absolute the subordination of his interiour faculties to the infinite love of GOD, which sat regent in the court of his will and understanding, that in this election of accidents he never considered the taste, but the goodnesse, never distinguished sweet from bitter; but duty and piety always prepared his table. And therefore now knowing that his time determined by the Father was nigh, he hastened up to *Jerusalem, he went before his Disciples*, saith S. Mark, and they followed him trembling and amazed; and yet before that even then when his brethren observed he had a design of publication of himself, he suffered them *to go before him, and went up as it were in secret*. For so we are invited to Martyrdom, and suffering in a Christian cause by so great an example: the holy JESUS is gone before us, and it were a *holy contention* to strive whose zeal were forwardest in the designs of humiliation and self-denial; but it were also well, if in doing our selves secular advantage, and promoting our worldly interest we should follow him, who was ever more distant from receiving honours than from receiving a painful death. Those affections which dwell in sadnesse, and are married to grief, and lye at the foot of the Crosse, and trace the sad steps of JESUS, have the wisdom of recollection, the tempers of sobriety, and are the best imitations of JESUS, and securities against the levity of a dispersed and a vain spirit. This was intimated by many of the Disciples of JESUS in the days of the Spirit, and when they had *tasted of the good word of GOD, and the powers of the world to come*; for then we finde many ambitious of Martyrdom, and that have laid stratagems and designs, by unusual deaths to get a crown. The soul of S. Laurence was scorched with so ardent desires of dying for his LORD, that he accounted the coals of his Gridiron but as a Julip, or the asperision of cold water to refresh his soul; they were chill as the Alpine snowes in respect of the heats of his diviner flames; and if these lesser stars shine so brightly, and burn so warmly, what heat of love may we suppose to have been in the Sun of righteousness? If they went fast toward the crown of Martyrdom, yet we know that the holy JESUS *went before them all*; no wonder that *he cometh forth as a bridegroom from his chamber, and rejoiceth as a giant to run his course*.

When the Disciples had overtaken JESUS, he begins to them a sad Homily upon the old Text of suffering, which he had welnigh for a year together

1.

2.

together preached upon; but because it was an unpleasing lesson, so contradictory to those interests upon the hopes of which they had entertained themselves and spent all their desires, they could by no means understand them: for an understanding prepossessed with a fancy or an unhandsome principle, construes all other notions to the sense of the first; and whatsoever contradicts it, we think it an objection, and that we are bound to answer it. But now that it concerned CHRIST to speak so plainly, that his Disciples by what was to happen within five or six days might not be scandalized, or believe it happened to JESUS without his knowledge and voluntary entertainment, he tells them of his sufferings to be accomplished in his journey to *Jerusalem*; and here the Disciples shewed themselves to be but men, full of passion, and indiscreet affection; and the bold *Galilean S. Peter*, took the boldness to dehort his Master from so great an infelicity; and met with a reprehension so great, that neither the Scribes nor the Pharisees, nor *Herod* himself ever met with its parallel; JESUS called him *Satan*, meaning, that no greater contradiction can be offered to the designs of GOD, and his holy Son, then to disswade us from suffering; and if we understood how great are the advantages of a suffering condition, we should think all our daggers gilt, and our pavements strewn with Roses, and our halters silken, and the rack an instrument of pleasure, and be most impatient of those temptations, which seduce us into ease, and divorce us from the Cross, as being opposite to our greatest hopes and most perfect desires. But still this humour of *S. Peters* imperfection abides amongst us, he that breaks off the yoke of obedience, and unties the bands of Discipline, and preaches a cheap Religion, and presents Heaven in the midst of flowers, and strews Carpets softer then the Asian luxury in the way, and sets the songs of *Sion* to the tunes of *Persian* and lighter aires, and offers great liberty of living, and bondage under affection and sins, and reconciles eternity with the present enjoyment, he shall have his schooles filled with Disciples; but he that preaches the Cross and the severities of Christianity, and the strictnesses of a holy life, shall have the lot of his blessed LORD, he shall be thought ill of, and deserted.

3. Our blessed LORD five days before his Passion, sent his Disciples to a village to borrow an Ass, that he might ride in triumph to *Jerusalem*; he had none of his own, but yet he who was so dear to GOD could not want what was to supply his need. It may be, GOD hath laid up our portion in the repositories of other men; and means to furnish us from their tables, to feed us from their granaries, and that their wardrobe shall clothe us; for it is all one to him to make a fish bring us money, or a Crow to bring us meat, or the stable of our neighbour to furnish our needs of beasts; if he brings it to thy need as thou wantest it, thou hast all the good in the use of the Creature, which the owners can receive. And the horse which is lent me in charity does me as much ease, and the bread which is given me in alms feeds me as well as the other part of it, which the good man that gave me a portion reserved for his own eating, could doe to him. And if we would give GOD leave to make provisions for us in the ways of his own choosing, and not estimate our wants by our manner of receiving, being contented that GOD by any of his own ways will minister it to us, we should finde our cares eased, and our content increased, and our thankfulness engaged, and all our moderate desires contented by the satisfaction of

our needs. For if GOD is pleased to feed me by my neighbours charity, there is no other difference, but that GOD makes me an occasion of his ghostly good, as he is made the occasion of my temporal; and if we think it disparagement, we may remember that GOD conveys more good to him by me, then to me by him; and it is a proud impatience to refuse, or be angry with GODS provisions, because he hath not observed my circumstances, and ceremonies of election.

And now begins that great triumph, in which the holy JESUS was pleased to exalt his office, and to abase his person. He rode like a poor man upon an Ass, a beast of burden, and the lowest value, and yet it was not his own; and in that equipage he received the acclamations due to a mighty Prince, to the Son of the eternal King; telling us, that the smallness of fortune, and the rudeness of exterior habiliments, and a rough wall, are sometimes the outsides of a great glory; and that when GOD means to glorify or do honour to a person, he needs no help from secular advantages; he hides great riches in renunciation of the world, and makes great honour break forth from the clouds of humility, and victory to arise from yielding, and the modesty of departing from our interest; and peace to be the reward of him that suffers all the hostilities of Men and Devils; for JESUS in this great humility of his, gives a great probation that he was the *Messias*, and the King of *Sion*, because no other King entred into those gates, riding upon an Ass, and received the honour of *Hosannah* in that unlikelihood and contradiction of unequal circumstances.

The blessed JESUS had never but two days of triumph in his life; the one was on his transfiguration upon mount Tabor, the other, this his riding into the holy City. But that it may appear how little were his joys and present exterior complacencies; in the day of his transfiguration *Moses* and *Elias* appeared to him, telling him, what great things he was to suffer: And in this day of his riding to *Jerusalem* he wet the Palms with a dew sweeter then the moistures upon mount *Hermon*, or the drops of *Manna*: for to allay the little warmth of a springing joy he let down a shower of tears weeping over undone *Jerusalem* in the day of his triumph, leaving it disputable, whether he felt more joy or sorrow in the acts of love; for he triumphed to consider, that the redemption of the world was near; and wept bitterly that men would not be redeemed: His joy was great to consider, that himself was to suffer so great sadness for our good; and his sorrow was very great to consider, that we would not entertain that good, that he brought and laid before us by his Passion. He was

*Palma est victoriam, palma tu affixus es: ego
Latus tibi, quoniam non nisi victor, obis.*

in figure, as his servant *S. Paphnutius* was afterwards in letter and true story, crucified upon palms; which indeed was the Emblem of a victory; but yet, such as had leaves sharp, pointant, and vexatious. However, he entred into *Jerusalem* dressed in gaities, which yet he placed under his feet; but with such pomps and solemnities, each family according to its proportion was accustomed to bring the Paschal Lamb to be slain for the Paschever; and it was not an undecent ceremony, that the Lamb slain from the beginning of the world should be brought to his slaughter with the acknowledgements of a religious solemnity, because now that real good was to be exhibited to the world, which those little Paschal Lambs did but signify, and represent in shadow; and that was the true cause of all the little joy he had.

And

6. And if we consider what followed, it might seem also to be a design to heighten the dolorousness of his person; for to descend from the greatest of worldly honours, from the adoration of a G O D, and the acclamations to a King, to the death of a slave, and the torments of a Crosse, and the dishonours of a condemned criminal, were so great stoopings and vast changes, that they gave height and sense and excellency to each other. This then seem'd an excellent glory, but indeed was but an art and instrument of grief; for such is the nature of all our felicities, they end in sadness, and encrease the sting of sorrows, and adde moment to them, and cause impatience and uncomfortable remembrances; but the griefs of a Christian, whether they be instances of repentance, or parts of persecution, or exercises of patience, end in joy and endless comfort. Thus J E S U S like a rainbow half made of the glories of light, and half of the moisture of a cloud, half triumph and half sorrow, entred into that town where he had done much good to others, and to himself received nothing but affronts; yet his renderness encreased upon him, and that very journey, which was CHRIST'S last solemn visit for their recovery, he doubled all the instruments of his mercy and their conversion; he rode in triumph, the children sang *Hosanna* to him, he cured many diseased persons, he wept for them, and pitied them, and sigh'd out the intimations of a prayer, and did penance for their ingratitude, and staid all day there, looking about him towards evening, and no man would invite him home, but he was forced to go to *Bethany*, where he was sure of an hospitable entertainment. I think no Christian that reads this, but will be full of indignation at the whole City, who for malice or for fear durst not receive their Saviour into their houses, and yet we do worse; for now that he is become our L O R D with mightier demonstrations of his eternal power, we suffer him to look round about upon us for months and years together, and possibly never entertain him till our house is ready to rush upon our heads, and we are going to unufual and stranger habitations. And yet in the midst of a populous and mutinous City, this great King had some good subjects, persons that threw away their own garments, and laid them at the feet of our L O R D, that being devested of their own, they might be reinvested with a robe of his righteousness, wearing that till it were changed into a stole of glory; the very ceremony of their reception of the L O R D became symbolical to them, and expressive of all our duties.

7. But I consider, that the blessed J E S U S had affections not lesse then infinite towards all mankind; and he who wept upon *Jerusalem*, who had done so great despoight to him, and within five days were to fill up the measure of their iniquities, and do an act, which all ages of the world could never repeat in the same instance, did also in the number of his tears reckon our sins as sad considerations and incentives of his sorrow. And it would well become us to consider, what great evil we do, when our actions are such as for which our blessed L O R D did weep. He who was seated in the bosom of felicity, yet he moistened his fresh Lawrels upon the day of his triumph with tears of love, and bitter allay. His day of triumph was a day of sorrow, and if we would weep for our own sins, that instance of sorrow would be a day of triumph and jubilee.

8. From hence the holy J E S U S went to *Bethany*, where he had another manner of reception then at the holy city. There he supped; for his goodly

goodly day of triumph had been with him a fasting day. And *Mary Magdalen*, who had spent one box of Nard pistick upon our LORDS feet as a sacrifice of Eucharist for her conversion, now bestowed another in thankfulness for the restitution of her brother *Lazarus* to life, and consigned her LORD unto his burial: and here she met with an evil interpreter, *Judas*, an Apostle, one of the LORDS own family, pretended it had been a better religion to have given it to the poor; but it was malice, and the spirit either of envy or avarice in him that passed that sentence; for he that sees a pious action well done, and seeks to undervalue it, by telling how it might have been better, reproves nothing but his own spirit. For a man may do very well, and GOD would accept it, though to say, he might have done better, is to say onely, that action was not the most perfect and absolute in its kinde; but to be angry at a religious person and without any other pretence, but that he might have done better, is spiritual envy; for a pious person would have nourished up that infant action by love and praise, till it had grown to the most perfect and intelligent piety: but the event of that man gave the interpretation of his present purpose; and at the best it could be no other then a rash judgment of the action and intention, of a religious, thankfull, and holy person. But she found her LORD, who was her Beneficiary in this, become her Patron and her Advocate. And hereafter when we shall finde the Devil, the great accuser of GODS saints, object against the piety and religion of holy persons; a cup of cold water shall be accepted unto reward, and a good intention heightened to the value of an exteriour expression, and a piece of gumme to the equality of a holocaust, and an action done with great zeal and an intense love to be acquitted from all its adherent imperfections: CHRIST receiving them into himself, and being like the Altar of incense hallowing the very smoak, and raising it into a flame, and entertaining it into the embraces of the firmament and the bosom of heaven. CHRIST himself who is the Judge of our actions, is also the entertainer and object of our charity and duty, and the advocate of our persons.

Judas who declaimed against the woman, made tacite reflexions upon his LORD for suffering it: and indeed every obloquy against any of CHRISTS servants is looked on as an arrow shot into the heart of CHRIST himself. And now a persecution being begun against the LORD within his own family, another was raised against him from without. For the chief priests took crafty counsel against JESUS, and called a Consistory to contrive how they might destroy him: and here was the greatest representation of the goodness of GOD, and the ingratitude of man, that could be practised or understood. How often had JESUS poured forth tears for them: how many sleepless nights had he awaked to do them advantage? how many days had he spent in Homilies and admirable visitations of mercy and charity, in casting out Devils, in curing their sick, in correcting their delinquencies, in reducing them to the ways of security and peace, and that we may use the greatest expression in the world, that is, his own, *in gathering them as a Hen gathereth her chickens under her wings*, to give them strength, and warmth, and life, and ghostly nourishment? And the chief Priests together with their faction use all arts, and watch all opportunities to get CHRIST, not that they might possess him, but to destroy him, little considering that they extinguish their own eyes, and destroy that spring of

life which was intended to them for a blissetfull immortality.

10. And here it was that the Devil shewed his promptness to furnish every evil intended person with apt instruments to act the very worst of his intentions; the Devil knew their purposes and the aptness and proclivity of *Judas*, and by bringing these together he served their present design, and his own great intendment. The Devil never fails to promote every evil purpose; and except where GODS restraining grace does intervene and interrupt the opportunity by interposition of different and cross accidents to serve other ends of providence, no man easily is fond of wickedness, but he shall receive enough to ruine him. Indeed *Nero* and *Julian*, both witty men and powerful, desired to have been Magicians, and could not; and although possibly the Devil would have corresponded with them, who yet were already his own in all degrees of security, yet GOD permitted not *that*, lest they might have understood new ways of doing despite to Martyrs and afflicted Christians. And it concerns us not to tempt GOD, or invite a forward enemy; for as we are sure the Devil is ready to promote all vitious desires, and bring them out to execution; so we are not sure that GOD will not permit him; and he that desires to be undone, and cares not to be prevented by GODS restraining grace, shall finde his ruine in the folly of his own desires, and become wretched by his own election. *Judas* hearing of this congregation of the Priests went and offered to betray his LORD, and made a covenant, the price of which was thirty pieces of silver, and he returned.

11. It is not intimated in the history of the life of JESUS, that *Judas* had any malice against the person of CHRIST: For when afterwards he saw the matter was to end in the death of his LORD, he repented; but a base and unworthy spirit of covetousness possessed him; and the reliques of indignation for missing the price of the ointment which the holy *Magdalen* had poured upon his feet, burnt in his bowels with a secret dark melancholy fire, and made an eruption into an act, which all ages of the world could never parallel. They appointed him for hire thirty pieces, and some say that every piece did in value equal ten ordinary current Deniers, and so *Judas* was satisfied by receiving the worth of three hundred pence, at which he valued the Nard pistick. But hereafter let no Christian be ashamed to be despised and undervalued; for he will hardly meet so great a reproach, as to have so disproportioned a price set upon his life, as was upon the holy JESUS. Saint *Mary Magdalen* thought it not good enough to aneal his sacred feet, *Judas* thought it a sufficient price for his head; for covetousness aims at base and low purchases, whilest holy love is great and comprehensive as the bosome of heaven, and aims at nothing that is lesse then infinite. The love of GOD is a holy fountain, limpid and pure, sweet and salutary, lasting and eternal. The love of money is a vertiginous pool sucking all into it to destroy it. It is troubled and uneven, giddy and unsafe, serving no end but its own, and that also in a restless and uneasy motion. The love of GOD spends it self upon him to receive again the reflexions of grace and benediction: the love of money spends all its desires upon it self to purchase nothing but unsatisfying instruments of exchange, or supernumerary provisions, and ends in dissatisfaction, and emptyness of spirit, and a bitter curse. S. *Mary Magdalen* was defended by her LORD against calumny, and rewarded with an honourable mention to all ages of the Church, besides

sides the *unction* from above, which she shortly after received to consign her to crowns and scepters : but *Iudas* was described in the Scripture the book of life with the black character of death, he was disgraced to eternal ages, and presently after acted his own tragedy with a sad and ignoble death.

Now all things being fitted, our blessed LORD sends two disciples to prepare the paschever, that he might fulfil the law of *Moses* and passe from thence to institutions Evangelical, and then fulfil his sufferings. CHRIST gave them a sign to guide them to the house ; a man bearing a pitcher of water : by which some that delight in mystical significations say was typified the Sacrament of Baptisme : meaning, that although by occasion of the Paschal solemnity the holy Eucharist was first instituted, yet it was afterwards to be applied to practise according to the sense of this accident : one-ly baptized persons were apt suspicients of the other more perfective rite, as the taking nutriment supposes persons born into the world, and within the common conditions of humane nature. But in the letter it was an instance of the Divine omniscience, who could pronounce concerning accidents at distance, as if they were present : and yet also like the provision of the colt to ride on, it was an instance of providence, and security of all GODS sons for their portion of temporals : JESUS had not a Lamb of his own ; and possibly no money in the bags to buy one : and yet Providence was his Guide, and the charity of a good man was his *Proveditore*, and he found excellent conveniences in the entertainments of a hospitable good man, as if he had dwelt in *Ahabs* ivory house, and had had the riches of *Solomon*, and the meat of his household.

12.

The PRAYER.

O Holy King of Sion, eternal JESUS, who with great humility and infinite love didst enter into the holy city, riding upon an ass, that thou mightest verifie the predictions of the Prophets, and give example of meeknesse and of the gentle and paternal government, which the eternal Father laid upon thy shoulders ; be pleased dearest LORD to enter into my soul with triumph, trampling over all thine enemies, and give me grace to entertain thee with joy and adoration, with abjection of my own desires, with lopping off all my superfluous branches of a temporal condition, and spending them in the offices of charity and religion, and devesting my self of all my desires, laying them at thy holy feet, that I may bear the yoke and burden of the LORD with alacrity, with love, and the wonders of a satisfied and triumphant spirit. LORD enter in and take possession, and thou to whose honour the very stones would give testimony, make my stony heart an instrument of thy praises ; let me strew thy way with flowers of virtue, and the holy Rosary of Christian graces, and by thy aid and example let us also triumph over all our infirmities and hostilities, and then lay our victories at thy feet, and at last follow thee into thy heavenly Jerusalem with palms in our hands, and joy in our hearts, and eternal acclamations on our lips, rejoicing in thee, and singing Hallelujahs in a happy eternity, to thee O holy King of Sion, eternal JESUS. Amen.

II.

O Blessed and dear LORD, who wert pleased to permit thy selfe to be sold to the assemblies of evill persons for a vile price by one of thy own servants, for whom thou hadst done so great favours, and hadst designed a crown and a throne to him, and he turned himselfe into a sooty coal and entred into the portion of evill angels; teach us to value thee above all the joyes of men, to prize thee at an estimate beyond all the wealth of nature, to buy wisdom, and not to sell it, to part with all, that we may enjoy thee, and let no temptation abuse our understandings; no losse vex us into impatience, no frustration of hope fill us with indignation; no pressure of calamitous accidents make us angry at thee the fountain of love and blessing; no covetousnesse transport us into the suburbs of hell and the regions of sin; but make us to love thee as well as ever any creature loved thee, that we may never burn in any fires but of a holy love, nor sink in any inundation, but what proceeds from penitential showres, and suffer no violence, but of implacable desires to live with thee, and when thou callest us, to suffer with thee, and for thee.

III.

LORD, let me never be betrayed by my self, or any violent accident and importunate temptation; let me never be sold for the vile price of temporal gain, or transient pleasure, or a pleasant dream; but since thou hast bought me with a price, even then, when thou wert sold thy selfe, let me never be separated from thy possession. I am thine, bought with a price, LORD save me, and in the day, when thou bindest up thy jewels, remember LORD that I cost thee as dear as any, and therefore cast me not into the portion of Judas; but let me walk and dwell and bathe in the field of thy blood, and passe from hence pure and sanctified into the society of the elect Apostles, receiving my part with them, and my lot in the communications of thy inheritance, O gracious LORD and dearest SAVIOUR JESUS. AMEN.

Ad. SECT. 15. Numb. 16.

*Considerations upon the washing of the Disciples feet
by JESUS, and his Sermon of humility.*

1. **T**HE Holy JESUS went now to eat his last Paschal supper, and to finish the work of his legation, and to fulfill that part of the law of Moses in every of its smallest and most minute particularities, in which also the actions were significant of spiritual duties; which we may transferre from the letter to the spirit in our own instances, that as JESUS eat the Paschal Lamb with a staffe in his hand, with his loins girt, with sandals on his feet, in great haste, with unleavened bread and with bitter herbs: so we also should doe all our services according to the signification of these symbols, leaning upon the Crosse of JESUS for a staffe, and bearing the rod of his government, with loins girt with Angelical chastity, with shoes on our feet, that so we may guard and have custody over our affections, and be shod with the preparation of the Gospel of peace, eating in haste

as becomes persons hungry and thirsting after righteousness, doing the work of the LORD zealously and fervently, without the leaven of malice and secular interest, with bitter herbs of self-denial and mortification of our sensual and inordinate desires. The sense and mystery of the whole act with all its circumstances is, that we obey all the sanctions of the Divine law, and that every part of our religion be pure and peaceable, chaste and obedient, confident in GOD and diffident in our selves, frequent and zealous, humble and resigned, just and charitable, and there will not easily be wanting any just circumstance to hallow and consecrate the action.

When the holy JESUS had finished his last Mosaic rite, he descends to give example of the first fruit of Evangelical graces: he rises from supper, lays aside his garment like a servant, and with all the circumstances of an humble ministry washes the feet of his Disciples, beginning at the first, *S. Peter*, untill he came to *Judas* the Traytor, that we might in one scheme see a rare conjunction of charity and humility, of self-denial and indifference, represented by a person glorious and great, their LORD and Master, sad and troubled; and he chose to wash their * feet rather than their head, that he might have the opportunity of a more humble posture and a more apt signification of his charity. Thus GOD lays every thing aside, that he may serve his servants;

heaven stoops to earth, and one abyss calls upon another, and the miseries of man, which were next to infinite, are excelled by a mercy equal to the immensity of GOD. And this washing of their feet, which was an accustomed civility and entertainment of honoured strangers at the beginning of their meal, CHRIST deferred to the end of the Paschal supper, that it might be the preparatory to the second, which he intended should be festive to all the world. *S. Peter* was troubled that the hands of his LORD should wash his servants feet, those hands which had opened the eyes of the blinde, and cured lepers, and healed all diseases, and when lift up to heaven were omnipotent, and could restore life to dead and buried persons; he counted it a great indecency for him to suffer it; but it was no more then was necessary, for they had but lately been earnest in dispute for precedency: and it was of it self so apt to swell into tumour and inconvenience, that it was not to be cured, but by some prodigy of example, and miracle of humility, which the holy JESUS offered to them in this expresse, calling them to learn some great lesson; a lesson which GOD descended from heaven to earth, from riches to poverty, from essential innocence to the disreputation of a sinner, from a Master to a servant, to learn us, that is, that we should esteem our selves but just as we are, low, sinful, miserable, needy and unworthy. It seems it is a great thing, that man should come to have just and equal thoughts of himselfe, that GOD used such powerful arts to transmit this lesson, and engrave it in the spirits of men; and if the receipt fails, we are eternally lost in the mists of vanity, and enter into the condition of those Angels, whom pride transformed and spoiled into the condition of Devils; and upon consideration of this great example *Guericus* a good man cryed out, *Thou hast overcome, O LORD, thou hast overcome my pride; this example hath mastered me*, I deliver my selfe up into thy hands, never to receive liberty or exaltation but in the condition of thy humblest servant.

2.
 Λάδιον ἐν
 πρῶτο μετε-
 νεύεινος ἀλλοῦ
 ἀπ' αὐτοῦ.
 Ἀρχαῖον
 Σίμωνος, ἑως
 ἰδίοιο ποσῶν.
 Nonn.

* Ideo eo pedes potius quam manus & caput: quia in lavandis pedibus, & afflictiosior est gestus humilitatis, & propinquior significatio charitatis, qua nos lavat sanguine suo a peccatis nostris. Rupert.

Quomodo non
 humiliabitur
 homo sub tant
 humili Deo?
 S. Bernard.

3.

And to this purpose *S. Bernard* hath an affectionate and devout consideration, saying, that some of the Angels as soon as they were created had an ambition to become like *G O D*, and to aspire into the throne, which *G O D* had appointed to the holy *J E S U S* in eternal ages: when *G O D* created man, presently the Devil rubbed his leprousie upon him, and he would needs be like *G O D* too, and Satan promised him, that he should; As the evil Angels would have been like to *G O D* in power and majesty, so man would have been like him in knowledge, and have imitated the wisdom of the eternal Father. But man had the fate of *Gehezi*, he would needs have the talent and garments of *Lucifer*, and he had also his plague; he lost Paradise for his pride; and now what might besit the Son of *G O D* to doe, seeing man so lost, and *G O D* so zealous of his honour? I see (saith he) that by occasion of me the Father loses his Creatures, for they have all aspired to be like me, and are fallen into the greatest infelicities. Behold, I will goe towards man in such a form, that whosoever from henceforth would become like me shall be so, and be a gainer by it. And for this cause the Son of *G O D* came from heaven, and made himselfe a poor humble person, and by all the actions of his life commented upon the present discourse: *Learn of me, for I am meek and humble of heart*: Blessed be that mercy and bounty, which moved Almighty *G O D* to condescend to that so great appetite we had of being like him, for now we may be like unto *G O D*, but it must be by humility, of which he hath given us an example powerful as miracles, and great, as our own pride and misery.

Math. 11. 29.

4.

And indeed our blessed *L O R D* knowing that examples are like maps and perfect schemes, in which the whole Continent may at once be represented to the eye to all the purposes of art and benefit, did in the latter end of his life draw up the dispersions and larger harvest of his precepts, binding them in the bundle of great examples, and casting them into actions as into summes total; for so this act of washing the feet of *his own Ministers*, and then dying for them, and for all his enemies, did preach the three great summes of Evangelical perfection with an admirable energy and abbreviature; *humility*, and *charity*, and *sufferings*, being to Christianity as the *body*, and the *soul*, and the *spirit* are to the whole man. For no man brings a sad funeral into the theatre to make his spectators merry, nor can well preach chastity in the impurity of the *Bordelli*, or perswade temperance, when himselfe is full of wine and luxury, and enters into the baths to boil his undigested meat, that he may return to his second supper, and breaths forth impure belchings together with his homily; a poor hermit, or a feverely living Philosopher, into whose life his owne precepts have descended, and his doctrine is mingled with his soul, mingles also effect and vertue with homilies, and incorporates his doctrine in the hearts of his Disciples. And this the holy *J E S U S* did in his own person, bearing the burden first upon his own shoulders, that we may with better alacrity undergoe what our blessed *L O R D* bears with us, and for us. But that we may the better understand, what our blessed *L O R D* designed to us in this lecture, let us consider the proper acts of humility, which integrate the vertue.

*Turgidus hic
epulis atque
albo ventre la-
vatur,
Guttive sulphu-
reas lentè exha-
lante Mephitæ,
Perf. sat. 3.*

5.

1. The first is, *C H R I S T S* humble man thinks meanly of himself; and there is great reason every man should; for his body is but rottenesse and infirmity covered with a fair mantle, a dunghill overcast with snow;

snov; and if we consider sadly, that from trees and plants come oyl, balsam, spices, and aromattick odors, and that from the sinks of our body no such sweet or salutary emanations are observed, we may at least think it unreasonable to boast our beauty, which is nothing but a clear and well-coloured skin, which every thing in the world can spoil; nor our strength, which an ague tames into the infirmities of a childe, and in which we are excelled by a bull; nor any thing of our body which is nothing but an unruly servant of the soul, marked with characters of want and dependence, and begging help from all the elements, and upon a little disturbance growing troublesome to it selfe by its own impurities. And yet there is no reason in respect of the soul for any man to exalt himselfe above his Brother; because all reasonable souls are equal; and that one is wise, and another is foolish, or lesse learned, is by accident and extrinsick causes; GOD at first makes all alike, but an indisposed body, or an inopportune education, or evil customes superinduce variety and difference; And if GOD discerns a man from his Brother by distinction of gifts, it alters not the case, still the man hath nothing of himselfe that can call him excellent; it is as if a wall, upon which the sun reflects, should boast it selfe against another that stands in the shadow; greater glory is to be paid to GOD for the discerning gifts; but to take any of it to our selves, and rise higher then our Brother, or advance our own opinion, is as if a man should be proud of being in debt, and think it the greater excellency, that he is charged with heavier and more severe accounts.

This act consists not in declamations and formes of *Satyre* against our selves, saying; I am a miserable sinful creature, I am proud, or covetous, or ignorant. For many men say so that are not willing to be thought so; neither is humility a vertue made up of wearing old clothes, or doing servile and mean employments by voluntary undertaking, or of sullen gestures, or demisse behaviour, and artifice of lowly expressions: for these may become snares to invite and catch at honour, and then they are collateral designs of pride, and direct actions of hypocrisy; but it consists in a true understanding of our own condition, and a separating our own *nothing* from the good we have received; and giving to GOD all the glory, and taking to our selves all the shame and dishonour, due to our sinful condition. He that thinks himselfe truly miserable, and vilified by sin, hates it perfectly; and he that knowes himselfe to be nothing, cannot be exalted in himself; and whatsoever is besides these two extremes of *a natural nothing* and *a superadded sin*, must be those good things we have received, which because they derive from GOD must make all their returns thither. But this act is of greater difficulty in persons pious, full of gifts and eminent in graces, who being fellow-workers together with GOD, sometimes grow tacitely and without notice given to confide in themselves, and with some freer phansie ascribe too much of the good action to their own choice and diligence, and take up their crowns, which lye at the foot of the throne, and set them upon their own heads. For a sinner to desire to be esteemed a sinner, is no more humility, then it is for the son of a plow-man to confesse his Father; but indeed it is hard for a man to be cryed up for a Saint, to walk upon the spire of glory, and to have no adherence or impure mixtures of vanity grow upon the outside of his heart. All men have not such heads to walk in great heights without giddinesse and unsetled eyes: *Lucifer*
and

6.
Auferantur omnia signimenta et bonum, esse sine simulati gestibus, verum humilem patientia ostendit,
 S. Hier.

S. Hier. in vita
S. Anthon.

and many Angels walking upon the battlements of heaven grew top-heavy and fell into the state of Devils; and the Father of the Christian Hermits *S. Anthony* was frequently attempted by the Devil, and sollicit to vanity, the Devil usually making phantastick noises to be heard before him, *Make room for the Saint and servant of God*: But the good man knew Christs voice to be a low *base* of humility, and that it was the noise of hell, that invited to complacencies and vanity; and therefore took the example of the Apostles, who in the midst of the greatest reputation and spiritual advancements were dead unto the world, and seemed to live in the state of separation. For the true stating our own Question and knowing our selves must needs represent us set in the midst of infinite imperfections, loaden with sinnes, choaked with the noises of a polluted conscience, persons fond of trifles, neglecting objects fit for wise men, full of ingratitude, and all such things, which in every man else we look upon as scars and deformities, and which we use to single out, and take one alone as sufficient to disgrace and disrepute all the excellencies of our Neighbour; but if we would esteem them with the same severity in our selves, and remember with how many of such objections our little felicities are covered, it would make us charitable in our censures, compassionate and gentle to others, apt to excuse, and as ready to support their weakneses, and in all accidents and chances to our selves to be content and thankful, as knowing the worst of poverty and inconvenience to be a mercy and a splendid fortune in respect of our demerits. I have read that when the Duke of *Candia* had voluntarily entred into the incommodities of a religious poverty and retirement, he was one day spied and pitied by a Lord of *Italy*, who out of tenderesse withheld him to be more careful and nutritive of his person. The good Duke answered, Sir, be not troubled, and think not that I am ill provided of conveniencies, for I send a Harbinger before, who makes my lodgings ready, and takes care that I be royally entertained. The Lord asked him who was his Harbinger? He answered, The knowledge of my selfe, and the consideration of what I deserve for my sins, which is, eternal torments; and when with this knowledge I arrive at my lodging, how unprovided soever I finde it, me thinks it is ever better then I deserve. The sum of this meditation consists in believing, and considering, and reducing to practise those thoughts, that we are nothing of our selves, that we have nothing of our own, that we have received more then ever we can discharge, that we have added innumerable sins, and that we can call nothing our own, but such things which we are ashamed to own, and such things which are apt to ruine us. If we doe nothing contrary to the purpose and hearty perswasion of such thoughts, then we think meanly of our selves; and in order to it, we may make use of this advice, to let no day passe without some sad recollection and memory of somewhat, which may put us to confusion and mean opinion of our selves; either call to mind the worst of our sins, or the undiscreeetest of our actions, or the greatest of our shame, or the uncivillest of our affronts, any thing to make us descend lower, and kisse the foot of the mountain; and this consideration applyed also to every tumour of spirit as soon as it rises, may possibly allay it.

7.

*Anna mscii &
pro nihilo vepn-
tami. Gerson.*

2. *Christs humble man bears contumelies evenly and sweetly, and desires not to be honoured by others*: He chooses to doe those things that deserve honour and a fair name, but then eats not of those fruits himselfe, but transmits

mits them to the use of others and the glories of GOD. This is a certain consequence of the other, he that truly disesteems himselfe is content that others should doe so too; and he, who with some regret and impatience hears himselfe scorned or undervalued, hath not acquired the grace of humility; which *Scrapion* in *Cassian* noted to a young person, who perpetually accused himselfe with the greatest semblances of humility; but was impatient when *Scrapion* reprov'd him. "Did you

"hope that I would have praised your humility, "and have reputed you for a Saint? it is a strange "perverse desire to desire others to esteem highly of "you for that, in which to your self you seem most "unworthy. He that enquires into the faults of his own actions, requiring them that saw it to tell him in what he did amiss, not to learn the fault, but to engage them to praise it, countens himself into pride, and makes humility the instrument. And a man would be ashamed if he were told that he used stratagems for praise; but so glorious a thing is humility, that pride to hide her own shame puts on the others vizard, it being more to a proud mans purposes to seem humble then to be so. And such was the Cynick, whom *Lucian* derided, because that one searching his scrip in expectation to have found in it mouldy bread or old rags, he discovered a bale of dice, a box of perfumes, and the picture of his fair Mistresse. *Cassianus* walked in his Gown in the feast of Saturne, and when all *Rome* was let loose in wantonnesse, he put on the long robe of a Senator, and a severe person, and yet nothing was more lascivious then he. But the *Devil* pride prevales sometimes upon the spirit of Lust. Humility neither directly, nor by consequence seeks for praise, and suffers it not to rest upon its own pavement, but reflects it all upon GOD, and receives all lessening and instruments of affront and disgrace, that mingle not with sinne or undecencies, more willingly then Panegyricks. When others have their desires, thou not thine; the sayings of another are esteemed, thine slighted; others ask and obtain, thou beggest and art refused; they are cryed up, thou disgraced and hissed at; and while they are employed, thou art laid by, as fit for nothing; or an unworthy person commands thee, and rules thee like a tyrant; he reproves thee, suspects thee, reviles thee, canst thou bear this sweetly, and entertain the usage as thy just portion, and as an accident most fit and proper to thy person and condition? Doeest thou not raise Theatres to thy selfe and take delight in the suppletories of thy own good opinion, and the flatteries of such, whom thou endearest to thee, that their praising thee should heal the wounds of thine honour by an imaginary and phantastick restitution? He that is not content and patient in affronts, hath not yet learned humility of the holy JESUS.

3. As *Christ's* humble man is content in affronts and not greedy of praise, so when it is presented to him, he takes no contentment in it; and if it be easie to want praise when it is denied, yet it is harder not to be delighted with it, when it is offered; but there is much reason that we should put restraints upon our selves, lest if we be praised without desert, we finde a greater judgement of GOD, or if we have done well and received praise for it, we lose all our reward, which GOD hath deposited for them, that receive not their good things in this life. For as silver is tryed in the melter,

quibus laudatur & non sunt, majus Dei judicium inveniat, aut de his in quibus laudatur & sunt, competens premium perdat. S. Gregor.

Appetere de humilitate laudem humilitatis, non est virtus sed subversio. Quid enim peruersum magis aut indignius, quam ut inde vultus haberi nullo, unde tibi videis deterior? S. Bernard. Est qui nequiter humiliat se, & interio: a ejus suis plena dolo. Ecclut. 12. 11.

Nil laetius & Cassiano, in Saturnalibus ambulat togatus. Mart.

8.

Tanta enim Confessione t. e. pid. at (David) ne aut de his in

and gold in the Chryſoble; ſo is a man tryed by the mouth of him that praiſes him; that is, he is either clarified from his droſſe by looking upon the praiſe as a homily to teach, and an inſtrument to invite his duty, or elſe, if he be already pure, he is conſolidated, ſtrengthened in the ſobriety of his ſpirit, and retires himſelfe cloſer into the ſtrengths and ſecurities of humility. Nay this ſtep of humility uſes in very holy perſons to be enlarged to a delight in affronts and diſreputation in the world: Now I begin to be Chriſt's Diſciple (ſaid Ignatius the Martyr, when in his journey to Rome he ſuffered perpetual revilings and abuſe) S. Paul rejoiced in his infirmities and reproach and all the Apoſtles at Ieruſalem went from the tribunal rejoicing, that they were eſteemed worthy to ſuffer ſhame for the name of Jeſus. This is an excellent condition & degree of humility. But I chooſe to adde one that is leſſe, but in all perſons neceſſary.

- 5: 4. Chriſt's humble man is carefull never to ſpeak any thing that may redound to his own praiſe, unleſſe it be with a deſign of charity or duty; that either G O D S glory, or the profit of his neighbour be concerned in it; but never ſpeaking with a deſigne to be eſteemed learned or honourable. S. Arſenius had been Tutor to three Caſars, Theodoſius, Arcadius, and Honorius; but afterwards when he became religious, no word eſcaped him that might repreſent and tell of his former greatneſſe: and it is obſerved concerning S. Ferome, that although he was of noble extraction, yet in all his own writings there is not the ſmalleſt intimation of it. This I deſire to be underſtood onely to the ſenſe and purpoſes of humility, and that we have no deſignes of vanity and phanſie in ſpeaking learnedly, or recounting our exterior advantages; but if either the profit of our brother, or the glory of G O D, if either there be piety or charity in the deſigne, it is lawful to publiſh all thoſe excellencies with which G O D hath diſtinguiſhed us from others. The young Marqueſſ of Caſtilion being to doe publick exerciſe in his courſe of Philoſophy, made it a caſe of conſcience, whether he were bound to diſpute his beſt, fearing leſt vanity might tranſport him in the miſt of thoſe praiſes, which his collegiats might give him. It was an excellent conſideration in the young Gentleman; but in actions civil and humane, ſince the danger is not ſo immediate; and a little complacency becoming the inſtrument of virtue, and encouragement of ſtudies, may with like care be referred to G O D as the giver, and celebrate his praiſes; he might with more ſafety have done his utmoſt, it being in ſome ſenſe a duty to encourage others, to give account of our graces and our labours, and all the appendant vanity may quickly be ſuppreſſed. A good name may give us opportunity of perſwading others to their duty, eſpecially in an age, in which men chooſe their doctrines by the men that preach them: and S. Paul uſed his liberty, when he was zealous for his Corinthian Diſciples, but reſtrain'd himſelf, when it began to make reflexions upon his own ſpirit; but although a good name be neceſſary, and in order to ſuch good ends, whither it may ſerve, it is lawful to deſire it: yet a great name, and a pompous honor, and ſecular greatneſſe hath more danger in it to our ſelves, then ordinarily it can have of benefit to others; and although a man may uſe the greateſt honours to the greateſt purpoſes, yet ordinary perſons may not ſafely deſire them; becauſe it will be found very hard to have ſuch myſterious and abſtracted conſiderations, as to ſeparate all our proper intereſts from the publick end. To which I adde this conſideration, That the contempt of honour, and the inſtant purſuit of humility, is more effective of the ghoſtly benefit of others,
- then

then honours and great dignities can be, unlesse it be rarely and very accidentally.

If we need any new incentives to the practise of this grace, I can say no more, but that Humility is truth, and Pride is a lye; that the one glorifies G O D, the other dishonours him: Humility makes men like Angels, Pride makes Angels to become Devils; that Pride is folly, Humility is the temper of a holy spirit and excellent wisdom; that Humility is the way to glory, Pride to ruine and confusion; Humility makes Saints on earth, Pride undoes them; Humility beatifies the Saints in Heaven, and the Elders throw their Crownes at the foot of the Throne; Pride disgraces a man among all the societies of earth: G O D loves one, and Satan solicits the cause of the other, and promotes his own interest in it most of all; and there is no one grace in which C H R I S T propounded himselfe imitable so signally, as in this of Meeknesse and Humility; for the enforcing of which he undertook the condition of a servant, and a life of poverty, and a death of disgrace; and washed the feet of his Disciples, and even of Judas himselfe, that his action might be turned into a Sermon to preach this duty, and to make it as eternal as his own story.

The P R A Y E R.

O Holy and eternal J E S U S, who wert pleased to lay aside the glories and incomprehensible Majesty, which clothed thy infinity from before the beginning of Creatures, and didst put on a cloud upon thy brightnesse, and wert invested with the impure and imperfect broken robe of humane nature, and didst abate those splendors which broke through the veile, commanding Devils not to publish thee, and men not to proclaim thy excellencies, and the Apostles not to reveal those glories of thine, which they discovered encircling thee upon mount Tabor in thy transfiguration, and didst by perpetual Homilies and symbolical mysterious actions, as with deep characters, engrave humility into the spirits of thy Disciples, and the discipline of Christianity: teach us to approach near to these thy glories, which thou hast so covered with a cloud, that we might without amazement behold thy excellencies; make us to imitate thy gracious condescensions, take from us all vanity and phantastick complacencies in our own persons or actions; and when there arises a reputation consequent to the performance of any part of our duty, make us to reflect the glory upon thee, suffering nothing to adhere to our own spirits but shame at our own imperfection, and thankfulness to thee for all thy assistances; let us never seek the praise of men from unhandsome actions, from flatteries, and unworthy discourses, nor entertain the praise with delight, though it proceed from better principles, but fear and tremble lest we deserve punishment or lose a reward, which thou hast deposited for all them that seek thy glory, and despise their own, that they may imitate the example of their L O R D. Thou O L O R D, didst triumph over Sin and Death, subdue also my proud understanding, and my prouder affections, and bring me under thy yoke, that I may doe thy work, and obey my Superiours, and be a servant of all my brethren in their necessities, and esteem my selfe inferiour to all men by a deep sense of my own unworthinesse, and in all things may obey thy lawes and conform to thy precedents, and enter into thine inheritance, O holy and eternal J E S U S. A M E N.

DISCOURSE

DISCOURSE XIX.

Upon the institution and reception of the holy Sacrament of the LORDS Supper.

1. **A**S the Sun among the stars, and Man among the sublunary creatures is the most eminent and noble, the Prince of the inferiours, and their measure, or their guide: so is this action among all the instances of religion, it is most perfect and consummate, it is an union of mysteries, and a consolidation of duties, it joyns GOD and man, and confederates all the societies of men in mutual complexions, and the entertainments of an excellent charity; it actually performs all that could be necessary for man, and it presents to man as great a thing as GOD could give: For it is impossible any thing should be greater then himself. And when GOD gave his Son to the world, it could not be, but he should *give us all things else*, and therefore this blessed Sacrament is a consigning us to all felicities, because after a mysterious and ineffable manner we receive him, who is light and life, the fountain of grace, and the sanctifier of our secular comforts, and the authour of holinesse and glory. But as it was at first, so it hath been ever since, *Christ came into the world, and the world knew him not*: so Christ hath remained in the world by the communications of this Sacrament, and yet he is not rightly understood, and lesse truely valued. But Christ may say to us as once to the woman of *Samaria*, *Woman if thou didst know the gift of GOD, and who it is that speaks to thee, thou wouldst ask him*: So if we were so wise, or so fortunate to know the excellency of this gift of the LORD, it would fill us full of wonder and adoration, joy and thankfulness, great hopes and actual felicities, making us heirs of glory by the great additions and present increment of grace.

2. *After supper JESUS took bread and blessed it*] and made it to be a heavenly gift; He gave them *bread* and told them, it was *his body*, that body which was broken for redemption of man, for the salvation of the world.

1 Cor. 10. 16. S. *Paul* calls it [bread] even after consecration; *The Bread, which we break, is it not the communication of the body of Christ?* so that by divine faith we are taught to expresse our belief of this mysterie in these words; [The bread, when it is consecrated and made sacramental, is the body of our LORD; and the fraction and distribution of it is the communication of that body, which died for us upon the Crosse;] He that doubts of either of the parts of this proposition must either think, CHRIST was not able to verifie his word, and to make *bread* by his benediction to become to us to be *his body*, or that S. *Paul* did not well interpret and understand this mysterie, when he called it *bread*. CHRIST reconciles them both, calling himself *the bread of life*; and if we be offended at it, because it is *alive*, and therefore lesse apt to become *food*, we are invited to it because it is *bread*; and if the Sacrament to others seem lesse mysterious, because it is *bread*, we are heightened in our faith and reverence because it is *life*; The bread of the Sacrament

signum est veri sacrificii, in quo caro Christi post assumptionem per sacramentum memoria celebratur. apud Gratianum de consecrat. dist. 2. c. 48. citatur Augustinus in libro sententiarum Prosperi, in hec verba. Sicut ergo cælestis panis qui Christi caro est, suo modo vocatur corpus Christi, cum revera sit sacramentum corporis Christi, illis vis, quod visibile, quod palpabile, mortale in cruce positum est: vocaturque ipsa immolatio carnis que sacerdotis manibus fit, Christi possessio, mors, crucifixio, non rei veritate, sed significante mysterio: sic sacramentum fidei quod baptismus intelligitur fides est & Si ergo hæc res a sanctificata ad privatos usus transire sit periculosum est, in quibus non est verum corpus Christi, sed mysterium corporis ejus continetur, quanto magis res a corpore nostri &c. S. Chrylost. opere imperf. in Matth. Idem in epist. ad Cæsarium. in biblioth. pp. Colon. 1618. Sicut n. antequam sanctificetur panis, panem nominamus, divina autem illum sanctificante gratiâ, mediante sacerdote, liberatus quidem est ab appellatione panis, dignus autem habitus est Domini corporis appellatione, etiam si natura panis in eo permansit &c.

war with reason, nor so much with sense, and not at all with faith. And for persons of the contradictory persuasion, who to avoid the natural sense affirm it onely to be *figurative*, since their designe is onely to make this sacrament to be CHRIST S body in the sense of *faith*, and not of *Philosophy*, they may remember that its being *really* present, does not hinder, but that all that reality may be *spiritual*; and if it be CHRIST S body, so it be not affirmed such, *in a natural sense and manner*, it is still onely the object of faith and spirit; and if it be affirmed onely to be *spiritual*, there is then no danger to faith in admitting the words of CHRIST S institution, *This is my body*. I suppose it to be a mistake to think whatsoever is *real* must be *natural*, and it is no lesse to think *spiritual* to be onely *figurative*; that's too much, and this is too little; Philosophy and Faith may well be reconciled, and whatsoever objection can invade this union, may be cured by modesty. And if we profess we understand not the manner of this mysterie, we say no more, but that it is a mysterie; and if it had been necessary we should have construed it into the most latent sense, CHRIST himself would have given a Clavis, and taught the Church to unlock so great a secret. CHRIST said, *This is my body, this is my blood*: S. Paul said, *The bread of blessing that we break is the communication of the body of Christ, and the chalice which we blesse is the communication of the blood of Christ*. And, *we all are one body, because we eat of one bread*. One proposition aswell as the other, is the matter of faith;

1 Cor. 10.
16, 17.

Chrylost. notat Apostolum non dixisse, panem esse $\mu\epsilon\sigma\sigma\chi\lambda\omega$ sed $\kappa\alpha\iota\sigma\upsilon\lambda\eta\nu$ τὸ $\sigma\acute{\omega}\mu\alpha$ & $\chi\epsilon\alpha\varsigma$ ut indicaret ita participari corpus Domini, ut fiant unum participans & res participata, sicut Verbum & Divi Caro. ὁ $\mu\epsilon\tau\acute{\epsilon}\chi\omega\nu$ partem aliquam sibi vendicat, ὁ $\kappa\alpha\iota\sigma\upsilon\lambda\eta\nu$ totus participes est.

and the latter of them, is also of sense; One is as literal as the other, and he that distinguishes in his belief, as he may place the impropriety upon which part he please, & either say it is improperly called *bread*, or improperly called *Christ's body*: so he can have nothing to secure his proposition from error, or himself from

boldness in decreeing concerning mysteries against the testimonies of sense, or beyond the modesty and simplicity of Christian Faith. Let us love and adore the abyse of divine wisdom and goodnesse, and entertain the Sacrament with just and holy receptions, and then we shall receive all those fruits of it, which an earnest disputer, or a peremptory dogmatizer, whether he happen right or wrong, hath no warrant to expect upon the interest of his opinion.

4. In the institution of this Sacrament Christ manifested, first, his *almighty Power*; secondly, his *infinite wisdom*; and thirdly, his *unspeakable charity*. First, *his power* is manifest in making the symbols to be instruments of conveying himself to the spirit of the receiver; he nourishes the soul with bread, and feeds the body with a sacrament: he makes the body spiritual by his graces there ministred; and makes the spirit to be united to his body by a participation of the Divine nature: In the Sacrament that body, which is reigning in heaven, is exposed upon the *table of blessing*; and his body which

which was broken for us is now broken again, and yet remains impassible. Every consecrated portion of bread and wine does exhibite CHRIST intirely to the faithful receiver, and yet CHRIST remains one, while he is wholly ministred in 10000 portions; so long as we call these mysterious, and make them intricate to exercise our faith, and to represent the wonder of the mysterie, and to encrease our charity; our being inquisitive into the abyss can have no evil purposes. God hath instituted the rite in visible symbols to make the secret grace as presential and discernible as it might, that by an instrument of sense our spirits might be accommodated as with an exterior object to produce an internal act. But it is the prodigy of a miraculous power, by instruments so easie to produce effects so glorious; this then is the object of *wonder* and *adoration*.

2. And this effect of power does also remark *the Divine wisdom*, who hath ordained such symbols, which not onely like spittle and clay toward the curing blinde eyes proclaim an Almighty Power, but they are apposite and proper to signifie a duty, and become to us like the word of life, and from bread they turn into a Homily. For therefore our wisest Master hath appointed Bread and Wine, that we may be corporally united to him, that as the symbols becoming nutriment are turned into the substance of our bodies, so CHRIST being the food of our souls should assimilate us, making us partakers of the Divine Nature. It also tells us, that from hence we derive life and holy motion; *for in him we live, and move, and have our being*. He is the staffe of our life, and the light of our eyes, and the strength of our spirit; He is the viand for our journey, and the antepast of Heaven: and because this holy mysterie was intended to be a Sacrament of union, that lesson is morally represented in the symbols; that as the salutary juice is expressed from many clusters running into one Chalice, and the Bread is a masse made of many grains of Wheat; so we also (as the Apostle infers from hence, himself observing the analogy) should be *one bread and one body, because we partake of that one bread*. And it were to be wished, that from hence also all Christians would understand a signification of another duty, and that they would often communicate, as remembering that the soul may need a frequent ministration, as well as the body its daily portion. This consideration of the *Divine wisdom* is apt to produce *reverence, humility, and submission of our understanding* to the immensity of GODS unsearchable abysses.

3. But the story of the *love of our dearest LORD* is written in largest characters, who not onely was at that instant busie in doing man the greatest good, even then, when man was contriving his death and his dishonour, but contrived to represent his bitter Passion to us without any circumstances of horreur, in symbols of pleasure and delight, that *we may taste and see how gracious our LORD is*, who would not transmit the record of his Passion to us in any thing that might trouble us; *No love can be greater* then that which is so beatifical, as to bestow *the greatest good*; and *no love can be better expressed* then that, which although it is productive of the greatest blessings, yet is curious also to observe *the smallest circumstances*. And not onely both these, but many other circumstances and arguments of love concur in the holy Sacrament. 1. It is a tenderness of affection that ministers wholesome physick with arts and instruments of pleasure; and such was the charity of our LORD, who brings health to us in a golden Chalice, life, not in the bitter

drugs of Egypt, but in spirits and quintessences; giving us apples of Paradise, at the same time yeelding food, and health, and pleasure. 2. Love desires to do all good to its beloved object, and that is *the greatest love* which gives us *the greatest blessings*; and the Sacrament therefore is the argument of his greatest love, for in it we receive the honey and the honey-comb, the Paschal Lamb with his bitter herbs, CHRIST with all his griefs, and his Passion with all the salutary effects of it. 3. Love desires to be remembered, and to have his object in perpetuall representation; and this Sacrament CHRIST designed to that purpose, that he who is not present to our eyes, might always be present to our spirits. 4. Love demands love again, and to desire to be beloved, is of it self a great argument of love. And as GOD cannot give us a greater blessing than his love, which is himself, with an excellency of relation to us superadded; so what greater demonstration of it can he make to us, then to desire us to love him with as much earnestness and vehemency of desire, as if we were that to him, which he is essentially to us, the author of our being and our blessing? 5. And yet to consummate this love and represent it to be the greatest and most excellent, the holy JESUS hath in this Sacrament designed, that we should be united in our spirits with him, incorporated to his body, partake of his Divine nature, and communicate in all his graces: and love hath no expression beyond this, that it desires to be united to its object. So that what *Moses* said to the men of *Israel*: *What nation is so great, who hath GOD so nigh unto them, as the LORD our GOD is in all things, for which we call upon him?* we can enlarge in the meditation of this holy Sacrament; for now the LORD our GOD calls upon us, not onely to be nigh unto him, but to be all one with him; not onely as he was in the incarnation, flesh of our flesh, and bone of our bone, but also to communicate in spirit, in grace, in nature, in Divinity it self.

7.

Upon the strength of the premises, we may sooner take an estimate of the graces, which are conveyed to us in reception and celebration of this holy Sacrament and sacrifice. For as it is a commemoration and representation of CHRIST'S death, so it is a commemorative sacrifice: as we receive the symbols and the mysterie, so it is a Sacrament. In both capacities the benefit is next to infinite. 1. For whatsoever CHRIST did at the institution, the same he commanded the Church to do in remembrance and repeated rites: and himself also does the same thing in heaven for us, making perpetual intercession for his Church, the body of his redeemed ones, by representing to his Father his death and sacrifice: there he sits a high Priest continually, and offers still the same one perfect sacrifice, that is, still represents it as having been once finished and consummate in order to perpetual and never failing events: and this also his ministers do on earth, they offer up the same sacrifice to GOD, the sacrifice of the Crosse by prayers, and a commemorating rite, and representation according to his holy institution: and as all the effects of grace, and the titles of glory were purchased for us on the crosse, and the actual mysteries of redemption, perfected on earth, but are applied to us and made effectual to single persons, and communities of men by CHRIST'S intercession in heaven; so also they are promoted by acts of duty and religion here on earth, that we may be *workers together with GOD* (as *S. Paul* expresses it) and in virtue of the eternal and all-sufficient sacrifice may offer up our prayers and our duty, and by representing that sacrifice may send up together with our prayers an instrument of their graciousness and acceptation. The funerals of a
deceased

deceased friend are not onely performed at his first interring, but in the monethly minds and anniversary commemorations, and our grief returns upon the sight of a picture, or upon any instance which our dead friend desired us to preserve as his memorial; we *celebrate* and *exhíbite the Lords death* in sacrament and symbole; and this is that great expresse, which when the Church offers to **G O D** the Father, it obtains all those blessings, which that sacrifice purchased. *Themistocles* snatch'd up the son of King *Admetus*, and held him between himself and death to mitigate the rage of the King, and prevailed accordingly. Our very holding up the son of **G O D** and representing him to his Father, is the doing an act of mediation, and advantage to our selves in the virtue and efficacy of the Mediatour. As **CHRIST** is a Priest in heaven for ever, and yet does not sacrifice himself afresh, nor yet without a sacrifice could he be a Priest, but by a daily ministratíon and intercession represents his sacrifice to **G O D**, and offers himself as sacrificed; so he does upon earth by the ministry of his servants; he is offered to **G O D**, that is, he is by prayers and the Sacrament represented or offered up to **G O D** as sacrificed, which in effect, is a celebration of his death, and the applying it to the present and future necessities of the Church, as we are capable, by a ministry like to his in Heaven. It followes then, that the celebration of this sacrifice be in its proportion an instrument of applying the proper sacrifice to all the purposes, which it first designed; it is ministerially and by application an instrument propitiatory, it is Eucharistical, it is an homage, and an act of adoration, and it is impetratory, and obtains for us, and for the whole Church all the benefits of the sacrifice, which is now celebrated and applied; that is, As this rite is the remembrance and ministerial celebration of **CHRISTS** sacrifice, so it is destined to do honour to **G O D**, to expresse the homage and duty of his servants, to acknowledge his supreme dominion, to give him thanks and worship, to beg pardon blessings and supply to all our needs. And its profit is enlarged not onely to the persons celebrating, but to all to whom they design it, according to the nature of sacrifices and prayers, and all such solemn actions of religion.

Iste calix benedictione solemnifacrat, ad totius hominis vitam salutemque proficit; simul medicamentum, & solacium, ad sanandas infirmitates, & purgandas iniquitates existens. S. Cyp. de coena Dom.

8.

2. If we consider this, not as the act and ministry of Ecclesiastical persons, but as the duty of the whole Church communicating, that is, as it is a Sacrament, so it is like the springs of *Eden*, from whence issue many Rivers; or the trees of celestial *Ferusalem*, bearing various kindes of fruit. For whatsoever was offered in the sacrifice, is given in the Sacrament; and whatsoever the Testament bequeaths, the holy mysteries dispense. 1. *He that eateth my flesh and drinketh my blood abides in me, and I in him*; **CHRIST** in his Temple and his resting-place, and the worthy Communicant is in *sanctuary* and a *place of protection*; and every holy soul having feasted at his Table may say as *S. Paul*, *I live, yet not I, but CHRIST liveth in me.* ^b *So that to live is CHRIST,*] ^c *CHRIST is our life*, and he dwels in the body, and the spirit of every one that eats **CHRISTS** flesh and drinks his blood. Happy is that Man, that sits at the Table of Angels, that puts his hand into the dish with the King of all the Creatures, and feeds upon the eternal Son of **G O D**, joyning things below with things above, Heaven with Earth, Life with Death, *that mortality might be swallowed up of life*, and sin be destroyed by the inhabitation of its greatest Conquerour. And now I need not enumerate any particulars, since the Spirit of **G O D** hath ascertained us, that **CHRIST** enters into our hearts, and takes possession,

John 6. 56.

^a Gal. 2. 20.^b 1 Phil. 21.^c Col. 3. 4.

and abides there, that we are made temples and celestiall mansions; that we are all one with our Judge, and with our Redeemer, that our Creatour is bound unto his Creature with bonds of charity, which nothing can dissolve, unlesse our own hands break them; that man is united with GOD, and our weaknesse is fortified by his strength, and our miseries wrapped up in the golden leaves of glory. 2. Hence it followes that the Sacrament is an instrument of reconciling us to GOD, and taking off the remanent guilt, and stain, and obligations of our finnes. *This is the blood, that was shed for you for the remission of finnes. For there is no condemnation to them that are in CHRIST JESUS.* And such are all they, who worthily eat the flesh of CHRIST; by receiving him, they more and more receive remission of sins, redemption, sanctification, wisdom, and certain hopes of glory. For as the soul touching and united to the flesh of Adam, contracts the stain of original misery and imperfection; so much the rather shall the soul united to the flesh of CHRIST receive pardon and purity, and all those blessed emanations from our union with the second Adam. But this is not to be understood, as if the first beginnings of our pardon were in the holy Communion; for then a man might come with his impurities along with him, and lay them on the holy Table to stain and pollute so bright a presence. No; First, Repentance must *prepare the ways of the LORD*: and in this holy rite those words of our LORD are verified; *He that is justified let him be justified still*, that is, here he may receive the increase of grace; and as it grows, so sinne dyes, and we are reconciled by nearer unions and approximations to GOD.

9. 3. The holy Sacrament is the pledge of glory, and the earnest of immortality; for when we have received him, who hath overcome Death, and henceforth dies no more, he becomes to us like the tree of life in Paradise; and the consecrated symbols are like the seeds of an eternal duration, springing up in us to eternal life, nourishing

our spirits with Grace, which is but the prologue and the infancy of Glory, and differs from it onely as a Childe from a Man. But GOD first raised up his Son to life, and by giving him to us hath also consigned us to the same state; for *our life is hid with CHRIST in GOD*; when we lay down and cast aside the impurer robes of flesh, they are then but preparing for glory; and if by the onely touch of CHRIST, bodies were re-

dintegrate and restored to natural perfections, how shall not we live for ever, who eat his flesh and drink his blood? It is the discourse of S. Cyril; whatsoever the Spirit can convey to the body of the Church, we may expect from this Sacrament, for as the Spirit is the instrument of life and action, so the blood of Christ is the conveyance of his Spirit; and let all the mysterious places of holy Scripture concerning the effects of CHRIST communicated in the blessed Sacrament be drawn together in one Scheme, we cannot but observe, that although they are so expressed, as that their meaning may seem intricate and involved, yet they cannot be drawn to any meaning at all, but it is as glorious in its sense as it is mysterious in the expression; and the more intricate they are, the greater is their purpose; no words being apt and proportionate to signifie this spiritual secret, and excellent effects of the Spirit. A veil is drawn before all these testimonies, because the people were not able to behold the glory, which they cover with

their

Ἁδυνασίας ἐσθραμαζον apud S. Ignat. ep. ad Ephel. *Spes resurrectionis. Oportet. Milevit. l. 6. contr. Paimen & S. Joh. 6. Qui manducet carnem meam, habet vitam eternam, & resurget ab eo cum in novissimo die.*

Colof. 3. 3.

S. Cyril. Alex. l. 4. in Joh. c. 14 & Irenæ. l. 4. c. 34. *Sic & corpora nostra percipientia Eucharistiam jam non sunt corruptibiles, spem resurrectionis habentia.*

their curtain, and *C H R I S T dwelling in us, and giving us his flesh to eat and his blood to drink, and the hiding of our life with G O D, and the communication of the body of C H R I S T, and C H R I S T being our life,* are such secret glories, that as the fruition of them is the portion of the other world, so also is the full perception and understanding of them; for therefore *G O D* appears to us in a cloud, and his glories in a veil, that we understanding more of it by its concealment, then we can by its open face, which is too bright for our weak eyes, may with more piety also entertain the greatness by these indefinite and mysterious significations, then we can by plain and direct intuitions, which like the Sun in a direct ray enlightens the object, but confounds the organ.

I should but in other words describe the same glories, if I should adde, that this holy Sacrament does enlighten the spirit of Man, and clarify it with spiritual discernings; and as he was to the two Disciples at *Emmaus*, so also to other faithful people, *C H R I S T is known in the breaking of bread*, that it is a great defence against the hostilities of our ghostly enemies, this holy bread being like the cake in *Gideons* camp, overturning the tents of *Midian*; that it is the relief of our sorrows, the antidote and preservative of souls, the viand of our journey, the guard and passe-port of our death, the wine of Angels; that it is more healthful then *Rhubarb*, more pleasant then *Cassia*; that the *Betele* and *Lareca* of the *Indians*, the * *Moly* or *Nepenthe* of *Pliny*, the *Lyrinon* of the *Perfians*, the *Balsam* of *Judea*, the *Manna* of *Israel*, the *Honey* of *Jonathan*, are but weak expressions to tell us, that this is excellent above Art and Nature, and that nothing is good enough in *Philosophy* to become its emblem. All these must needs fall very short of those plain words of *C H R I S T, This is my body*; the other may become the extasies of piety, the transportation of joy and wonder, and are like the discourse of *S. Peter* upon mount *Tabor*; he was resolved to say some great thing, but he knew not what; but when we remember, that the body of our *L O R D*, and his blood is communicated to us in the bread and the chalice of blessing, we must sit down and rest our selves, for this is the mountain of the *L O R D*, and we can go no further.

In the next place it will concern our enquiry to consider, how we are to prepare our selves; for at the gate of life a man may meet with death; and although this holy Sacrament be like *Manna*, in which the obedient find the relishes of obedience, the chaste of purity, the meek persons of content and humility; yet vitious and corrupted palats find also the gusts of death and *Colloquintida*. The *Sybarites* invited their women to their solemn sacrifices a full year before the solemnity, that they might by previous dispositions and a long foresight attend with gravity and farer order the celebration of the rites. And it was a reasonable answer of *Pericles* to one that ask him, why he being a philosophical and severe person came to a wedding trimmed and adorned like a *Paranymph*: *I come adorned to an adorned person*, trimmed, to a *Bridegroom*: and we also, if we come to the marriage of the *Son* with the *Soul*, (which marriage is celebrated in this sacred mystery) and have not on a wedding garment, shall be cast into outer darkness, the portion of undressed and unprepared souls.

10.

Tantum leones ignem spirantes vcedamus
ex illa mensa, Demoniis factis terribiles. S. Chyl.

Poculum quo imbuatur affectus fidelium.
S. Ambros. ser. 15. in Psal. 118.

* Μόλυ ἢ μὴν καλεῖται θεοῦ χαλεπὸν δὲ
ἴδιον αἶμα

Ἄνεσθη γὰρ θνητῶτα, θεοὶ δὲ τὴν πύξιν
δωσαν. Homer.

11.

Plutarch. sym-
pos.

12.

For from this Sacrament are excluded all unbaptized persons, and such who lie in a known sin, of which they have not purged themselves by the apt and proper instruments of repentance. For if the Paschal lamb was not to be eaten, but by persons pure and clean according to the sanctifications of the Law; the Son of GOD can lesse endure the impurities of the Spirit, than GOD could suffer the uncleanness of the Law. S. Paul hath given us instruction in this. *First let a man examin himselfe, and so let him eat: for he that eats and drinks unworthily, eats and drinks damnation to himself, not discerning the LORDS body;* that is, although in the Church of Corinth by reason of the present schisme the publick Discipline of the Church was neglected, and every man permitted to himselfe, yet even then no man was disobliged from his duty of private repentance, and holy preparations to the perception of so great a myserie; that *the LORDS body* may be discerned from common nutriment. Now nothing can so unhallow and defecrate the rite as the remanent affection to a sin, or a crime unrepented of. And self-examination is prescribed, not for it selfe, but in order to abolition of sin and death; for it selfe is a relative term and an imperfect duty, whose very nature is in order to something beyond it. And this was in the primitive Church understood to so much severity, that if a man had relapsed after one publick repentance into a foul crime, he was never again re-admitted to the holy Communion; and the Fathers of the Council of *Eliberis* call it [a mocking and jesting at the Communion of our LORD to give it once again after a repentance and a relapse, and a second or third postulation.] And indeed we use to make a sport of the greatest instruments of religion, when we come to them after an habitual vice, whose face we have, it may be, wetted with a tear, and breathed upon it with a sigh, and abstained from the worst of crimes for two or three dayes, and come to the Sacrament to be purged, and take our rise by going a little back from our sin, that afterwards we may leap into it with more violence, and enter into its utmost angle; this is dishonouring the body of our LORD, and deceiving our selves. CHRIST and *Belial* cannot co-habite, unless we have left all our sins, and have no fondnesse of affection towards them, unless we hate them, (which then we shall best know, when we leave them, and with complacency entertain their contraries) then CHRIST hath washed our feet, and then he invites us to his holy Supper. Hands dipt in blood, or polluted with unlawful gains, or stained with the spots of flesh are most unfit to handle the holy body of our LORD, and minister nourishment in the soul. CHRIST loves not to enter into the mouth full of curfings, oaths, blasphemies, revilings or evill speaking; and a heart full of vain and vitious thoughts stinks like the lake of *Sodome*,

1 Cor. 11. 28.

Counc. Eliber.
cap. 3.

S. Basil. l. 2. de bapt. c. 3. *Legatur totum caput.*
S. Ambros. l. 6. c. 27. in Luc. 9.

Ubiq; mysterio do servatur, ut prius per remissionem peccatorum vulneribus medicina tribuatur, postea altissima mensa celestis exuberet.
Paulin. in vita S. Ambros.

Si dux quisquam, si consul ipse, si quis diademate ornatus indignè adeat, cohibe & coarce. Quod si ipse pellerè non audeas, mihi dicas, non permitti. ista fieri, animam potius tradam meam, quam Dominicum altici corpus indignè.
S. Chrystoff. hom. 83. in Matth.

he findes no rest there, and when he enters he is vexed with the unclean conversation of the impure inhabitants, and flies from thence with the wings of a Dove, that he may retire to pure and whiter habitations. Saint *Justin Martyr* reckoning the predispositions required of every faithful soul for the entertainment of his LORD sayes, that

“ it is not lawful for any to eat the Eucharist, but
“ to him that is washed in the laver of regeneration
“ for the remission of sins, that believes CHRIST S doctrine to be

true,

“ true, and that lives according to the Discipline of the holy J E S U S. And therefore Saint *Ambrose* refused to minister the holy Communion to the Emperour *Theodosius*, till by publick repentance he had reconciled himselfe to G O D, and the society of faithful people, after the furious and cholerick rage and slaughter committed at *Thessalonica*: and as this act was like to cancelling and a circumvallation of the holy mysteries, and in that sense, and so farre was a proper duty for a Prelate, to whose dispensation the rites are committed, so it was an act of duty to the Emperour, of paternal and tender care, not of proper authority or jurisdiction, which he could not have over his Prince, but yet had a care and the supravision of a Teacher over him; whose soul Saint *Ambrose* had betrayed, unless he had represented his indisposition to communicate, in expressions of Magisterial or Doctoral authority and truth. For this holy Sacrament is a nourishment of spiritual life, and therefore cannot with effect be ministred to them, who are in the state of spiritual death; it is giving cordial to a dead man. And although the outward rite be ministred, yet the grace of the Sacrament is not communicated, and therefore it were well that they also abstained from the rite it selfe. For a slye can boast of as much priviledge as a wicked person can receive from this holy feast: and oftentimes payes his life for his access to forbidden delicacies, as certainly as they.

*Extra peregusto
D'um, Major in-
ter aras, templa
perulstro omnia,
In capite Regis
sedo cum visum
est mihi,
Et matrona-
cum casta de-
libo oscula.
Phedr. fab. 80.*

It is more generally thought by the Doctors of the Church, that our blessed L O R D administred the Sacrament to *Judas*, although he knew he sold him to the Jewes; * some others deny it, and suppose *Judas* departed presently after the sop given him, before he communicated; however it was, C H R I S T, who was L O R D of the Sacraments, might dispense it as he pleased; but we must minister and receive it according to the rules he hath since described; but it becomes a precedent to the Church in all succeeding ages, although it might also have in it something extraordinary and apter to the first institution; for because the fact of *Judas* was secret, not yet made notorious, C H R I S T chose rather to admit him into the rites of external communion, then to separate him with an open shame for a fault not yet made open. For our blessed L O R D did not reveal the man and his crime till the very time of ministratation, if *Judas* did communicate. But if *Judas* did not communicate, and that our blessed L O R D gave him the sop at the Paschal supper, or at the interval between it and the institution of his own, it is certain that *Judas* went out as soon as he was discovered, and left this part of discipline upon Record, that when a crime is made publick and notorious, the Governours of the Church according to their power are to deny to give the blessed Sacrament, till by repentance such persons be restored. † In private sins, or sins not known by solemnities of Law, or evidence of fact, good and bad are entertained in publick communion, and it is not to be accounted a crime in them that minister it, because they cannot avoid it, or have not competent authority to separate persons, whom the publick act of the Church hath not separated; but if once a publick separation be made, or that the fact is notorious, and the sentence of law is in such cases already declared, they that come, and he that rejects them not, both pollute the blood of the everlasting Covenant. And here it is applicable what God spake by the Prophet; *If thou wilt separate the precious thing from the vile, thou shalt be as my mouth.*

13.
* Negatur à
Clemente
Rom. 5. const.
c 16. ab Hila-
rio Can. 30. in
Matth. Inno-
centio l. 3. de
Myster. c. 13 à
Ruperto. Hil-
debrand. Ce-
noman. &
paucis aliis.

† Nec à commu-
nitione prohibi-
bitur quinquam
possimus, nisi
aut sponte con-
fessum, aut in
aliquo sine se-
culari sine Ec-
clesiastico Ju-
dicio nomina-
tum atque con-
victum. S. Aug.
l. 50. bo. 11.
hom. 50.
S. Thomas 3.
q. 81. a. 2.
Jr. 15. 20.

But this is wholly a matter of discipline, arbitrary, and in the power of the

the Church; nothing in it of divine Commandement, but what belongs to the communicants themselves: For *S. Paul* reproves them that receive disorderly, but gives no orders to the *Corinthian Presbyters* to reject any that present themselves: Neither did our Blessed Lord leave any Commandement concerning it, nor hath the holy Scripture given rules or measures concerning its actual reduction to practise; neither who are to be separated, nor for what offences, nor by what authority, nor who is to be the Judge. And indeed it is a judgement that can onely belong to God, who knows the secrets of hearts, the degrees of every sin, the beginnings and portions of repentance, the sincerity of purposes, by what thoughts and designs men begin to be accepted, who are hypocrites, and who are true men: But when many and common men come to judge, they are angry upon trifling mistakes and weak disputes; they call that sin that angers their party, or grieves their interest; they turn charity into pride, and admonition into tyranny; they set up a tribunal that themselves may sit higher, not that their Brethren may walk more securely; and then concerning sins, in most cases, they are most incompetent Judges; they doe not know all their kinds; they miscall many; they are ignorant of the ingredient and constituent parts and circumstances; they themselves make false measures, and give out according to them, when they please; and when they list not, they can change the ballance.

When the matter is publick, evident and notorious, the man is to be admonished of his danger by the Minister, but not by him to be forced from it; for the power of the *Minister* of holy things is but the power of a *Preacher*, and a *Counsellour*, of a *Physitian*, and a *Guide*: it hath in it no coercion or violence, but what is indulged to it by humane lawes, and by consent; which may vary as its principle.

Add to this, that the grace of God can begin the work of repentance in an instant, and in what period or degree of repentance the holy Communion is to be administered, no law of God declares; which therefore plainly allows it to every period, and leaves no difference, except where the discipline of the Church and the authority of the supreme power doth intervene. For since we doe not finde in Scripture that the Apostles did drive from the Communion of holy things even those whom they delivered over to Satan, or other censures, we are left to consider that in the nature of the thing, those who are in the state of weaknesse and infirmity have more need of the solemn prayers of the Church, and therefore by presenting themselves to the holy Sacrament, approach towards that ministry, which is the most effectual cure; especially since the very presenting themselves is an act of religion: and therefore supposes an act of repentance, and faith, and other little introductions to its fair reception; and if they may be prayed for, and prayed with, why they may not also be communicated, which is the solemnity of the greatest prayer is not yet clearly revealed.

This discourse relates onely to private ministry; for when I affirme, that there is no command from Christ to all Ministers to refuse, whom they are pleased to call *scandalous*, or *sinners*; I intend to defend good people from the tyranny, and arbitrary power of those great companies of Ministers, who in so many hundred places would have a judicature supreme in spirituals, which would be more intolerable then if they had in one Province 2000 Judges of life and death. But when the power of *separation* and *interdiction*

interdiction is onely in some more eminent and authorized persons, who take publick cognizance of causes by solemnities of law, and exercise their power but in some rare instances, and then also for the publick interest, in which although they may be deceived, yet they are the most competent and likely Judges, much of the inconvenience which might otherwise follow is avoided; and then it onely remains that they consider, in what cases it can be a competent and a proper infliction upon sinners to take from them that which is the means and ministry of grace and recovery? whether they have any warrant from Christ, or precedent in the Apostles practise, and how far? As for the forms and usages of the Primitive Church; they were hugely different: sometimes for one cause, sometimes for another; sometimes whole Churches have been excommunicated; sometimes the criminal and all his household for his offence, as it happened in the excommunication of *Andronicus* and *Thoas* in *Synecsus*, in the year 411: sometimes they were absolved and restored by Lay Confessors, sometimes by Emperours, as it happened to *Eusebius* of *Nicomedia* and *Theognis* of *Nice*, who were absolved by *Constantine* from the sentence of excommunication inflicted by the *Nicene* Fathers; and a Monk did excommunicate *Theodosius* the younger; so that in this, there can be no certainty to make a measure and a rule; The surest way, most agreeable to the precedents of Scripture, and the Analogy of the Gospel, is, that by the word of their proper ministry, all sinners should be separate from the holy Communion, that is, threatened by the words of God with damnation, and fearful temporal dangers, if themselves knowing an unrepented sin, and a remanent affection to sin to be within them, shall dare to profane that body and blood of our L O R D, by so impure an address. The evil is to themselves, and if the Ministers declare this powerfully, they are acquitted: But concerning other judgments or separations; The supreme power can forbid all assembling, and therefore can permit them to all, and therefore can deny them or grant them to single persons; and therefore when he by laws makes separations in order to publick benefit, they are to be obeyed: but it is not to be endured, that single Presbyters should upon vain pretences erect so high a tribunal and tyranny over consciences.

Synes: ep. 79.

Theod. hist. i.
5. 36. Baron.
tom. 5. A. D.
425. § 16.

The duty of preparation, that I here discourse of, is such a preparation as is a disposition to life; it is not a matter of convenience or advantage, to repent of our sins before the Communion, but it is of absolute necessity, we perish, if we neglect it; for we eat damnation, and Satan enters into us, not C H R I S T. And this preparation is not the act of a day, or a week; but it is a new state of life; no man that is an habitual sinner must come to this feast, till he hath wholly changed his course of life. And then according as the actions of infirmity have made lesse or greater invasion upon his peace and health, so are the acts of repentance to be proportioned, in which the greatnesse of the prevarications, their neighbourhood to death, or their frequent repetition, and the conduct of a spiritual man, are to give us counsel and determination. When a ravening and hungry Wolfe is destitute of prey, he eats the turf, and loads his stomach with the glebe he treads on; but as soon as he findes better food, he vomits up his first load. Our secular and sensual affections are loads of earth upon the Conscience, and when we approach to the Table of the L O R D to eat the bread of the elect, and to drink the wine of Angels, we must reject such impure adhesions, that *holy persons* being nourished with *holy symbols*, may be sanctified and receive the eternal reward of *holinesse*.

But

15.

But as none must come hither but they that are in the state of grace, or charity and the love of G O D and their Neighbours; and that the abolition of the state of sin is the necessary preparation, and is the action of years, and was not accepted as sufficient till the expiration of divers years by the Primitive Discipline, and in some cases not till the approach of Death; so there is another preparation, which is of less necessity, which supposes the state of grace, and that oil is burning in our lamps, but yet it is a preparation of ornament, a trimming up the soul, a dressing the spirit with degrees and instances of piety and progress of perfection; and it consists in setting apart some portion of our time before the Communion, that it be spent in prayer, in meditations, in renewing the vows of holy obedience, in examining our consciences, in mortifying our lesser irregularities, in devotions and actions of precise Religion, in acts of Faith, of Hope, of Charity, of zeal and holy desires, in acts of Eucharist or thanksgiving, of joy at the approach of so blessed opportunity, and all the acts of virtue whatsoever, which have indefinite relation to this and to other mysteries; but yet are especially to be exercised upon this occasion, because this is the most perfect of external rites, and the most mysterious instrument of sanctification and perfection. There is no time or degree to be determined in this preparation; but they, to whom *much is forgiven, will love much*, and they, who understand the excellence and holiness of the mystery, the glory of the guest that comes to inhabit, and the undecency of the closet of their hearts by reason of the adherencies of impurity, the infinite benefit then designed, and the increase of degrees by the excellence of these previous acts of holiness, will not be too inquisitive into the necessity of circumstances and measures, but do it heartily, and devoutly, and reverently, and as much as they can, ever esteeming it necessary, that the actions of so great solemnity should by some actions of piety attending like handmaids be distinguished from common employments, and remarked for the principal and most solemn of religious actions. The Primitive Church gave the holy Sacrament to Infants ^a immediately after baptism, and by that act transmitted this proposition, that nothing was of absolute necessity, ^b but innocency and purity from sin, and a being in the state of grace; other actions of Religion are excellent addition to the dignity of the person, and honour of the mystery, but they were such of which Infants were not capable. The sum is this; after the greatest consecration of religious duties for preparation, no man can be sufficiently worthy to communicate; let us take care, that we be not *unworthy* by bringing a guilt with us, or the remanent affection to a sin.

^a Clem. Rom. l. 8. constit. c. 20. Concil. Tolet. 1. c. 11. S. Aug. ep. 23. ad Bonif. & ep. 107. & lib. 4. de Trin. c. 10. ^b Habentem ad hinc voluntatem peccandi gravavi magis dico Eucharistie perceptione quam purificari; sed hoc de his dico quos capitalia & mortalia non gravant. Gen. ad l. 3. de Eccl. dogmat. c. 3.

*Est gloriosus sancti convictus Dei,
Sed illi qui invitatur, non qui invisus est.*

16.

When the happy hour is come, in which the L O R D vouchsafes to enter into us, and dwell with us and be united with his servants, we must then do the same acts over again with greater earnestness and intension; confess the glories of G O D, and thy own unworthiness, praise his mercy with extasy of thanksgiving and joy, make oblation of thy self, of all thy faculties and capacities, pray, and read, and meditate, and worship; and that thou mayest more opportunely do all this, rise early to meet the Bridegroom, pray for special assistance, enter into the assembly of faithful people cheerfully, attend there diligently, demean thy self reverently, and *before any other meat or drink receive the body of thy Saviour* with pure hands, with
holy

holy intention, with a heart full of joy, and faith, and hope, and wonder, and Eucharist. These things I therefore set down irregularly, and without method, because in these actions no rule can be given to all persons; and onely such a love, and such a religion in general is to be recommended, which will overrun the banks, and not easily stand confined within the margin of rules and artificial prescriptions. Love and Religion are boundlesse, and all acts of grace relating to the present myserie, are fit and proportioned entertainments of our LORD. This onely remember, that we are by the myserie of *one bread* confederated in one body, and the communion of Saints, and that the Sacrifice which we then commemorate was designed by our LORD for the benefit of all his Church; let us be sure to draw all faithful people into the society of the present blessing, joyning with the holy Man that ministers, in prayers and offerings of that myserie for the benefit of all sorts of men, of CHRIST S Catholick Church: And it were also an excellent act of Christian communion, and agreeable to the practise of the Church in all ages, to make an oblation to GOD for the poor; that as we are fed by *Christs body*, so we also should feed *Christs body*, making such returns as we can, a grain of Frankincense in exchange for a Province, an act of duty and Christian charity, as Eucharistical for the present grace, that all the body may joyce and glory in the salvation of the LORD.

After thou hast received that pledge of immortality and antepast of glory, even the LORD S body in a myserie, leave not thy SAVIOUR there alone, but attend him with holy thoughts and colloquies of prayer and Eucharist. It was sometime counted infamous for a woman to entertain a second love, till the body of her dead husband was dissolved into ashes, and disappeared in the form of a body. And it were well that so long as the consecrated symbols remain within us according to common estimate, we should keep the flame bright, and the perfume of an actual devotion burning, that our communion be not a transient act, but a permanent and lasting entercourse with our LORD. But in this every man best knows his own opportunities and necessities of diversion; I onely commend earnestly to practise, that every receiver should make a recollection of himself, and the actions of the day, that he improve it to the best advantage, that he shew unto our LORD all the defects of his house, all his poverty and weakness; and this let every man doe by such actions and devotions, which he can best attend, and himself by the advice of a spiritual man findes of best advantage. I would not make the practise of religion, especially in such irregular instances to be an art, or a burden, or a snare to scrupulous persons: What S. Paul said in the case of charity, I say also in this: *He that sowes plentifully shall reap plentifully, and he that sowes sparingly shall gather at the same rate; let every man do as himself purposeth in his heart:* onely it were well in this Sacrament of love we had some correspondency, and proportionable returns of charity, and religious affections.

Some religious persons have moved a Question, Whether it were better to communicate often or seldom? as thinking it more reverence to those holy myseries to come but seldom, while others say, it is greater religion or charity to come frequently. But I suppose this question does not differ much from a dispute, Whether is better to pray often, or to pray seldom? For whatsoever is commonly pretended against a frequent communion,

17:

*Malè olim attè
ell cū sacrificia
compartationibus
fructuant.*

*Ἀπὸ τούτου γὰρ
φασὶ τὸ μέδον
ἀνομιάναι, ὅτι
μετὰ τὸ θῆεν
ἕδος ἢ τοῖς
αἰσθητοῖς ἀε-
ρεῖται. Philo.*

18:

may in its proportion object against a solemn prayer; remanent affection to a sin, enmity with neighbours, secular avocations to the height of care and trouble: for these either are great undecencies in order to a holy prayer, or else are direct irregularities, and unhallow the prayer. And the celebration of the holy Sacrament is in it self, and its own formality a sacred, solemn, and ritual prayer; in which we invoke GOD by the merits of CHRIST, expressing that adjuration not onely in words but in actual representment, and commemoration of his passion: And if the necessities of the Church were well considered, we should finde that a daily sacrifice of prayer, and a daily prayer of sacrifice, were no more but what her condition requires; and I would to GOD the governours of Churches would take care, that the necessities of Kings and Kingdomes, of Churches and States, were represented to GOD by the most solemn and efficacious intercessions; and CHRIST hath taught us none greater then the praying in the virtue and celebration of his sacrifice. And this is the counsel, that the Church received from *Ignatius*: *Hasten frequently to approach the Eucharist, the glory of GOD. For when this is daily celebrated, we break the powers of Satan, who turns all his actions into hostilities and darts of fire.* But this concerns the ministers of Religion, who living in communities and colleges must make religion the businesse of their lives, and support kingdomes, and serve the interest of Kings by the prayer of a daily sacrifice. And yet in this ministry the Clergy may serve their own necessary affairs, if the ministrations be divided into courses, as it was by the oeconomy and wisdom of *Solomon*, for the Temple.

19.

* Vel Gennadius, 6. 54. de Eccles. dogmat.

Epist. 80. ad Lucinum.

Itaq; sicut nobis licet vel jejunare semper, vel semper orare, & diu Dominicum, accepto corpore Domini, indefinenter celebrare gaudentibus &c. Idem.

* Concil. Laet.

But concerning the communion of secular and lay persons, the consideration is something different. * *S. Austin* gave this answer to it: *To receive the Sacrament every day, I neither praise nor reprove; at least let them receive it every LORDS day.* And this he spake to husbandmen and merchants. At the first commencement of Christianity, while the fervors Apostolical, and the calentures of Infant Christendom did last, the whole assembly of faithful people communicated every day: and this lasted in *Rome & Spain* until the time of *S. Jerome*, concerning which diligence he gives the same censure, which I now recited from *S. Austin*, for it suffered inconvenience by reason of a declining piety, and the intervening of secular interests. But then it came to once a week; and yet that was not every where strictly observed; but that it be received once every fortnight *S. Hierome* counsels very strongly to *Eustochium* a holy virgin; *Let the virgins confesse their sins twice every moneth, or oftner, and being fortified with the communion of the Lords body, let them manfully fight against the devils forces and attempts.* A while after, it came to once a moneth, then once a year, then it fell from that too, till all the Christians in the West were commanded to communicate every Easter by the decree of a * great Council above 500 years since; but the Church of *England* finding that too little, hath commanded all her children to receive thrice every year at least, intending that they should come oftner, but of this she demands an account; for it hath fared with this Sacrament as with other actions of religion, which have descended from flames to stil fires, from fires to sparks, from sparks to embers, from embers to smoke from smoke to nothing; and although the publick declension of piety is such, that in this present conjuncture of things it is impossible men should be reduced to a daily communion, yet that they are to communicate frequently

is fo a duty, that as no excuse but impossibility can make the omission innocent; so the losse and consequent want is infinite and invaluable.

For the holy Communion being a remembrance and sacramental repetition of CHRIST'S passion, and the application of his sacrifice to us, and the whole Catholick Church; as they, who seldom communicate, delight not to remember the passion of our LORD, and sin against his very purpose, and one of the designs of institution; so he cares not to receive the benefits of sacrifice, who so neglects their application, and reducing
 " them to actual profit, and reception; Whence came the sanctimony of
 " the primitive Christians? whence came their strict observation of the divine
 " Commandments? whence was it that they persevered in holy actions with
 " hope, and an unwearied diligence? from whence did their despising world-
 " ly things come, and living with common possession, and the distributions
 " of an universal charity? whence came these and many other excellencies,
 " but from a constant prayer, and a daily Eucharist? They who every day
 " represented the death of CHRIST, every day were ready to die for
 " CHRIST; It was the discourse of an ancient and excellent person.
 And if we consider, this Sacrament is intended to unite the spirits and affections of the world, and that it is diffusive and powerful to this purpose, [*for we are one body* (saith S. Paul) *because we partake of one bread*:] possibly we may have reason to say, that the wars of Kingdoms, the animosities of Families, the infinite multitude of Law-suits, the personal hatreds, and the universal want of charity, which hath made the world miserable and wicked, may in a great degree be attributed to the neglect of this great symbol and instrument of charity. The Chalice of the Sacrament is called by Saint Paul, *The cup of blessing*; and if children need every day to beg blessing of their parents, if we also thirst not after this cup of blessing, blessing may be far from us. It is called the communication of the blood of CHRIST; and it is not imaginable that man should love Heaven, or felicity, or his LORD, that desires not perpetually to bathe in that salutary stream, the blood of the holy JESUS, the immaculate Lamb of GOD.

But I finde, that the religious fears of men are pretended a colour to excuse this irreligion. Men are wicked, and not prepared, and busie, and full of cares, and affairs of the world; and cannot come with due preparation, and therefore better not come at all: Nay men are not ashamed to say, they are at enmity with certain persons, and therefore cannot come. Concerning those persons, who are unprepared, because they are in a state of sin or uncharitableness, it is true, they must not come; but this is so far from excusing their not coming, that they encrease their sin, and secure misery to themselves, because they do not *lay aside every weight, and the sin that doth so easily beset them*, that they may come to the marriage Supper. It is as if we should excuse our selves from the duties of charity, by saying we are uncharitable; from giving almes, by saying we are covetous; from chastity, by saying we are lascivious. To such men it is just that they graze with the Goats, because they refuse to wash their hands, that they may come to the supper of the Lamb. 2. Concerning those that pretend cares and incumbances of the world] *if their affairs make sin and impure affections to stick upon them*, they are in the first consideration; but if their office be necessary, just, or charitable, they imitate *Martha*, and choose the lesse perfect part, when they neglect the offices of Religion for duties Oeconomical.

3. But the other sort have more pretence and fairer virtue in their outside. They suppose like the Persian Princes, the seldomer such mysterious rites are seen, the more reverence we shall have, and they the more majesty: and they are fearfull lest the frequent attrectation of them should make us lesse to value the great earnestness of our redemption and immortality. It is a pious consideration, but not becoming them; for it cannot be, that the Sacrament be undervalued by frequent reception without the great unworthiness of the persons, so turning GODS grace into lightness and loathing Manna: nay it cannot be without an unworthy communication; for he that receives worthily, encreases in the love of GOD and religion; and the fires of the altar are apt to kindle our sparks into a flame; and when CHRIST our LORD enters into us, and we grow weary of him, or lesse fond of his frequent entrance, and perpetual cohabitation, it is an infallible signe we have let his enemy in, or are preparing for it. For this is the difference between secular and spiritual objects: Nothing of this world hath any pleasure in it long beyond the hope of it; for the possession and enjoyment is found to empty, that we grow weary of it; but whatsoever is spiritual, and in order to GOD, is lesse before we have it, but in the fruition it swels our desires, and enlarges the appetite, and makes us more receptive and forward in the entertainment; and therefore those acts of religion that set us forward in time, and backward in affection, do declare that we have not well done our duty, but have communicated unworthily. So that the mending of our fault will answer the objection. Communicate with more devotion, and repent with greater contrition, and walk with more caution, and pray more earnestly, and meditate diligently, and receive with reverence and godly fear, and we shall finde our affections encrease together with the spiritual emolument, ever remembering that pious and wise advice of S. Ambrose: *Receive every day, that which may profit thee every day. But he that is not disposed to receive it every day, is not fit to receive it every year.*

De Sacram. l. 5.
c. 4.

22.

And if after all diligence it be still feared that a man is not well prepar'd, I must say that it is a scruple, that is, a trouble beyond a doubt, and without reason, next to superstition, and the dreams of religion. And it is nourished by imagining, that no duty is accepted, if it be lesse then perfection, and that GOD is busied in heaven, not onely to destroy the wicked, and to dash in pieces vessels of dishonour, but to break a bruised seed in pieces, and to cast the smoking flax into the flames of hell. In opposition to which we must know, that nothing makes us unprepared but an evil conscience, a state of sin, or a deadly act; but the lesser infirmities of our life, against which we daily strive, and for which we never have any kindness or affections, are not spots in these feasts of charity, but instruments of humility, and stronger invitations to come to those rites, which are ordained for corroboratives against infirmities of the soul, and for the growth of the spirit in the strengths of GOD. For those other acts of preparation, which precede and accompany the duty, the better and more religiously they are done, they are indeed of more advantage, and honourary to the Sacrament; yet he that comes in the state of grace, though he takes the opportunity upon a suddain offer sins not; and in such indefinite duties, whose degrees are not described, it is good counsell to do our best, but it is ill to make them instruments of scruple, as if it were essentially necessary to do that in the greatest height, which is onely intended for advantage and the fairer accommodation of the mystery.

Tempestivum
accessum sola
conscientie in-
tegritas facit.
S. Chrylost.

tery. But these very acts, if they be esteemed necessary preparations to the Sacrament, are the greatest arguments in the world, that it is best to communicate often, because the doing of that, which must suppose the exercise of so many graces, must needs promote the interest of religion, and dispose strongly to habitual graces by our frequent and solemn repetition of the acts. It is necessary that every communicant be first examined concerning the state of his soul, by himself or his superiour, and that very scrutiny is in admirable order towards the reformation of such irregularities, which time and temptation, negligence and incuriousness, infirmity or malice hath brought into the secret regions of our will and understanding. Now although this examination be therefore enjoyed, that no man should approach to the holy Table in the state of ruine and reprobation, and that therefore it is an act not of direct preparation, but an enquiry, whether we be prepared or no, yet this very examination will finde so many little irregularities, and so many great imperfections, that it will appear the more necessary, to repair the breaches and lesler ruines by such acts of piety and religion; because every communication is intended to be a nearer approach to G O D, a further step in grace, a progresse towards glory, and an instrument of perfection; and therefore upon the stock of our spiritual interests, for the purchase of a greater hope, and the advantages of a growing charity, ought to be frequently received. I end with the words of a pious and learned person: *It is a vain fear and an imprudent reverence, that procrastinates and deserveres going to the L O R D, that calls them; they deny to go to the fire pretending they are cold, and refuse physick because they need it.*

Johan. Gerson
in Magnificat.

The P R A Y E R.

O Blessed and Eternal J E S U S, who gavest thy self a sacrifice for our sins, thy body for our spiritual food, thy blood to nourish our spirits, and to quench the flames of hell and lust, who didst so love us, who were thine enemies, that thou desiredst to reconcile us to thee, and becamest all one with us, that we may live the same life, think the same thoughts, love the same love, and be partakers of thy resurrection and immortality: Open every window of my soul, that I may be full of light, and may see the excellency of thy love, the merits of thy sacrifice, the bitterness of thy passion, the glories and virtues of the mysterious sacrament. L O R D let me ever hunger and thirst after this instrument of righteousness, let me have no gust or relish of the unsatisfying delights of things below, but let my soul dwell in thee, let me for ever receive thee spiritually, and very frequently communicate with thee sacramentally. and imitate thy virtues piously, and strictly, and dwell in the pleasures of thy house eternally. L O R D, thou hast prepared a table for me, against them that trouble me; let that holy Sacrament of the Eucharist be to me a defence and shield, a nourishment and medicine, life and health, a means of sanctification and spiritual growth, that I receiving the body of my dearest L O R D may be one with his mystical body, and of the same spirit united with indissoluble bonds of a strong faith, and a holy hope, and a never failing charity, that from this veil I may passe into the visions of eternal clarity, from eating thy body to beholding thy face in the glories of thy everlasting kingdom, O blessed and eternal Jesus. Amen.

Ad. SECT. 15.

*Considerations of the accidents happening on the
Vespers of the Passion.*

1.

WHEN JESUS had supped and sang a hymn, and prayed and exhorted, and comforted his Disciples with a farewell sermon, in which he repeated such of his former precepts, which were now opposite to the present condition, and re-inforced them with proper and pertinent arguments, he went over the brook Cedron, and entred into a garden, and into the prologue of his Passion, choosing that place for his agony and satisfactory pains, in which the first scene of humane misery was represented, and where he might best attend the offices of devotion preparatory to his death. Besides this he therefore departed from the house, that he might give opportunity to his Enemies surprize, and yet not incommode the good man, by whose hospitality they had eaten the Paschal lamb; so that he went like a lamb to the slaughter, to the garden as to a prison, as if by an agreement with his persecutors he had expected their arrest, and stayed there to prevent their further enquiry. For so great was his desire to pay our ranfome, that himself did assist by a forward patience, and active opportunity towards the persecution: teaching us, that by an active zeal and a ready spirit we assist the designs of GODS glory, though in our own sufferings and secular infelicities.

*Etenim in hortum
tanquam in carcerem.* S. Chryf.
*Ut laborem mutat
Judæis sequestratus.*
Theophyl.

2.

When he entred the garden, he left his Disciples at the entrance of it, calling with him onely *Peter, James, and John*; he withdrew himself from the rest about a stones cast, and began to be exceeding heavy. He was not so sad till he had called them, (for his sorrow began when he pleased) which sorrow he also chose to represent to those three, who had seen his transfiguration, the earnest of his future glory, that they might see of how great glory for our sakes he disrobed himselfe, and that they also might by the confronting those contradictory accidents observe, that GOD uses to dispense his comforts, the irradiations and emissions of his glory, to be preparatives to those sorrows, with which our life must be allayed and seasoned; that none should refuse to partake of the sufferings of CHRIST, if either they have already felt his comforts, or hope hereafter to wear his crown. And it is not ill observed, that *S. Peter* being the chief of the Apostles and Doctor of the circumcision, *S. John* being a Virgin, and *S. James* the first of the Apostles that was martyred, were admitted to CHRISTS greatest retirements, and mysterious secrecies, as being persons of so singular and eminent dispositions, to whom according to the pious opinion of the Church, especial Coronets are prepared in heaven, besides the great Crown of righteousnesse, which in common shall beautifie the heads of all the Saints; meaning this, that *Doctors, Virgins, and Martyrs* shall receive even for their very state of life, and accidental graces more eminent degrees of accidental glory, who like the Sun reflecting upon a lympid fountain receives its rayes doubled without any increment of its proper and natural light.

JESUS

JESUS began to be exceeding sorrowful, to be fore amazed and sad even to death. And because he was now to suffer the pains of our sins, there began his passion, whence our sins spring. From an evil heart and a prevaricating spirit all our sins arise: and in the spirit of CHRIST began his sorrow, where he truly felt the full value and demerit of sinne, which we think not worthy of a tear or a hearty sigh, but he groaned and fell under the burden. But therefore he took upon him this sadnesse, that our imperfect sorrow and contrition might be heightened in his example, and accepted in its union and confederacy with his. And JESUS still designed a further mercy for us, for he sanctified the passion of fear, and hallowed natural sadnesse, that we might not think, the infelicities of our nature, and the calamities of our temporal condition to become criminal, so long as they make us not omit a duty, or dispose us to the election of a crime, or force us to swallow a temptation, nor yet to exceed the value of their impulsive cause. He that grieves for the losse of friends, and yet had rather lose all the friends he hath, then lose the love of GOD, hath the sorrow of our LORD for his precedent. And he that fears death, and trembles at its approximation, and yet had rather dye again, then sinne once, hath not sinned in his fear, CHRIST hath hallowed it, and the necessitous condition of his nature is his excuse. But it were highly to be wished, that in the midst of our careffes and levities of society, in our festivities, and triumphal merriments, when we laugh at folly, and rejoyce in sinne, we would remember, that for those very merriments our blessed LORD felt a bitter sorrow; and not one vain and sinful laughter, but cost the holy JESUS a sharp pang and throe of passion.

Now that the holy JESUS began to taste the bitter cup, he betook him to his great antidote, which himselfe the great Physicim of our souls prescribed to all the world to cure their calamities, and to make them passe from miseries into virtue, that so they may arrive at glory: he prays to his heavenly Father, he kneels down, and not onely so, but falls flat upon the earth, and would in humility and fervent adoration have descended low as the centre; he prays with an intension great as his sorrow, and yet with a dereliction so great, and a conformity to the divine will so ready, as if it had been the most indifferent thing in the world for him to be delivered to death, or from it; for though his nature did decline death, as that which hath a natural horror and contradiction to the present interest of its preservation, yet when he looked upon it, as his heavenly Father had put it into the order of redemption of the world, it was that baptism, which he was straightned till he had accomplished. And now there is not in the world any condition of prayer, which is essential to the duty, or any circumstances of advantage to its performance, but were concentred in this one instance; Humility of spirit, lowlinesse of deportment, importunity of desire, a fervent spirit, a lawful matter, resignation to the will of GOD, great love, the love of a Son to his Father, (which appellative was the form of his addressse) perseverance, (he went thrice, and prayed the same prayer:) it was not long, and it was so retired, as to have the advantages of a sufficient solitude and opportune recollection, for he was withdrawn from the most of his Disciples, and yet not so alone as to lose the benefit of communion, for Peter and the two Boanerges were neer him; CHRIST in this prayer, which was the most fervent, that he ever made

on

on earth, intending to transmit to all the world a precedent of devotion to be transcribed, and imitated; that we should cast all our cares, and empty them in the bosome of GOD, being content to receive such a portion of our trouble back again, which he assigns us for our spiritual emolument.

5: The holy JESUS having in a few words poured out torrents of innocent desires, was pleased still to interrupt his prayer, that he might visit his charge, that little flock, which was presently after to be scattered: he was careful of them in the midst of his agonies; they in his sufferings were fast asleep. He awakens them, gives them command to watch and pray, that is, to be vigilant in the custody of their senses, and observant of all accidents, and to pray that they may be strengthened against all incurfions of enemies and temptations; and then returns to prayer, and so a third time: his devotion still encreasing with his sorrow, and when his prayer was full, and his sorrow come to a great measure, after the third, GOD sent his Angel to comfort him; and by that act of grace then onely expressed, hath taught us to continue our devotions so long as our needs last. It may be, GOD will not send a comforter till the third time, that is, after a long expectation, and a patient sufferance, and a lasting hope: in the interim GOD supports us with a secret hand, and in his own time will refresh the spirit with the visitations of his Angels, with the emissions of comfort from the Spirit, the comforter. And know this also, that the holy Angel, and the LORD of all the Angels stands by every holy person, when he prays, and although he draws before his glories the curtain of a cloud, yet in every instant he takes care we shall not perish, and in a just season dissolves the cloud, and makes it to distill in holy dew, and drops, sweet as Manna, pleasant as Nard, and wholesome as the breath of heaven. And such was the consolation which the holy JESUS received by the ministry of the Angel, representing to CHRIST the LORD of the Angels, how necessary it was that he should dye for the glory of GOD, that in his passion his justice, wisdom, goodnesse, power, and mercy should shine, that unlesse he died all the world should perish; but his blood should obtain their pardon; and that it should open the gates of heaven, repair the ruine of Angels, establish a holy Church, be productive of innumerable adoptive children to his Father, whom himselfe should make heirs of glory; and that his passion should soon passe away, his Father hearing and granting his prayer, that the cup should passe speedily, though indeed it should passe through him; that it should be attended and followed with a glorious resurrection, with eternal rest and glory of his humanity, with the exaltation of his Name, with a supreme dominion over all the world, and that his Father should make him King of kings, and Prince of the Catholick Church. These or whatsoever other comforts the Angel ministred, were such considerations which the holy JESUS knew, and the Angel knew not but by communication from that GOD, to whose assumed

humanity the Angel spake, yet he was pleased to receive comfort from his servant, just as GOD receives glory from his creatures, and as he rejoyses in his own works, even because he is good and gracious, and is pleased so to doe, and because himselfe

had caused a voluntary sadnesse to be interposed between the habitual knowledge and the actual consideration of these discourses; and we feel a pleasure

Καὶ ἰωάννης
ἐν ἀγωνίᾳ ἰκ-
τενεσθεὺς
ᾤκησεν ἄλλο.
Luce 22 44.
Extensus ora-
bat, sic Latinus
interpres ved-
dit: Alii plu-
res reddunt per
[intensus.]

Confortatus est,
sed tali confor-
tatione que do-
lorem non minui-
it, sed magis
auxit: confor-
tatus enim est
ex fructus mag-
nitudine, non
subtrahita do-
loris amaritudine.
Beda in Luce
22.

Cum tristis solamen tristium,
Te solatur civis caelestium.
Res miranda! solus dans gaudium
Rex à cive sumit solatium.

Hondemius Anglus.

pleasure when a friendly hand layes upon our wound the plaister, which our selves have made; and applies such instruments and considerations of comfort, which we have in notion and an ineffectiue habit, but cannot reduce them to act, because no man is so apt to be his own comforter; which GOD hath therefore permitted, that our needs should be the occasion of a mutual charity.

It was a great season for the Angels coming, because it was a great necessity, which was incumbent upon our LORD; for his sadness, and his agony was so great, mingled and compounded of sorrow and zeal, fear and desire, innocent nature and perfect grace, that he sweat drops as great as if the blood had started through little undiscerned fontinels, and outrun the streams and rivers of his Crosse; ^a *Euthymius*, and ^b *Theophylact* say, that the Evangelists use this, as a tragical expression of the greatest agony, and an unusual sweat, it being usual to call the tears of the greatest sorrow, tears of blood; but from the beginning of the Church it hath been more generally apprehended literally, and that some blood mingled with the ferous substance issued from his veins in so great abundance, that they moistened the ground, and bedecked his garment, which stood like a new firmament studded with stars, portending an approaching storm; Now he came from *Bozrah* with his garments red and bloody, and this agony verified concerning the holy JESUS those words of *David*; [*I am poured out like water, my bones are dispersed, my heart in the midst of my body is like melting wax*] saith *Justin Martyr*. ^c *Venerable Bede* saith, that the descending of these drops of blood upon the earth besides the general purpose, had also a particular relation to the present infirmities of the Apostles, that our blessed LORD obtained of his Father by the merits of those holy drops, mercies, and special support for them; and that effusion redeemed them from the present participation of death. And *S. Austin* meditates that the body of our LORD all overspread with drops of bloody sweat did prefigure the future state of Martyrs, and that his body mystical should be clad in a red garment variegated with the symbols of *labour* and *passion*, *sweat* and *blood*: by which himselfe was pleased to purifie his Church, and present her to GOD holy and spotless. What collateral designs and tacite significations might be designed by this mysterious sweat, I know not; certainly it was a sad beginning of a most dolorous passion; and such griefs, which have so violent, permanent and sudden effects upon the body, which is not of a nature symbolical to interiour and immaterial causes, are proclaimed by such marks to be high and violent. We have read of some persons, that the grief and fear of one night hath put a cover of snow upon their heads, as if the labours of thirty yeers had been extracted, and the quintessence drank off in the passion of that night: but if nature had been capable of a greater or more prodigious impressè of passion then a bloody sweat; it must needs have happened in this agony of the holy JESUS, in which he undertook a grief great enough to make up the imperfect contrition of all the Saints, and to satisfie for the impenitencies of all the world.

By this time the Traitour *Judas* was arrived at *Gethsemane*, and being in the voicinage of the garden, JESUS rises from his prayers, and first calls his Disciples from their sleep, and by an *Irony* seems to give them leave to sleep on, but reproves their drowsinesse, when danger is so neer, and bids

6.

^a In c. 24. Mat.
^b In 22. Lucæ.

Justin. Mart.
Dist. Tryph.
Athanas. l. 6.
de beat. filii
Dei.
Aug. l. 6. c. 5. de
consec. Evang.
Hieron. l. de
trad. Hebr.
Item l. 4. c. 3. t.
c. mtr. hæres.
Idem avunt
Dionysius
Al. x. Ammonius,
Epihan.
& alii.
^c *Lib. 6. in Luc.*

bids them henceforth take their rest, meaning, if they could for danger, which now was indeed come to the garden doors; but the holy JESUS, that it might appear, he undertook the passion with choice and a free election, not onely refused to flye, but called his Apostles to rise that they might meet his murderers, who came to him with swords and staves, as if they were to surprize a Prince of armed out-laws, whom without force they could not reduce. So also might Butchers doe well to goe armed, when they are pleased to be afraid of lambs, by calling them Lions. Judas onely discovered his Masters retirements, and betrayed him to the opportunities of an armed band; for he could not accuse his Master of any word or private action, that might render him obnoxious to suspicion, or the Law. For such are the rewards of innocence and prudence, that the one secures against sin, the other against suspicion and appearancies

8. The holy JESUS had accustomed to receive every of his Disciples after absence with entertainment of a Kisse, which was the endearment of persons, and the expression of the oriental civility; and Judas was confident that his LORD would not reject him, whose feet he had washed at the time, when he foretold this event, and therefore had agreed to signifie

* O signum sacrilegum! O platum fugendum! nbi ab osculo incipitur bellum, & per pacis indicium, pacis rumpitur Sacramentum.
Aug. Serm. 12.

Si honoras, & dulcis Domine,
Inimicum amici nomine,
Qualis erunt amoris carmine
Qui te canunt, & modulamine?

Hond. de passione.

him by this * signe; and did so, beginning warre with a kisse, and breaking the peace of his LORD by the symbole of kindnesse; which because JESUS entertained with much evennesse and charitable expressions, calling him [Friend,] he gave evidence, that if he retained civilities to his greatest enemies in the very acts of hostility, he hath banquets and crowns and scepters for his friends, that adore him with the kisses of charity, and love him with the sincerity of an affectionate spirit. But our blessed LORD, besides his essential sweetnesse, and serenity of spirit, understood well, how great benefits himselfe and all the world were to receive by occasion of that act of Judas; And our greatest enemy does by accident to holy persons, the offices of their dearest friends; telling us our faults, without a cloak to cover their deformities, but out of malice laying open the circumstances of aggravation, doing us affronts, from whence we have an instrument of our patience, and restraining us from scandalous crimes, lest we become a scorn and reproof to them that hate us. And it is none of GODS least mercies, that he permits enmities amongst men, that animosities and peevishnesse may reprove more sharply, and correct with more severity and simplicity then the gentle hand of friends, who are apter to binde our wounds up, then to discover them, and make them smart, but they are to us an excellent probation, how friends may best doe the offices of friends, if they would take the plainnesse of enemies in accusing, and still mingle it with the tendernesse and good affections of friends. But our blessed Lord called Judas [Friend,] as being the instrument of bringing him to glory, and all the world to pardon, if they would.

9. JESUS himselfe begins the enquiry, and leads them into their errand, and tells them hee was JESUS of Nazareth whom they sought. But this also, which was an answer so gentle, had in it a strength greater then the Eastern winde, or the voice of thunder; for GOD was in that still voice, and it struck them downe to the ground;

ground; * And yet they, and so doe we still per-
sist to persecute our L O R D, and to provoke the
eternal G O D, who can with the breath of his
mouth, with a word, or a signe, or a thought reduce
us into nothing, or into a worse condition, even an

πάτες ἐπ' ἀλλήλοισι μαχίμονες ἀσπι-
δῶται
* Αὐτομάτοι πύθοντες ἰπτοδενλωτο κωλη,
Ἡρῆνης, ἰερσηθῆτες, ἀπεύχαι λάλαα π
φρονῆς. Νουο.

S. Cyril. S. Athanas. S. Leo, &c.

eternal duration of torments, and cohabitation with a never ending misery.
And if we cannot bear a soft answer of the merciful G O D, how shall we
dare to provoke the wrath of the Almighty Judge? But in this instance
there was a rare mixture of effects, as there was in CHRIST of na-
tures: The voice of a man, and the power of G O D. For it is observed by
the Doctors of the primitive ages, that from the nativity of our L O R D
to the day of his death, the Divinity and Humanity did so communicate in
effects, that no great action passed, but it was like the Sun shining through a
cloud, or a beauty with a thin veil drawn over it, they gave illustration and
testimony to each other. The holy JESUS was born a tender and a
crying infant, but is adored by the *Magi* as a King; by the Angels, as their
God. He is circumcised as a man, but a name is given him to signifie him
to be the Saviour of the world. He flies into *Egypt* like a distressed childe
under the conduct of his helples parents, but as loon as he enters the Coun-
trety, the Idols fall down and confesse his true Divinity. He is presented in
the Temple as the Son of man, but by *Simcon* and *Anna* he is celebrated with
divine praises for the *Messias*, the S O N of G O D. He is baptized in
Jordan as a sinner, but the holy Ghost descending upon him proclaimed
him to be the well-beloved of G O D. He is hungry in the Desert as a
man, but sustained his body without meat and drink for forty dayes toge-
ther by the power of his Divinity: there he is tempted of Satan as a weak
man, and the Angels of light minister unto him as their supreme L O R D.
And now a little before his death, when he was to take upon him all the
affronts, miseries and exinanitions of the most miserable, he receives testi-
monies from above, which are most wonderful: for he was transfigured
upon Mount Tabor, entred triumphantly into *Jerusalem*, had the acclama-
tions of the people: when he was dying, he darkned the Sun; when he was
dead, he opened the sepulchres; when he was fast nailed to the Crosse, he
made the earth to tremble; now when he suffers himself to be apprehended
by a guard of Souldiers, he strikes them all to the ground, onely by replying
to their answer, that the words of the Prophet might be verified; *Therefore*
my people shall know my name, therefore they shall know in that day, that I am he
that doth speak, behold it is I.

Iai. 52. 6.

10.

The Souldiers and servants of the Jewes having recovered from their
fall, and risen by the permission of J E S U S, still persisted in their enqui-
ry after him, who was present, ready, and desirous to be sacrificed; he
therefore permitted himselfe to be taken, but not his Disciples: for he it
was, that set them their bounds; and he secured his Apostles to be wit-
nesses of his suffering, and his glories; and this work was the redemption
of the world, * in which no man could have an active share; he alone
was to tread the wine-press; and time enough they should be called to
a fellowship of sufferings. But J E S U S went to them, and they bound
him with cords, and so began our liberty and redemption from slavery
and sin, and curfings, and death. But he was bound faster by bands of his
own; his *Fathers will, and mercy, pity of the world, prophesies and mysterious*

* S: morit à pe-
riculo discipu-
los non ignorans
ad se solum cer-
tamen illud, &
opus saluti is no-
bis a pertinere.
Regnantis eius
& non servien-
tis natu: a opus
est. S. Cyril.

and

*Dominum omni-
um, mystica, non
arma tenent.
S. Ambros. in
Lucam.*

and love held him fast, and these cords were as strong as death; and the cords, which the Souldiers malice put upon his holy hands, were but symbols and figures, his own compassion and affection were the morals. But yet he undertook this short restraint and condition of a prisoner, that all sorts of perfection and exterior calamities might be hallowed by his susception, and these pungent sorrows should like bees sting him, and leave their sting behinde, that all the sweetnesse should remain for us. Some melancholy devotions have from uncertain stories added sad circumstances of the first violence done to our I. O R D; that they bound him with three cords, and that with so much violence, that they caused blood to start from his tender hands; that they spit then also upon him with a violence and incivility like that which their Fathers had used towards *Hur* the brother of *Aaron*, whom they choaked with impure spittings into his throat, because he refused to consent to the making a golden calfe. These particulars are not transmitted by certain Records; certain it is, they wanted no malice, and now no power, for the L O R D had given himselfe into their hands.

II.

S. Peter seeing his Master thus ill used asked, *Master, shall we strike with the sword?* And before he had his answer cut off the ear of *Malchus*. Two swords there were in Christs family, and *S. Peter* bore one, either because he was to kill the Paschal Lamb, or according to the custome of the country to secure them against beasts of prey, which in that region were frequent, and dangerous in the night. But now he used it in an unlawful war; he had no competent authority, it was against the Ministers of his lawful Prince, and against our Prince we must not draw our sword for *Christ* himselfe, himselfe having forbidden us; as his kingdome is not of this world, so neither were his defences secular; he could have called for many legions of Angels for his guard, if he had so pleased; and we read that one Angel slew 185000 armed men in one night; and therefore it was a vast power, which was at the command of our L O R D; and he needs not such low auxiliaries as an army of rebels, or a navy of Pirates to defend his cause; he first layes the foundation of our happinesse in his sufferings, and hath ever since supported religion by patience and suffering, and in poverty and all the circumstances and conjunctures of improbable causes. Fighting for religion is certain to destroy charity, but not certain to support faith. *S. Peter* therefore may use his keyes, but he is commanded to put up his sword, and he did so, and presently he and all his fellows fairly ran away, and yet that course was much the more Christian, for though it had in it much infirmity, yet it had no malice. In the mean time the Lord was pleased to touch the ear of *Malchus*, and he cured it, adding to the first instance of power in throwing them to the ground, an act of miraculous mercy, curing the wounds of an enemy made by a friend. But neither did this pierce their callous and obdurate spirits; but they led him in uncouth wayes, and through the brook *Cedron*, in which it is said the ruder souldiers plunged him, and passed upon him all the affronts, and rudenesses, which an insolent and cruel multitude could think of, to signifie their contempt and their rage. And such is the nature of evill men, who when they are not softened by the instruments and arguments of grace, are much hardened by them; such being the purpose of G O D, that either grace shall cure sin, or accidentally increase it; that it shall either pardon it, or bring it to greater punishment: for so I have seen healthful medicines abused by the incapacities

*De tarente in
via bibit.
Psal. 110. ult.*

of a healthlesse body become fewel to a feaver, and encrease the distemperature from indisposition to a sharp disease, and from thence to the margin of the grave. But it was otherwise in *Saul*, whom *JESUS* threw to the ground with a more angry foud then these persecutors; but *Saul* rose a Saint, and they persifted Devils, and the grace of *GOD* distinguished the events.

The P R A Y E R.

O Holy *JESUS*, make me by thy example to conform to the will of that eternal *GOD*, who is our Father, merciful and gracious, that I may choose all those accidents, which his providence hath actually disposed to me, that I may know no desires but his commands, and his will, and that in all afflictions I may fly thither for mercy, pardon, and support, and may wait for deliverance in such times and manners, which the Father hath reserved in his own power, and graciously dispenses according to his infinite wisdom and compassion. Holy *JESUS* give me the gift and spirit of prayer, and doe thou by thy gracious intercession supply my ignorances and passionate desires, and imperfect choices, procuring and giving to me such returns of favour, which may support my needs, and serve the ends of religion, and the spirit, which thy wisdom chooses, and thy passion hath purchased, and thy grace loves to bestow upon all thy Saints and servants.

A M E N.

II.

Eternal *GOD* sweetest *JESU*, who didst receive Judas with the affection of a *SAVIOR*, and sufferedst him to kisse thy cheek, with the serenity and tranquillity of *GOD*, and didst permit thy souldiers to binde thee, with patience exemplary to all ages of Martyrs, and didst cure the wound of thy enemy with the charity of a parent, and the tendernesse of an infinite pity, O kisse me with the kisses of thy mouth, embrace me with the entertainments of a gracious *LORD*, and let my soul dwell and feast in thee, who art the repository of eternal sweetness and refreshments. Binde me *O LORD* with those bands which tyed thee fast, the chains of love, that such holy union may dissolve the cords of vanity, and confine the bold pretensions of usurping passions, and imprison all extravagancies of an impertinent spirit, and lead sin captive to the dominion of grace and sanctified reason, that I also may imitate all the parts of thy holy passion, and may by thy bands get my liberty, by thy kisse enkindle charity, by the touch of thy hand, and the breath of thy mouth have all my wounds cured and restored to the integrity of a holy penitent, and the purities of innocence, that I may love thee, and please thee, and live with thee for ever, O holy and sweetest *JESU*. A M E N.

Ad. SECT. 15.

Considerations upon the accidents happening from the
apprehension till the Crucifixion of
J E S U S.

I.

THE house of *Annas* stood in the mount *Sion*, and in the way to the house of *Caiaphas*, and thither he was led as to the first stage of their triumph for their surprize of a person so feared, and desired; and there a naughty person smote the holy JESUS upon the face for saying to *Annas*, that he had made his doctrine publick, and that all the people were able to give account of it; to whom the Lamb of GOD shewed as much meekness and patience in his answer, as in his answer to *Annas* he had shewed prudence and modesty. For now that they had taken JESUS they wanted a crime to object against him, and therefore were desirous to snatch occasion from his discourses, to which they resolved to tempt him by questions and affronts; but his answer was general and indefinite, safe and true, enough to acquit his doctrine from suspicions of secret designs, and yet secure against their present snares; for now himself, who always had the innocence of Doves, was to joyn with it the prudence and wariness of Serpents; not to prevent death, (for that he was resolved to suffer) but that they might be destitute of all apparence of a just cause on his part. Here it was that *Judas* received his money, and here that holy face, which was designed to be that object in the beholding of which much of the celestial glory doth consist, that face, which the Angels stare upon with wonder, like infants at a bright Sun-beam, was smitten extrajudicially by an incompetent person, with circumstances of despight, in the presence of a Judge, in a full assembly, and none reprov'd the insolency and the cruelty of the affront: for they resolved to use him as they use Wolves and Tigres, with all things that may be destructive, violent and impious; and in this the injury was heightened, because the blow was said to be given by *Malchus* an *Idumean* slave, and therefore a contemptible person: but far more unworthy by his ingratitude; for so he repaid the holy JESUS for working a miracle and healing his ear. But so the Scripture was fulfilled; *He shall give his body to the smiters, and his checks to the nippers*, saith the Prophet *Isay*; and, *they shall smite the cheek of the judge of Israel*, saith *Micah*. And this very circumstance of the Passion, *Lactantius* * affirms to have been foretold by the *Erythraean Sibyll*. But no meekness or indifferency could engage our LORD, not to protest his innocency: and though following his steps we must walk in the regions of patience, and tranquillity, and admirable toleration of injuries; yet we may represent such detences of our selves, which by not resisting the sentence may testify that our suffering is undeserved: and if our innocency will not preserve our lives, it will advance our title to a better; and every good cause ill judged shall be brought to another tribunal to receive a just and unerring sentence.

Malchus Idumeus in illis captivus ab oculis Episc. Cremon. l. 2. Christ.

Isay 50. 6. Micah 5. 1.

* *Lib. 4. in hist. cap. 18.*

*Ἐτε ἀνθρώπων
χρῆστος, καὶ ἀ-
πίστων ὤσεσεν
ἡγῆς
Δόσασιν τῆ
δου παπύου.
Ἰα, χεστὶν ἀν-
δύνοισ.*

Annas having suffered this unworthy usage towards a person so excellent, sent him away to *Caiaphas*, who had formerly in a council resolved he should die, yet now *palliating the design with the scheme of a tribunal, they seek out* for witnesses, and the witnesses are to seek for allegations; and when they find them, they are to seek for proof, and those proofes were to seek for unity and consent, and nothing was ready for their purposes, but they were forced to use the semblance of a judicial processe, that because they were to make use of *Pilates* authority to put him to death, they might persuade *Pilate* to accept of their examination and conviction without further enquiry. But such had been the excellency and exemplar piety and prudence of the life of *JESUS*, that if they pretended against him questions of their law, they were not capital in a Roman court: if they affirmed, that he had moved the people to sedition and affected the kingdom, they saw that all the world would convince them of false testimony. At last, after many attempts they accused him for a figurative speech, a trope which they could not understand; which if it had been spoken in a literal sense, and had been acted too according to the letter, had been so far from a fault that it would have been a prodigy of power; and it had been easier to rattle the Temple of *Jerusalem*, then to raise the temple of his body. In the mean time, the Lamb of *GOD* left his cause to defend it self under the protection of his heavenly Father; not onely because himself was determined to die, but because if he had not, those premises could never have inferred it; but this silence of the holy *JESUS* fulfilled a prophetic, it made his enemies full of murmur and amazement, it made them to see that he despised the accusations, as certain and apparent calumnies; but that himself was fearless of the issue, and in the sense of morality and mysteries, taught us not to be too apt to excuse our selves, when the semblance of a fault lies upon us, unless by some other duty we are obliged to our defences; since he who was most innocent, was most silent; and it was expedient that as the first *Adam* increased his sin by a vain apology, the silence and sufferance of the second *Adam* should expiate and reconcile it.

Taciturnitas
Christi apologia
Ade. ab. Hieron.
S. Hieron.
in Marc.

3.

But *Caiaphas* had a reserve, which he knew should do the business in that assembly; he adjured him by *GOD* to tell him, *if he were the CHRIST*. The holy *JESUS* being adjured by so sacred a name, would not now refuse an answer, lest it might not consist with that honour which is due to it, and which he always payed; and that he might neither despise the authority of the high Priest, nor upon so solemn occasion be wanting to that great truth, which he came down to earth to persuade to the world. And when three such circumstances occur, it is enough to open our mouths, though we let in death; and so did our *LORD*: confessed himself to be *the CHRIST the Son of the living GOD*; and this the high Priest was pleased, as the designe was laid, to call *blasphemy*, and there they voted him to die. Then it was, the *high Priest rent his clothes*; the veil of the Temple was rent, when the Passion was finished; the clothes of the Priests at the beginning of it: and as that signified the departing of the Synagogue and laying religion open; so did the rending the garments of *Caiaphas*, prophetically signifie that the Priesthood should be rent from him, and from the nation: and thus the personated and theatrical admiration at *JESUS*, became the type of his own punishment, and consigned the nation to delation; and usually

conscindit vestimenta sua ostendens in potuit non suam, & nuditatem animi.

me, & mysterium manifestans, conscindendum esse sacerdotium vetus, Osi. Id. in ait S. Hieron.

GOD so dispenses his judgments, that when men personate the tragedies of others, they really act their own.

4.

Whilest these things were acting concerning the LORD, a sad accident happened to his servant *Peter*; for being engaged in strange and evil company in the midst of danger, surprized with a Question without time to deliberate an answer, to finde subterfuges or to fortifie himself, denyed his LORD shamefully, with some boldnesse at first, and this grew to a licentious confidence, and then to impudence, and denying with perjury, that he knew not his LORD, who yet was known to him as his own heart, and was dearer then his eyes, and for whom he professed but a little before, he would die; but did not do so, till many years after. But thus he became to us a sad example of humane infirmity; and if the Prince of the Apostles fell so foully, it is full of pity, but not to be upbraided, if we see the fall of lesser stars; and yet that we may prevent so great a ruine, we must not mingle with such company, who will provoke or scorn us into sin; and if we do, yet we must stand upon our guard that a suddain motion do not surprize us: or if we be arrested, yet let us not enter further into our sin, like wilde beasts intricating themselves

* Οὐ τὸ πρῶτον αἰσχία τῶν σώμασιν ἔπονται, ἔτῳς αἱ ἀμαρτίαι τῶν ψυχῶν ἀκολουθεῖσιν. Agapet. Diac. Capit. admonit. 69. Leo serm. 9. de pass. Dom. & Euthym. in hunc locum.

by their impatience. For there are some, who being ashamed and impatient to have been engaged, take sanctuary in boldnesse and a shamelesse abetting it, so running into the darknesse of hell to hide their nakednesse; but he also by returning, and rising instantly became to us a rare example of penitence, and his not lying long in the crime did facilitate this restitution. For the spirit of GOD being extinguished by our workes of darknesse, is like a taper, which if, as soon as the flame is blown out, it be brought to the fire, it sucks light, and without trouble is re-kindled; but if it cools into death and stiffnesse, it requires a longer stay and trouble. The holy JESUS in the midst of his own sufferings forgat not his servants danger, but was pleased to look upon him, when the cock crew; and the cock was the Preacher, and the look of JESUS was the grace that made the Sermon effectual, and because he was but newly fallen and his habitual love of his Master, though interrupted, yet had suffered no natural abatement, he returned with the swiftnesse of an eagle to the embraces and primitive affections of his LORD.

5.

By this time suppose sentence given, *Caiaphas* prejudging all the Sanhedrim; for he first declared JESUS to have spoken blasphemy, and the fact to be notorious, and then asked their votes, which who so then should have denied, must have contested the judgment of the high Priest, who by the favour of the Romans was advanced, (*Valerius Gratus*, who was President of *Judea*, having been his Patron) and his faction potent, and his malice great, and his heart set upon this businesse; all which inconveniences none of them durst have suffered, unless he had had the confidence greater then of an Apostle at that time. But this sentence was but like strong dispositions to an enraged feaver, he was onely declared apt and worthy for death; they had no power at that time to inflict it; but yet they let loose all the fury of mad-men and insolency of wounded smarting souldiers: and although from the time of his being in the house of *Annas* till the Council met they had used him with studied indignities, yet now they renewed and doubled the unmercifulnesse, and their injustice, to so great a height,

height, that their injuries must needs have been greater then his patience, if his patience had been lesse then infinite; for thus, mans redemption grows up, as the load swels, which the holy J E S U S bare for us; for these were our portion, and we having turned the flowers of Paradise into thistles, should for ever have felt their infelicity, had not J E S U S paid the debt. But he bearing them upon his tender body with an even and excellent and dispassionate spirit, offered up these beginnings of sufferings to his Father to obtain pardon even for them, that injured him, and for all the world.

Judas now seeing, that this matter went further then he intended it, repented of his fact; for although evil persons are in the progreffe of their iniquity invited on by new arguments, and supported by confidence and a carelesse spirit; yet when iniquity is come to the height, or so great a proportion that it is apt to produce despair, or an intolerable condition, then the Devil suffers the Conscience to thaw and grow tender; but it is the tendernesse of a Bile, it is forenesse rather and a new disease: and either it comes when the time of repentance is past, or leads to some act, which shall make the pardon to be impossible, and so it happened here. For *Judas* either impatient of the shame, or of the sting, was thrust on to despair of pardon, with a violence as hasty and as great as were his needs. And despair is very often used like the bolts and bars of Hell gates, it seises upon them that had entred into the suburbs of eternal death by an habitual sin, and it secures them against all retreat. And the Devil is forward enough to bring a man to repentance, provided it be too late; and *Esaie* wept bitterly and repented him; and the five foolish Virgins lift up their voice aloud when the gates were shut; and in Hell men shall repent to all eternity. But I consider the very great folly and infelicity of *Judas*; it was at midnight he received his money in the house of *Annas*, betimes in that morning he repented his bargain, he threw the money back again, but his sin stuck close, and it is thought to a sad eternity. Such is the purchase of treason, and the reward of covetousnesse; it is cheap in its offers, momentary in its possession, unsatisfying in the fruition, uncertain in the stay, sudden in its departure, horrid in the remembrance, and a ruine, a certain and miserable ruine is in the event. When *Judas* came in that sad condition, and told his miserable story to them that set him on work, they let him go away unpitied, he had served their ends in betraying his L O R D, and those that hire such servants use to leave them in the dyaster, to thame, and to sorrow; and so did the Priests, but took the money, and refused to put it into the treasury, because it was the price of blood; but they made no scruple to take it from the treasury to buy that blood. Any thing seems lawful, that serves the ends of ambitious and bloody persons, and then they are scrupulous in their cases of conscience, when nothing of interest does intervene; for evil men make religion the servant of interest, and sometimes weak men think, that it is the fault of the religion, and suspect that all of it is a designe, because many great politicks make it so. The end of the tragedy was, that *Judas* dyed with an igno-

rible death, marked with the circumstances of a horrid judgment, and perished by the most infamous hands in the world, that is, by his own.

Non potuit Judas poenite reus perire, & quem vis sceleratus occiderat, non debuit tamen. S. August. de civit. Dei. l. 1. c. 17.

Which if it be confronted against the excellent spirit of Saint *Peter*, who did an act as contradictory to his honour and the grace of GOD as could be easily imagined, yet taking sanctuary in the armes of his LORD, he lodged in his heart for ever, and became an example to all the world of the excellency of the Divine mercy and the efficacy of a holy hope, and a hearty, timely and an operative repentance.

7. But now all things were ready for the purpose, the high Priest and all his Councell go along with the holy JESUS to the house of *Pilate*, hoping he would verifie their sentence, and bring it to execution, that they might once be rid of their fears, and enjoy their sinne, and their reputation quietly. Saint *Basil* affirms, that the high Priest caused the holy JESUS to be led with a cord about his neck, and in memory of that, the Priests for many ages wore a stole about theirs; but the Jews did it according to the custome of the nation, to signifie he was condemned to death; they desired *Pilate* that he would crucifie him, they having found him worthy. And when *Pilate* enquired into the particulars, they gave him a general and indefinite answer; *If he were not guilty, we would not have brought him unto thee*, they intended not to make *Pilate* Judge of the cause, but executor of their cruelty. But *Pilate* had not learned to be guided by an implicite faith of such persons, which he knew to be malicious and violent, and therefore still called for instances and arguments of their accusation: and that all the world might see with how great unworthinesse they prosecuted the *Messias*, they chiefly there accused him of such crimes upon which themselves condemned him not, and which they knew to be false; but yet likely to move *Pilate*, if he had been passionate or inconsiderate in his sentences. [He offered to make himself a King;] this discourse happened at the entry of the Prætorium; for the Jews who made no conscience of killing the King of heaven, made a conscience of the external customes and ceremonies of their law, which had in them no interiour sanctity, which were apt to separate them from the nations, and remark them with characters of religion and abstraction: it would defile them to go to a Roman Forum, where a capital action was to be judged, and yet the effusion of the best blood in the world was not esteemed against their religion; so violent and blinde is the spirit of malice, which turns humanity into cruelty, wisdom into craft, diligence into subornation, and religion into superstition.

8. Two other articles they alleaged against him, but the first concerned not *Pilate*, and the second was involved in the third, and therefore he chose to examine him upon this onely of his being a King. To which the holy JESUS answered, that it is true, he was a King indeed, but not of this world; his throne is Heaven, the Angels are his Courtiers, and the whole creation are his Subjects. His regiment is spiritual, his judicatories are the courts of Conscience and Church tribunals, and at Doomesday the clouds, the tribute which he demands are conformity to his Laws, Faith, Hope, and Charity; no other gabels but the duties of a holy spirit, and the expresse of a religious worship and obedient will, and a consenting understanding: and in all this,

this, *Pilate* thought the interest of *Cæsar* was not invaded. For certain it is, the discipline of *JESUS* confirmed it much, and supported it by the strongest pillars. And here *Pilate* saw how impertinent and malicious their accusation was; and we who declaim against the unjust proceedings of the Jews against our dearest *LORD*, should do well to take care that we in accusing any of our Brethren either with malicious purpose, or with an uncharitable circumstance, do not commit the same fault, which in them we so hate and accuse. Let no man speak any thing of his Neighbour, but what is true; and yet if a truth be heightened by the biting Rhetorick of a satyrical spirit, extended and drawn forth in circumstances and arts of aggravation, the truth becomes a load to the guilty person, is a prejudice to the sentence of the Judge, and hath not so much as the excuse of zeal, much less the charity of Christianity. Sufficient to every man is the plain story of his crime; and to excuse as much of it as we can would better become us, who perish, unless we be excused for infinite irregularities. But if we adde this also, that we accuse our brethren before them, that may amend them and reform their error, if we pity their persons and doe not hate them, if we seek nothing of their disgrace, and make not their shame publick, but when the publick is necessarily concerned, or the state of the mans sin requires it, then our accusations are charitable; but if they be not, all such accusations are accepted by *CHRIST* with as much displeasure in proportion to the degree of the malice, and the proper effect, as was this accusation of his own person.

But *Pilate* having pronounced *JESUS* innocent, and perceiving he was a *Galilean*, sent him to *Herod* as being a more competent person to determine concerning one of his own jurisdiction. *Herod* was glad at the honour done to him, and the person brought him; being now desirous to see some miracle done before him. But the holy *JESUS* spake not one word there, nor did any signe, so to reprove the sottish carelesnesse of *Herod*, who living in the place of *JESUS*'s abode, never had seen his person, or heard his Sermons. And if we neglect the opportunities of grace, and refuse to hear the voice of *CHRIST* in the time of mercy and divine appointment, we may arrive at that state of misery in which *CHRIST* will refuse to speak one word of comfort to us; and the Homilies of the Gospel shall be dead letters, and the spirit not at all refreshed, nor the understanding instructed, nor the affections moved, nor the will determined; but because we have during all our time stopt our ears, in his time *GOD* will stop his mouth, and shut up the springs of grace, that we shall receive no refreshment, or instruction, or pardon, or felicity. *JESUS* suffered not himself to be moved at the pertinacious accusations of the Jews, nor the desires of the tyrant, but persevered in silence, till *Herod* and his servants despised him and dismissed him: For so it became our high Priest, who was to sanctifie all our sufferings, to consecrate affronts and scorn, that we may learn to endure contempt, and to suffer our selves in a religious cause to be despised; and when it happens in any other, to remember that we have our dearest *LORD* for a precedent of bearing it with admirable simplicity and æquanimity of deportment; and it is a mighty stock of self-love, that dwels in our spirits, which makes us of all afflictions most impatient of this. But *JESUS* endured this despright and suf-
fered

ferred this to be added, that he was exposed in scorn to the boyes of the streets. For *Herod* caused him to be arrayed in white, sent him out to be scorned by the people, and hooted at by idle persons, and so remitted him to *Pilate*. And since that accident to our LORD, the Church hath not undecently chose to clothe her Priests with albs or white garments; and it is a symbolical intimation and representment of that part of the passion and affront which *Herod* passed upon the holy JESUS; and this is so far from deserving a reproof, that it were to be wished all the children of the Church would imitate all those graces, which CHRIST exercised; when he wore that garment, which she hath taken up in ceremony and thankful memory; that is, in all their actions and sufferings be so estranged from secular arts and mixtures of the world, so intent upon religion, and active in all its interests, so indifferent to all acts of providence, so equal in all chances, so patient of every accident, so charitable to enemies, and so undetermined by exterior events, that nothing may draw us forth from the severities of our religion, or entice us from the retirements of a recollected and sober and patient spirit, or make us to depart from the courtesies of piety, though for such adhesion and pursuit we be esteemed fools, or ignorant, or contemptible.

Θεῶν ὁ δὲ δὴν
τέλει δὲ δὴν
ὡν, μὴ λαμ-
αεὲς ὡν ταῖς
γλαυύσιν.
ὡς τῆ κερπίσ.
Menan.

10.

When *Pilate* had received the holy JESUS and found that *Herod* had sent him back uncondemned, he attempted to rescue him from their malice by making him a donative and a freeman at the petition of the people. But they preferred a murderer, and a rebel, *Barabbas* before him; for themselves being rebels against the King of heaven, loved to acquit persons criminal in the same kinde of sin, rather then their LORD against whom they took up all the arms, which they could receive from violence and perfect malice, *desiring to have him crucified who raised the dead, and to have the other released who destroyed the living*. And when *Pilate* saw they were set upon it, he consented and delivered him first to be scourged;

S. Aug. trac.
15. in Job.

Vinctus in his Dominus fectit adibus, atq; columnis
Amplexus tergum dedit, us servate flagellis
Perstat adibus, templi: mōq; gerit vincta ada columna,
Nōsq; decet cinctus immunes vivere flagis

(Pruden.

Cernitur in toto corpore sculptus amor.
Naz. in Chr. patien.

which the souldiers executed with violence and unrelenting hands, opening the virginal body to nakedness, and tearing his tender flesh till the pavement was purpled with a shower of holy blood. It is reported in the Ecclesiastical story, that when S. *Agnes* and S. *Barbara* holy virgins

and Martyrs were strip'd naked to execution, GOD pitying their great shame and trouble to have their nakedness discovered, made for them a veil of light, and sent them to a modest and desired death. But the holy JESUS, who chose all sorts of shame and confusion, that by a fullness of suffering he might expiate his Fathers anger, and that he might consecrate to our sufferance all kinde of affront and passion, endured even the shame of nakedness at the time of his scourging, suffering himself to be devested of his robes, that we might be clothed with that stole he put off; for therefore he took on him the state of sinning *Adam*, and became naked, that we might first be clothed with righteousness, and then with immortality.

11.

After they had scourged him without remorse, they clothed him with purple, and crowned him with thorns, and put a cane in his hand for a scepter, and bowed their knees before him, and saluted him with mockery, with a [Hail King of the Jews,] and they beat him and spit upon him, and then

Pilate

Pilate brought him forth, and shewed this sad spectacle to the people, hoping this might move them to compassion, who never loved to see a man prosperous, and are always troubled to see the same man in misery. But the earth, which was cursed for *Adams* sake, and was sowed with thornes and thistles, produced the full harvest of them, and the second *Adam* gathered them all, and made garlands of them as ensignes of his victory, which he was now in pursuit of against sinne, the grave, and hell; and we also may make our thornes, which are in themselves pungent and dolorous, to be a crown, if we bear them patiently, and unite them to *CHRISTS* passion, and offer them to his honour, and bear them in his cause, and rejoyce in them for his sake; And indeed after such a grove of thornes growing upon the head of our *LORD*, to see one of *CHRISTS* members soft, delicate, and effeminate, is a great indecency, next to this of seeing the *Jews* use the *KING* of glory with the greatest reproach and infamy.

But nothing prevailing, nor the innocence of *JESUS*, nor his immunity from the sentence of *Herod*, nor the industry and diligence of *Pilate*, nor the misery, nor the sight of the afflicted Lamb of *GOD*, at last (for so *GOD* decreed to permit it, and *CHRIST* to suffer it) *Pilate* gave sentence of death upon him, having first washed his hands, of which *GOD* served his end to declare the innocence of his Son, of which in this whole proceſſe he was most curious, and suffered not the least probability to adhere to him; yet *Pilate* served no end of his, nor preserved any thing of his innocence. He that rails upon a Prince, and cries, Saving your honour, you are a Tyrant; and he that strikes a man upon the face and cries him mercy, and undoes him and says it was in jest, does just like that person, that sinnes against *GOD*, and thinks to be excused by saying it was against his conscience; that is washing our hands, when they are stained in blood, as if a ceremony of purification were enough to cleanse a soul from the stains of a spiritual impurity. So some refuse not to take any oath in times of persecution, and say it obliges not, because it was forced, and done against their wills; as if the doing of it were washed off by protesting against it, whereas the protesting against it declares me criminal, if I rather chooſe not death then that which I profess to be a sinne. But all the persons, which cooperated in this death, were in this life consigned to a fearful judgment after it. The *Jews* took the blood (which *Pilate* seemed to wash off) upon themselves and their children, and the blood of this Paschal Lamb stuck upon their forehead and marked them, not to escape, but to fall under the sword of the destroying Angel, and they perished either by a more hasty death, or shortly after in the extirpation and miserable ruine of their nation; and *Pilate* who had a lesse share in the crime, yet had a black character of a secular judgment; for not long after, he was by *Vittellius* the President of *Syria* sent to Rome to answer to the crimes objected against him by the *Jews*, whom to please he had done so much violence to his Conscience; and by *Cesars* sentence he was banished to *Vienna*, deprived of all his honours, where he lived ingloriously till by impatience of his calamity he killed himself with his own hand. And thus the blood of *JESUS* shed for the salvation of the world became to them a curse, and that which purifies the Saints stuck to them that shed it, and mingled it

12:

Ado in Chron.

it not with the tears of repentance, to be a leprousie loathsome and incurable. So, Manna turnes to wormes, and the wine of Angels and Vineger and Lees, when it is received into impure vessells, or tasted by wanton palats; and the Sun himself produces Rats and Serpents, when it reflects upon the dirt of *Nilus*.

The P R A Y E R.

O Holy and immaculate Lamb of G O D, who wert pleased to suffer shame and sorrow, to be brought before tribunals, to be accused maliciously, betrayed treacherously, condemned unjustly, and scourged most rudely, suffering the most severe and most unhandsome inflictions, which could be procured by potent, subtle, and extremest malice, and didst chouse this out of love greater then the love of Mothers, more affectionate then the tears of joy and pity, drop from the eyes of most passionate women; by these fonticels of blood issuing forth life and health and pardon upon all thine enemies; teach me to apprehend the baseness of sin in proportion to the greatest of those calamities, which my sin made it necessary for thee to suffer, that I may hate that cause of thy sufferings, and adore thy mercy, and imitate thy charity, and copy out thy patience and humility, and love thy person to the utmost extent and degrees of my affections. L O R D, what am I that the eternal Son of G O D should suffer one stripe for me? But thy love is infinite; and how great a misery is it to provoke by sin so great a mercy, and despise so miraculous a goodnesse, and to do fresh despite to the Son of G O D? But our sins are innumerable, and our infirmities are mighty. Dearest J E S U pity me, for I am accused by my own conscience, and am found guilty, I am stripped naked of my innocenc, and bound fast by lust, and tormented with stripes and wounds of enraged appetites. But let thy innocenc excuse me, the robes of thy righteousness clothe me, thy bondage set me free, and thy stripes heal me, that thou being my Advocate, my Physician, my Patron and my L O R D, I may be adopted into the union of thy merits, and partake of the efficacy of thy sufferings, and be crowned as thou art, having my sins changed to virtues, and my thornes to rayes of glory under thee cur Head, in the participations of eternity, O holy and immaculate Lamb of G O D. Amen.

DISCOURSE

DISCOURSE XX.

Of DEATH, and the due manner of preparation to it.

THE holy Spirit of GOD hath in Scripture revealed to us but one way of preparing to death, and that is, by a holy life; and there is nothing in all the book of life concerning this exercise of address'd to death, but such advices, which suppose the dying person in a state of grace. *S. James* indeed counsels, that in sicknesse we should send for the Ministers Ecclesiastical, and that *they pray over us*, and that we *confesse our sins*, and *they shall be forgiven*, [that is,] those prayers are of great efficacy for the removing the sicknesse, and taking off that punishment of sin, and healing them in a certain degree, according to the efficacy of the ministry, and the dispositions or capacities of the sick person. But we must know, that oftentimes universal effects are attributed to partial causes; because by the analogy of Scripture we are taught, that all the body of holy actions and ministries are to unite in production of the event, and that without that adunation one thing alone cannot operate; but because no one alone does the work, but by an united power, therefore indefinitely the effect is ascribed sometimes to one, sometimes to another; meaning, that one as much as the other, that is, all together, are to work the pardon and the grace. But the doctrine of preparation to death we are clearest taught in the Parable of the ten Virgins. Those who were wise, stood waiting for the coming of the Bridegroom, their Lamps burning; onely when the LORD was at hand, and the notice of his coming published, they trimmed their Lamps, and they, so disposed, went forth and met him, and entred with him into his interiour and eternal joyes. They whose Lamps did not stand ready beforehand, expecting the uncertain hour, were shut forth, and bound in darknesse. [*Watch therefore*, so our LORD applies and expounds the parable, *for ye know not the day nor the hour of the coming of the Son of man.*] When ever the arrest of death seizes us, unless before that notice we had oil in our vessels, that is, grace in our hearts, habitual grace (for nothing else can reside or dwell there, an act cannot inhabit or be in a vessel) it is too late to make preparation. But they who have it, may and must prepare, that is, they must stir the fire, trim the vessel, make it more actual in its exercise and productions, full of ornament, advantages and degrees, and that is all we know from Scripture concerning preparation.

And indeed since all our life we are dying, and this minute, in which I now write, death divides with me, and hath got the firer part, and more certain possession, it is but reasonable, that we should alwayes be doing the offices of preparation. If to day we were not dying and passing on to our grave. then we might with more safety deferre our work till the morrow; but as fuel in a furnace in every degree of its heat, and reception of the flame, is converting into fire and ashes, and the disposing it to the last

mutation

1.

James 5. 14.

Math. 25. 13.
 Ἄλλ' ἐυκλαῶς
 τοὶ καὶ ἀσπῆτι
 ἔδειξ βέλτο.
 Eichyl. Α. 21-
 mcm.

21.

— *festinat dicere velox*
Floctulus argulæ, miserrime brevissima vite
Po. 110

— *Τίς ὃ, πάλω θεῶν*
Ἄπειψ' ἀπ' αἰῶν' ἔνδ' αἰῶν' ὃ χέρον;
Τὸ μὲν αἰῶν' ὃ τὸν τ' ἐλευθερεν μὲν;
Καὶ τ' αἰῶν' αἰῶν' ὃς πάλωθεν χέρον.
Alchyl. Agam.

Cas hoc fiet, idem cas, quod quasi magnum
Nempe diem donas? sed cum lux alacra erit,
Iam cas bestium consumpsimus, ecce alod eras
Ege, et hos annos, & semper paulum erit ultra.
Perf. Sat. 5.

mutation is the same work with the last instant of its change : so is the age of every day a beginning of death, and the night composing us to sleep bids us goe to our lesser rest ; because that night, which is the end of the preceding day, is but a lesser death, and whereas now we have died so many dayes, the last day of our life is but the dying so many more, and when that last day of dying will come, we know not. There is nothing then added but the circumstance of sicknesse, which also happens many times

before, onely men are pleas'd to call that, *death*, which is the end of dying, when we cease to dye any more : and therefore to put off our preparation till that which we call death, is to put off the work of all our life, till the time comes, in which it is to cease and determine.

3.

But to accelerate our early indeavour (beside what hath been formerly considered upon the proper grounds of repentance) I here re-inforce the consideration of Death in such circumstances, which are apt to engage us upon an early industry. 1. I consider, that no man is sure, that he shall

Quid quisque vixit, nunquam homini satis
Cautum est in horis : Nascita Esophorum
Pæanus perhorrescit, neque ultra
Cæca timet aliunde fata,
Miles sagittas & edicem sursum
Parthi : cotenas Parthibus, & Italiam
Robur : sed impiovisa licti
Vis rapuit, rapique gentes.
Hor. l. 2. od. 13.

not die suddenly, and therefore if heaven be worth securing, it were fit that we should reckon every day the vespers of death, and therefore that according to the usual rites of religion it be begun and spent with religious offices; and let us consider that those many persons, who are remarked in history to have died suddenly, either were happy by an

early piety, or miserable by a sudden death. And if uncertainty of condition be an abatement of felicity, and spoils the good we possess, no man can be happy but he that hath lived well, that is, who hath secured his condition by an habitual and living piety. For since GOD hath not told us we shall not die suddenly, is it not certain he intended we should prepare for sudden death, as well as against death clothed in any other circumstances? *Fabius* furnamed the Painter was choaked with a hair in a messe of milk, *Anacreon* with a raisin, *Cardinal Colonna* with figs crufted with ice, *Adrian* the fourth with a flye, *Drusus Pempeius* with a peare, *Domitius Afer*

* *Marr. Ciom. l. 6. Volateran. l. 4. c. 22.*

Cui nasæ contigit, mori restat; intervallis
distinguitur, exitu æquano.

Quinil.

Dixi me pisco natus ab Inocæ,
Nil interst. an pauper, & infima
De gente sub dio moreris,
Vltima mi' nesc. autis Oci.
Ommes eodem coguntur. *Hor. l. 2. od. 3.*

Βίωσις μὲν ὃ χέρον ὃ ἐν βραχέσι: κρυο-
θεῖς ὃ τὸν ὃνς κείνου θνήσκῃ τὸν παρὰ
χέρον.

Quintilianus Tutour with a full cup, * *Casimire* the second, King of *Polonia*, with a little draught of wine, *Amurath* with a full goblet, *Tarquinius Priscus* with a fish-bone. For as soon as a man is born, that which in nature onely remains to him, is to die; and if we differ in the way or time of our abode, or the manner of our Exit, yet we are even at last: and since it is not determined by a natural cause, which way we shall goe, or at what age; a wife man will suppose himselfe always upon his death-bed; and

such supposition is like making of his Will, he is not the nearer death for doing it, but he is the readier for it when it comes.

4.

S. Jerome said well; *He deserves not the name of a Christian, who will live in that state of life, in which he will not die.* And indeed it is a great venture to be in an evill state of life; because every minute of it hath a danger; and therefore a succession of actions, in every one of which he may

as well perish as escape, is a boldness, that hath no mixture of wisdom or probable venture. How many persons have dyed in the midst of an act of sport, or at a merry meeting? *Grimoaldus* a Lombard King dyed with shooting of a Pigeon: *Thales* the Milesian in the Theatre: *Lucia* the sister of *Aurelius* the Emperour playing with her little son was wounded in her breast with a Needle and dyed: *Benno* Bishop of Adelburg, with great ceremony and joy consecrating *S. Michaels Church*, was crowded to death, by the people; so was the Duke of Saxony at the inauguration of *Albert I.* The great Lawyer *Baldus* playing with a little Dog was bitten upon the lip, instantly grew mad and perished: *Charles* the eighth of France seeing certain men playing at Tennis-court, swooned and recovered not: *Henry II.* was killed running at Tilt: *Ludovicus Borgia* with riding the great Horse. And the old *Syracusian Archimedes* was slain by a rude Souldier, as he was making Diagrams in the sand, which was his greatest pleasure. How many men have dyed laughing, or in the extasies of a great joy? *Philippides* the Comedian, and *Dionysius* the Tyrant of Sicily, died with joy at the newes of a victory. *Diagoras* of Rhodes, and *Cilon* the Philosopher, expired in the embraces of their sons crowned with an Olympick Lawrel. *Polyrcia Naxia* being saluted the Saviouresse of her country; *Marcus Juventius* when the Senate decreed him honours; the Emperour *Conrade* the second, when he triumphed after the conquest of Italy, had a joy bigger then their heart, and their phantasie swelled it, till they burst and dyed. Death can enter in at any door: *Philsition* of Nice dyed with excessive laughter, so did the Poet *Philemon*, being provoked to it onely by seeing an Ass eat figs. And the number of persons, who have been found suddenly dead in their beds, is so great, that as it engages many to a more certain and regular devotion for their Compline, so it were well it were pursued to the utmost intention of GOD; that is, that all the parts of Religion should with zeal and assiduity be entertained and finished, that as it becomes wise men, we never be surprized with that we are sure will sometime or other happen. A great General in Italy at the sudden death of *Alfonfus* of Ferrara, and *Lodovico Corbinelli* at the sight of the sad accident upon *Henry II.* of France now mentioned, turned religious, and they did what GOD intended in those deaths. It concerns us to be curious of single actions, because even in those shorter periods we may expire and finde our graves. But if the state of life be contradictory to our hopes of Heaven, it is like affronting of a Cannon before a beleaguer'd Town a moneth together; it is a contempt of safety, and a rendring all reason uselesse and unprofitable; but he onely is wise, who having made death familiar to him by expectation and daily apprehension, does at all instants goe forth to meet it. The wise Virgins went forth to meet the Bridegroom, for they were ready. Excellent therefore is the counsel of the son of *Sirach*:

Cran zius l. 3.
c. 51.
Marthiol. in
Dioscor.

Plin. l. 7. c. 53.

Cicer. l. Tusc.

Plur. & Gel.
de illust. mulie.
d. Culpinian.

Lotus nobiscum
est, helais co-
natus, & idem
Juventus maue
est mortuus
And. acc. as.
Muu. l. 6.

Eccles. 18. 19.

2. Consider that it often happens that in those few dayes of our last visitation, which many men designe for their preparation and repentance, GOD hath expressed by an exterior accident, that those persons have deceived themselves and neglected their own salvation. *S. Gregory* reports

Homil. 12. in
Evan.L. 5. c. 15. hist.
Gent. Anglor.* Biblioth. ff.
pp. tom. 3.

of *Chrysauius* a Gentleman in the Province of *Valery*, rich, vitious and witty, lascivious, covetous and proud, that being cast upon his death-bed he phansied he saw evil spirits coming to arrest him and drag him to hell. He fell into great agony and trouble, shreeked out, called for his son, who was a very religious person, flattered him, as willing to have been rescued by any thing; but perceiving his danger increas'd and grown desperate, he called loud with repeated clamours, *Give me respite but till the morrow*, and with those words he died, there being no place left for his repentance, though he sought it carefully with tears and groans. The same was the case of a drunken Monke, whom Venerable *Bede* mentions. Upon his death-bed he seem'd to see Hell opened, and a place assign'd him near to *Caiaphas* and those who crucified our dearest LORD. The religious persons that stood about his bed, called on him to repent of his sins, to implore the mercies of GOD, and to trust in CHRIST; but he answer'd with reason enough, *This is no time to change my life, the sentence is pass'd upon me, and it is too late*. And it is very considerable and sad, * which *Petrus Damianus* tells of *Gunizo* a factious and ambitious person, to whom, it is said, the *Tempter* gave notice of his approaching death: but when any man preached repentance to him, out of a strange incuriousness, or the spirit of reprobation, he seem'd like a dead and unconcerned person; in all other discourses he was awake and apt to answer. For GOD had shut up the gates of mercy, that no streams should issue forth to quench the flames of hell; or else had shut up the gates of reception and entertainment, that it should not enter, either GOD denies to give them pardon when they call, or denies to them a power to call; they either cannot pray, or GOD will not answer. Now since these stories are related by men learned, pious and eminent in their generations, and because they served no design but the ends of piety, and have in them nothing dissonant from revelation or the frequent events of providence, we may upon their stock consider, that GODS judgements and visible marks being set upon a state of life, although they happen but seldom in the instances, yet they are of universal purpose and signification. Upon all murderers God hath not throwne a thunderbolt, nor broke all sacrilegious persons upon the wheel of an inconstant and ebbing estate, nor spoken to every oppressor from heaven in a voice of thunder, nor cut off all rebels in the first attempts of insurrection: But because he hath done so to some, we are to look upon those judgements as divine accents, and voices of GOD, threatening all the same crimes with the like events, and with the ruines of eternity: For though GOD does not always make the same prologues to death, yet by these few accidents happening to single persons we are to understand his purposes concerning all in the same condition; it was not the person so much as the estate, which GOD then remarked with so visible characters of his displeasure.

6.

Match. 25. 13.
24. 42.
Muk 13. 33.
2 Pet. 3. 11.

And it seems to me a wonder, that since all the records of Scripture urging the uncertainty of the day of death, the horror of the day of judgement, the severity of GOD, the dissolution of the world, the certainty of our account, still from all these premises the spirit of GOD makes no other inference, but that *we watch, and stand in a readinesse*, that *we live in all holy conversation and godlinesse*, and that there is no one word concerning any other manner of an essentially necessary preparation, none but this; yet that there are doctrines commended, and rules prescribed, and offices

set

set down, and suppletories invented by Curates of fowles how to prepare a vicious person, and upon his death-bed to reconcile him to the hopes and promises of heaven; concerning which I desire that every person would but enquire, where any one promise is recorded in Scripture concerning such addressees, and what articles CHRIST hath drawn up between his Father and us concerning a preparation begun upon our death-bed; and if he shall finde none (as most certainly from the *Genesis* to the *Revelation* there is not a word concerning it, but very much against it) let him first build his hopes upon this proposition, that a *Holy life is the only preparation to a happy death*, and then we can without danger proceed to some other considerations.

—tecum pñ.
e. 29 voluta
Hac animo ante
in bay galatum
suo dulla
Pocates —
Juvē. Sat. 1.

When a good man or a person, concerning whom it is not certain, he hath lived in habitual vices, comes to dye, there are but two general ways of entercourse with him; the one to keep him from new finnes, the other to make some emendations of the old; the one to fortify him against especiall weaknesse, and proper temptations of that estate, and the other to trimme his lamp, that by excellent actions he may adorne his spirit, making up the omissions of his life, and supplying the imperfections of his estate, that his soul may return into the hands of its Creatour as pure as it can, every degree of perfection being an advantage so great, as that the losse of every the least portion of it cannot be recompensed with all the good of this world: Concerning the first; the temptations proper to this estate are either weaknesse in faith, despair or presumption; for whatsoever is besides these, as it is the common infelicity of all the several states of life, so they are oftentimes arguments of an ill condition, of immortification of vitious habits, and that he comes not to this combate well prepared; such as are covetousnesse, unwillingnesse to make restitution, remanent affections to his former vices, an unresigned spirit, and the like.

7^s

In the Ecclesiastical story we finde many dying persons mentioned, who have been very much afflicted with some doubts concerning an article of faith. *S. Gregory* in an Epistle he writ to *S. Austin* instances in the temptation which *Eusebius* suffered upon his death-bed; and although sometimes the Devil chooses an article, that is not proper to that state, knowing that every such doubt is well enough for his purpose, because of the incapacity of the person to suffer long disputes, and of the jealousie and suspition of a dying and weak man, fearing lest every thing should couzen him, yet it is commonly instanced in the article of the Resurrection or the state of separation or reunion. And it seems to some persons incredible, that from a bed of sicknesse, a state of misery, a cloud of ignorance, a load of passions a man should enter into the condition of a perfect understanding, great joy, and an intellectual life, a conversation with Angels, a fruition of GOD; the change is greater then his reason; and his faith being in conclusion tottering like the Arke, and ready to fall, seems a pillar as unsafe and unable to rely on, as a banke of turfe in an Earthquake. Against this, a general remedy is prescribed by spiritual persons, that the sick man should apprehend all changes of persuasion, which happened to him in his sicknesse, contradictory to those assents, which in his clearest use of reason he had, to be temptations and arts of the Devil; and he hath reason so to think, when he remembers how many comforts of the spirit of GOD, what joyes of religion, what support, what assistances, what strengthis he had in the

8.

De pœconio
S. Hieron.

* In hinc fere modum moribundus differuit Socrates, apud Platonem in Phædon.

Ἐὶ μὲν τυγχάνει ἀληθῶς ὅσα ἀγῶν λέγω, καλῶς δὲ ἐχέει τὸ πισθῆναι· εἰ δὲ μηδὲν ὅτι τελευτήσαντι, ἀλλ' οὐκ ἄριστον

κατὰ τὸν χρόνον αὐτὸν τὸν πρὸ τοῦ θανάτου ἢ πῶς τοῖς παρῶν ἀνδρῶν ἔσονται ἐδουλεύθη· ἢ δὲ ἀγνοῶμαι μοι ἀπὸ τοῦ ἔμπροσθεν (καὶ δὲ ἴδω) ἀλλ' ὀλίγον ὕστερον ἀπολείπεται. Non abs re ego exiit moribundus si non de articulis fidei differat et sentiat de pñencia composita veritatis, at saltem, (quod de Socrate dixit Tertullianus) de industria consultiæ æquanimitatis.

whole course of his former life upon the stock of faith, and interest of the doctrine of Christianity. And since the disbelieving * the promises Evangelical at that time can have no end of advantage, and that all wise men tell him, it may have an end to make him lose the title to them, and doe him infinite disadvantage, upon the stock of interest and prudence he must reject such fears, which cannot help him, but may ruine him. For all the works of grace, which he did upon the hopes of GOD, and the stock of the Divine revelations, (if he failes in his hold upon them) are all rendred unprofitable. And it is certain, if there be no such thing as immortality and resurrection, he shall lose nothing for believing there is, but if there be, they are lost to him for not believing it.

9. But this is also to be cured by proper arguments. And there is no Christian man, ~~that~~ hath within him, and carries about him demonstrations of the possibility and great instances of the credibility of those great changes, which these tempted persons have no reason to distrust but because they think them too great, and too good to be true. And here, not onely consideration of the Divine power, and his eternal goodnesse is a proper Antidote, but also the observation of what we have already received from GOD. To be raised from nothing to something is a mutation not lesse then infinite, and from that which we were in our first conception to passe into so direct and curious bodies and to become discursive, sensible, passionate, and reasonable, and next to Angels, is a greater change, then from this state to passe into that excellency and perfection of it, which we expect as the melioration and improvement of the present: for this is but a mutation of degrees; that of substance: *this* is more sensible, because we have perception in both states; *that* is of greater distance, because in the first term we were so far distant from what we are, that we could not perceive what then we were; much lesse desire to be what we now perceive; and yet GOD did that for us unasked, without any obligation on his part, or merit on ours: much rather then may we be confident of this alteration of accidents and degrees; because GOD hath obliged himselfe by promise; he hath disposed us to it by qualities, actions, and habits, which are to the state of glory as infancy is to manhood, as elements are to excellent discourses, as blossoms are to ripe fruits; and he that hath wrought miracles for us, preserved us in dangers, done strange acts of providence, sent his Sonne to take our nature, made a Virgin to bear a Sonne, and GOD to become Man, and two natures to be one individual person, and all in order to this end, of which we doubt, hath given us so many arguments of credibility, that if he had done any more, it would not have been left in our choice to believe or not believe; and then much of the excellency of our faith would have been lost. Adde to this, that we are not tempted to disbelieve the Roman story, or that *Virgils* Æneids were writ by him, or that we our selves are descended of such parents; because these things are not onely transmitted to us by such testimony, which we have no reason to distrust, but because the Tempter cannot serve any end upon us by producing such doubts in us; and therefore

fore since we have greater testimony for every article of faith, and to believe it, is of so much concernment to us, we may well suspect it to be an artifice of the Devil to rob us of our reward; this proceeding of his being of the same nature with all his other temptations, which in our life time like fiery darts he threw into our face to despoil us of our glory, and blot out the image of GOD imprinted on us.

2. If the Devil tempts the sick person to despaire, he who is by GOD appointed to minister a word of comfort, must fortifie his spirit with consideration and representment of the divine goodnesse, manifest in all the expresse of nature and grace, of providence and revelation; that GOD never extinguishes the smoaking flax, nor breaks the bruised reed; that a constant and a hearty endeavour is the sacrifice which GOD delights in; that in the firmament of Heaven there are little Starres, and they are most in number; and there are but few of the greatest magnitude; that there are *children and babes in CHRIST* as well as strong men; and amongst these there are great difference; that the interruptions of the state of grace by intervening crimes, if they were rescinded by repentance, they were great danger in the interval, but served as increment of the Divine Glory, and arguments of care and diligence to us at the restitution. These and many more are then to be urged when the sick person is in danger of being swallowed up with overmuch sorrow; and therefore to be insisted on in all like cases as the Physician gives him Cordials, *that we may doe charity* to him and minister comfort, *not because they are alwayes necessary*, even in the midst of great sadnesse, and discomforts. For we are to secure his love to GOD, that he acknowledge the Divine mercy, that he believes the article of remission of sinnes, that he be thankful to GOD for the blessings which already he hath received, and that he lay all the load of his discomfort upon himselfe, and his owne incapacities of mercy; and then the sadnesse may be very great, and his tears clamorous, and his heart broken all in pieces, and his humility lower then the earth, and his hope indiscernible, and yet no danger to his final condition: despair reflects upon GOD, and dishonours the infinity of his mercy, and if the sick person doe but confesse that GOD is not at all wanting in his promises, but ever abounding in his mercies, and that it is want of the condition on his own part, that makes the misery, and that if he had done his duty GOD would save him; let him be assisted with perpetual prayers, with examples of lapsed and returning sinners, whom the Church celebrates for Saints, such as *Mary Magdalen, Mary of Egypt, Afra, Thafis, Pelagia*: let it be often inculcated to him, that as GODS mercy is of it self indefinite, so its demonstration to us is not determined to any certain period, but hath such latitudes in it, and reservations, which as they are apt to restrain too great boldnesse, so also to become sanctuaries to disconsolate persons; let him be invited to throw himselfe upon GOD upon these grounds, that he who is our *Frudge*, is also our *Advocate* and *Redeemer*, that he knowes and pities our infirmities, and that our very hoping in him does endear him, and he will deliver us the rather for our confidence, when it is ballanced with reverence and humility; and then all these supernumerary feares are advantageous to more necessary graces, and doe more secure his final condition, then they can disturb it.

10.
Θαρίτην χρι
φιλι εδωκε
ταγ' αυτου
εως' αυτου
'Ελπίδες εν
ζωοισι, αινετις
σει ο βασιλευς.
Theo.
'Εν ελπίσει χρι
του σπουδ
εχεν ειν
Ανδραστο
ατυχων σωζε
του του ελ
πιδιου.
Menand.

11. When Saint *Arsenius* was near his death, he was observed to be very tremulous, sad, weeping and disconsolate. The standers by asked the reason of his fears, wondering that he having lived in great sanctity for many years, should not now rejoyce at the going forth of his prison. The good man confessed the fear, and withall said it was no other then he had alwayes born about with him in the dayes of his pilgrimage, and what he then thought a duty, they had no reason now to call either a fault or a misery. Great sorrows, fears, and distrustings of a mans own condition are oftentimes but abatements of confidence, or a remission of joyes and gayeties of spirit, they are but like salutary clouds, dark and fruitful; and if the tempted person be strengthened in a love of GOD, though he goe not further in his hopes then to believe a possibility of being saved, then to say, *COD can save him, if he please*, and to pray that he will save him, his condition is a state of grace; it is like a root in the ground trod upon, humble and safe, not so fine as the state of flowers, yet that which will spring up in as glorious a resurrection, as that which looks fairer and pleases the sense, and is indeed a blessing, but not a duty.

12. But there is a state of Death-bed, which seems to have in it more Question, and to be of nicer consideration. A sick person after a vitious and base life; and if upon whatsoever he can doe, you give him hopes of a pardon, where is your promise to warrant it? if you doe not give him hopes, doe you not drive him to despaire, and ascertain his ruine to verify your proposition? To this I answer, that despaire is opposed to hope, and hope relies upon the Divine promises; and where there is no promise, there the despaire is not a sinne, but a meer impossibility. The accursed spirits which are sealed up to the judgement of the last day cannot hope; and he that repents not, cannot hope for pardon; and therefore if all which the state of death-bed can produce, be not the duty of repentance, which is required of necessity to pardon, it is not in such a person properly to be called *despair*, any more then it is blindness in a stone, that it cannot see: Such a man is not within the capacities of pardon, and therefore all those acts of exterior repentance, and all his sorrow and resolution and tears of emendation, and other preparatives to interior repentance, are like oil poured into mortal wounds, they are the care of the Physician; and these are the cautions of the Church, and they are at no hand to be neglected. For if they doe not alter the state, they may lessen the judgement, or procure a temporal blessing; and if the person recover, they are excellent beginnings of the state of grace, and if they be pursued in a happy opportunity, will grow up into glory.

13. But if it be demanded, whether in such cases the Curate be bound to give absolution? I can give no other answer but this, that if he lye under the censure of the Church the lawes of the Church are to determine the particular, and I know no Church in the world, but uses to absolve death-bed penitents upon the instances of those actions of which their present condition is capable; though in the primitive ages in some cases they denied it. But if the sick person be under no positive censure, and is bound onely by the guilt of habitual vice, if he desires the prayers of the Church, she is bound in charity to grant them; to pray for pardon to him, and all other graces in order to salvation; and if he absolves the penitent, towards GOD it hath no other efficacy but of a solemn prayer, and therefore

fore it were better that all the charity of the office were done, and the solemnity omitted, because in the earnest prayer he cooperates to his salvation as much as he can, and by omitting the solemnity distinguishes evil lives from holy persons, and walks securely, whilst he refuses to declare him pardoned whom GOD hath not declared to be so: and possibly that form of absolution, which the Churches of the West now use, being indicative and declaratory of a present pardon, are for the very form sake not to be used to death-bed penitents after a vicious life; because if any thing more be intended in the form than a prayer, the truth of the affirmation may be questioned, and an Ecclesiastical person hath no authority to say to such a man, *I absolve thee*; but if no more be intended but a prayer, it is better to use a meer prayer, and common form of address, then such words which may countenance unsecure confidences, evil purposes, and worse lives.

Penitentia que ab infirma petitur, infirma est: penitentia que à mortuo tantum petitur, timor non est ipsa mortuus. S. Augustinus. de temp. vite eund. l. 50. homil. 41.

3. If the Devil tempts a sick person, who hath lived well, to presumption, and that he seems full of confidence and without trouble, the care that is then to be taken is to consider the disease, and to state the Question right. For at some instants and periods GOD visits the spirit of a man, and sends the immission of a bright ray into him, and some good men have been so used to apprehensions of the Divine mercy, that they have an habitual cheerfulness of spirit and hopes of salvation. *S. Jerome* reports that *Hilari- on* in a death-bed agony felt some tremblings of heart, till reflecting upon his course of life he found comforts springing from thence by a proper emanation, and departed cheerfully: and *Hezekiah* represented to GOD in prayer the integrity of his life, and made it the instrument of his hope; and nothing of this is to be called *presumption*, provided it be in persons of eminent sanctity and great experience, old Disciples, and the more perfect Christians; but because such persons are but seldom and rare, if the same confidence be observed in persons of common imperfection and an ordinary life, it is to be corrected and allayed with consideration of the Divine severity and justice. and with the strict requisites of a holy life, with the deceit of a mans own heart, with consideration and general remembrances of secret sins, and that the most perfect state of life hath very great needs of mercy, and *if the righteous scarcely be saved, where shall the ungodly and the sinner appear*: And the spirit of the man is to be promoted and helped in the increase of contrition, as being the proper delectory to cure the extravagancies of a forward and intemperate spirit.

Egredeve nimis, quid times? septuaginta prope annis servasti Christo, & jam non times? S. Hieronimus in vita Hilari.

Ne time eorum laudabili, si sine misericordia conscientias can. S. Augustinus. l. 9. confess.

But there is a presumption commenced upon opinion, relying either upon a persuasion of single predestination, or else (which is worse) upon imaginary securities, that heaven is to be purchased upon conditions easier than a days labour, and that an evil life may be reconciled to heaven by the inter-vening of little or single acts of piety or repentance. If either of them both have actually produced ill life, to which they are apt, or apt to be abused, the persons are miserable in their condition, and cannot be absolutely remedied by going about to cure the presumption; that was the cause of all, but now it is the least thing to be considered; his whole state is corrupted, and men will not by any discourses or spiritual arts used on their death-beds be put into a *state of grace*; because then is no time to change the *state*, and there is no mutation then, but by single actions; from good to better a dying man may proceed, but not from the state of reprobation to the life of grace;

14.

15.

grace; and yet it is good charity to unloose the bonds of *Satan*, whereby the man is bound and led captive at his will, to take off the presumption by destroying the cause, and then let the work of grace be set as forward as it can, and leave the event to **G O D**; for nothing else is left possible to be done. But if the sick man be of a good life, and yet have a degree of confidence beyond his virtue upon the phantse of predestination, it is not then a time to rescind his opinion by a direct opposition, but let him be drawn off from the consideration of it, by such discourses as are apt to make him humble and penitent; for they are the most apt instruments to secure the condition of the man, and attemper his spirit. These are the great temptations incident to the last scene of our lives; and are therefore more particularly suggested by the Tempter, because they have in them something contrary to the universal effect of a holy life, and are designed to interpose between the end of the journey, and the reception of the crown; and therefore it concerns every man who is in a capacity of receiving the end of his faith, the salvation of his soul, to lay up in the course of his life something against this great day of expence, that he may be better fortified with the armour of the spirit against these last assaults of the Devil, that he may not shipwreck in the haven.

16. *Eschewing evil* is but the one half of our work, we must also *do good*; and now in the few remanent days or hours of our life, there are certain exercises of religion, which have a special relation to this state, and are therefore of great concernment to be done, that we may make our condition as certain as we can, and our portion of glory greater, and our pardon surer, and our love to increase, and that our former omissions and breaches be repaired with a condition in some measure proportionable to those great hopes which we then are going to possess. And 1. Let the sick person in the beginning of his sickness, and in every change and great accident of it make acts of resignation to **G O D**, and intirely submit himself to the divine will, remembering, that sickness may, to men properly disposed, do the work of **G O D**, and produce the effect of the Spirit, and promote the interests of his soul, as well as health, and oftentimes better, as being in it self and by the grace of **G O D** apt to make us confesse our own impotency and dependencies, and to understand our needs of mercy and the continual influences and supports of heaven; to withdraw our appetites from things below; to correct the vanities and insolencies of an impertinent spirit; to abate the extravagancies of the flesh; to put our carnal lusts into fetters and disability; to remember us of our state of pilgrimage, that this is our *way* and our stage of trouble and banishment, and that Heaven is our *countrey*; for so, sickness is the trial of our patience, a fire to purge us, an instructor to teach us, a bridle to restrain us, and a state inferring great necessities of union and adhesions unto **G O D**. And as upon these grounds we have the same reason to accept sickness at the hands of **G O D**, as to receive physick from a Physician; so it is an argument of excellent grace to give **G O D** hearty thanks in our disease, and to accept it cheerfully, and with spiritual joy.

17. Some persons create to themselves excuses of discontent, and quarrel not with the pain, but the ill consequents of sickness, it makes them troublesome to their friends, and consider not that their friends are bound to accept the trouble, as themselves to accept the sickness; that to tend the sick

sick is at that time allotted for the portion of their work, and that charity receives it as a duty, and makes that duty to be a pleasure: and however, if our friends account us a burden, let us also accept that circumstance of affliction to our selves with the same resignation and indifferency, as we entertain its occasion, the sickness it self; and pray to G O D to enkindle a flame of charity in their breasts, and to make them compensation for the charge and trouble we put them to, and then the care is at an end. But others excuse their discontent with a more religious colour, and call the disease their trouble and affliction, because it impedes their other parts of duty, they cannot preach, or study, or do exterior assistances of charity and almes, or acts of repentance and mortification. But it were well, if we could let G O D proportion out our work, and set our task; let him choose what virtues we shall specially exercise; and when the will of G O D determines us, it is more excellent to endure afflictions with patience, equanimity, and thankfulness, then to do actions of the most pompous religion, and laborious or expensive charity; not onely because there is a deliciousness in actions of religion and choice, which is more agreeable to our spirit, then the toleration of sickness can be, which hath great reward, but no present pleasure; but also because our suffering and our employment is consecrated to us, when G O D chooses it, and there is then no mixtures of imperfection, or secular interest, as there may be in other actions even of an excellent religion, when our selves are the choosers. And let us also remember, that G O D hath not so much need of thy works, as thou hast of patience, humility, and resignation. *S. Paul* was far a more considerable person then thou canst be, and yet it pleased G O D to shut him in prison for two years, and in that interval, G O D secured and promoted the work of the Gospel: and although *Epaphroditus* was an excellent Minister, yet G O D laid a great sickness upon him, and even in his disease gave him work enough to do, though not of his own choosing; and therefore fear it not, but the ends of religion or duty will well enough proceed without thy health; and thy own eternal interest, when G O D so pleases, shall better be served by sickness, and the virtues which it occasions, then by the opportunities of health, and an ambulatory active charity.

When thou art resigned to G O D, use fair and appointed means for thy recovery; trust not in thy spirit upon any instrument of health; as thou art willing to be disposed by G O D, so look not for any event upon the stock of any other cause or principle; be ruled by the Physician and the people appointed to tend thee, that thou neither become troublesome to them, nor give any signe of impatience or a peevish spirit. But this advice onely means, that thou do not disobey them out of any evil principle; and yet if reason be thy guide to choose any other aide, or follow any other counsel, use it temperately, prudently and charitably. It is not intended for a duty, that thou shouldst drink oile instead of wine, if thy Minister reach it to thee, as did *S. Bernard*; nor that thou shouldst accept a cake tempered with Linseed oil instead of oil of Olives, as did *F. Stephen* mentioned by *Ruffinus*; but that thou tolerate the defects of thy servants, and accept the evil accidents of thy disease, or the unsuccessfulness of thy Physicians care, as descending on thee from the hands of G O D. *Asa* was noted in Scripture, that in his sickness he sought not to the LORD, but to the Physicians. *Lewis* the 11 of *France*, was then the miserablest person in his king-

18.

dome, when he made himself their servant, courting them with great pensions and rewards attending to their rules as Oracles, and from their mouths waited for the sentence of life or death: we are in these great accidents, especially to look upon G O D as the disposer of the events, which he very often disposes contrary to the expectation we may have of probable causes; and sometimes without physick we recover, and with physick and excellent applications we grow worse and worse; and G O D it is, that makes the remedies unprosperous; in all these and all other accidents if we take care that the sickness of the body derive not it self into the soul, nor the pains of one procure impatience of the other, we shall alleviate the burden and make it supportable and profitable: and certain it is, if men knew well to bear their sicknesses, humbly towards G O D, charitably towards our Ministers, and cheerfully in themselves, there were no greater advantage in the world to be received then upon a sick bed; and that alone hath in it the benefits of a Church, of a religious Assembly, of the works of charity and labour. And since our souls eternal well-being depends upon the charities and providence and veracity of G O D, and we have nothing to shew for it but his word and goodness, and that is infinitely enough, it is but reason we be not more nice and scrupulous about the usage and accommodation of our body; if we accept at G O D S hand sadness and dryness of affection and spiritual desertion patiently and with indifferency, it is unhandsome to expresse our selves lesse satisfied in the accidents about our body.

Νόσος δ' ἀ-
γάλη τῶς θε-
υλάτος φέρειν.
Sopho. Phædr.

19.

But if the sickness proceed to death, it is a new charge upon our spirits, and G O D calls for a final and intire resignation into his hands; and to a person who was of humble affections, and in his life time of a mortified spirit, accustomed to bear the yoke of the L O R D, this is easie, because he lookes upon death not onely as the certain condition of nature, but as a ne-

Νομίζω μὲν γὰρ θνῆ ἢ ἐνθάδε βίωσας ἀν-
ακμῶν κυρομένων ἴδ' ἢ ὃ θάνατον γίνεσθαι
εἰς ἃ ὄντως βίον ἔχ' ἐνδύλωμα τῶς φιλο-
σοφίας, Serabo. l. 15.

Peto Nate, suscipe calum: Non enim tibi vita
eripitur, sed mutatur in melius, dixit mater Sym-
phoriani apud Ambros. in vita Symphor.
Serm. in c. 7. Jobi.

Hoc homo morte lucatur ne malum immorta-
litate esset. Naz.
— Κρείσσον γὰρ εἰς ἀπαξ θανεῖν
* ἢ τῶς ἀπάσης ἡμέρας πάθειν κακῶς.
Æschyl. Prometh.

cessary transition to a state of blessedness, as the determination of his sickness, the period of humane infelicities, the last change of condition, the beginning of a new, strange, and excellent life, a security against sin, a freedom from the importunities of a temper, from the tyranny of an imperious lust, from the rebellion of concupiscence, from the disturbances and tempests of the irascible faculty, and from the fondness and childishness of the concupiscible; and (S. Ambrose says well) *the trouble of this life and the dangers are so many, that in respect of them death is a remedy,* and a fair proper object of desires. And we finde that

many Saints have prayed for death, that they might not see the persecutions and great miseries incumbent upon the Church; and if the desire be not out of impatience, but of charity, and with resignation, there is no reason to reprove it. *Elias* prayed that G O D would take his life, that he might not see the evils of *Ahab* and *Jezebel*, and their vexatious intendments against the Prophets of the L O R D. And *S. Austin*, upon the incursion of the Vandals into *Africa*, called his Clergy together, and at their chapter told them, he had prayed to G O D either to deliver his people from the present calamity, or grant them patience to bear it, or that he would take him out of the world, that he might not see the miseries of his Diocese; adding

1 King. 19 4.

In vita S. Aug. c. 16.

“ adding that GOD had granted him the last; and he presently fell sick, and dyed in the siege of his own *Hippo*. And if death in many cases be desirable, and for many reasons, it is always to be submitted to, when GOD calls. And as it is always a misery to fear death, so it is very often a sin, or the effect of sin. If our love to the world hath

*Fortem posse animum mortis terrore carentem,
Quo spatium vite certaminū inter munita ponat
Naturæ, qui ferre queat quoque omnes labores,
Nesciat tristes, capax nihil*——— *Joven.*

fastened our affections here, it is a direct sin; and this by the son of *Syrach* noted to be the case of rich and great personages. *How bitter O death is thy remembrance to a man, that is at rest in his possessions!* But if it be a fear to perish in the ruins of eternity, they are not to blame for fearing, but that their own ill lives hath procured the fear. And yet there are persons in the state of grace, but because they are in great imperfection, have such lawful fears of death and of entering upon an uncertain sentence, which must stand eternally irreversible, be it good or bad; that they may with piety and care enough pray *David's* prayer, *O spare me a little, that I may recover my strength, before I go hence and be no more seen.* But in this and in all other cases, death must be accepted without murmur, though without fear it cannot. A man may pray to be delivered from it, and yet if GOD will not grant it, he must not go as one hal'd to execution; but if with all his imperfect fears he shall throw himself upon GOD, and accept his sentence as righteous, whether it speak life or death, it is an act of so great excellency, that it may equal the good actions of many succeeding and surviving days; and peradventure a longer life will be yet more imperfect, and that GOD therefore puts a period to it, that thou mayest be taken into a condition more certain, though less eminent. However, let not the fears of nature, or the fear of reason, or the fears of humility become accidentally criminal by a murmur or a pertinacious contesting against the event, which we cannot hinder, but ought to accept by an election secondary, and upon supposition, that GOD will not alter the sentence passed upon thy temporal life, always remembering, that in Christian philosophy, death hath in it an excellency, of which the Angels are not capable. For by the necessity of our nature we are made capable of dying for the holy JESUS: and next to the privilege of that act, is our willingness to dye at his command, which turns necessity into virtue, and nature into grace, and grace to glory.

When the sick person is thus disposed, let him begin to trim his wedding garment, and dresse his lamp with the repetition of acts of repentance, perpetually praying to GOD for pardon of his sins, representing to himself the horror of them, the multitude, the obliquity, being helped by arguments apt to excite contrition, by repetition of penitential Psalms and holy Prayers; and he may by accepting and humbly receiving his sickness at GODS hand, transmit it into the condition of an act or effect of repentance, acknowledging himself by sin to have deserved and procured it, and praying that the punishment of his crimes may be here, and not reserved for the state of separation, and for ever.

But above all single acts of this exercise, we are concerned to see that nothing of other mens goods stick to us, but let us shake it off as we would a burning coal from our flesh; for it will destroy us, it will carry a curse with us, and leave a curse behinde us. Those who by thy means or importunity have become vicious, exhort to repentance and holy life; those whom thou

*Detiores sunt
qui vitam, mo-
rēque bonorum corrumpunt, his qui substantias & prædā diripiunt.* S. Gregor.

hast

haft coufened into crimes, reftore to a right understanding; thofe who are by violence and intereft led captive by thee to any undecency, reftore to their liberty, and encourage to the profecution of holineffe; difcover and confefle thy fraud and unlawful arts, ceafe thy violence, and give as many advantages to virtue as thou haft done to vitioufneffe. Make recompence for bodily wrongs, fuch as are wounds, difinembrings, and other difabilities; reftore every man (as much as thou canft) to that good condition from which thou haft removed him, reftore his fame, give back his goods, return the pawn, releafe forfeitures, and take off all injuft invafions or furprizes of his eftate, pay debts, fatisfie for thy fraud and injuftice as far as thou canft, and as thou canft, and as foon, or this alone is weight enough, no leffe then a millftone about thy neck. But if the dying man be *of God*, and in the ftate of grace, that is, if he have lived a holy life, repented feafonably, and have led a juft, fober, and religious converfation in any acceptable degree, it is to be fupposed he hath no great account to make for unrepented injuries and unjuft detentions: for if he had detained the goods of his neighbour fraudulently or violently without amends, when it is in his power and opportunity to reftore, he is not the man we fuppose him in this prefent queftion; and although in all cafes he is bound to reftore according to his ability, yet the act is leffe excellent, when it is *compelled*, and fo it feems to be, if he have continued the injuftice, till he is forced to quit the purchafe. However, if it be not done till then, let it be provided for then; and that I preffe this duty to pious perfons at this time, is onely to oblige them to a diligent fcru- tiny concerning the leffer omissions of this duty in the matter of fame, or leffer debts, or fpiritual reftitution; or that thofe unevenneffes of account, which were but of late tranfaction, may now be regulated, and that whatfoever is undone in this matter, from what principle foever it proceeds, whether of fin, or onely of forgetfulneffe, or of imperfection, may now be made as exact as we can, and are obliged, and that thofe excufes which made it reasonable and lawful to deferre reftitution, as want of opportunity, cleer- nefle of ability, and accidental inconvenience, be now laid afide, and the action be done or provided for in the midft of all objections and inconveni- ent circumftances, rather then to omit it and hazard to perform it.

21. Hither alfo I reckon refolutions, and forward purpofes of emendation, and greater feverity, in cafe G O D return us to hopes of life; which there- fore muft be re-inforced, that we may ferve the ends of God and underftand all his purpofes, and make ufe of every opportunity; every fickneffe laid upon us being with a defign of drawing us nearer to God; and even holy purpofes are good actions of the fpirit, and principles of Religion; and though alone they cannot do the work of grace, or change the ftate, when they are ineffeual, that is, when either we will not bring them into act, or that God will not let us, yet to a man already in the ftate of grace they are the additions of fomething good, and are like blowing of coals, which although it can put no life into a dead coal, yet it makes a live coal fhine brighter, and burn clearer, and addes to it fome accidental degrees of heat.

22. Having thus difpofed himfelf to the peace of God, let him make peace with all thofe in whom he knows or fufpects any minutes of anger, or malice, or difpleafure towards him, fubmitting himfelf to them with humility, whom

Πεδός τ' πλευτήσαντο ἔχρας ἄν σφόδρα
 Ἄν ἐχθρὸς ἦ πῶς, γίνεται φίλος ὅτε.
 he unworthily hath difpleafed, asking pardon of them
 who fay they are difpleafed, and offering pardon to
 them

them that have displeas'd him; and then let him crave the peace of holy Church. For it is all this while to be supposed that he hath us'd the assistance and prayers, the counsel and the advices of a spiritual man, and that to this purpose he hath opened to him the state of his whole life, and made him to understand what emendations of his faults he hath made, what acts of repentance he hath done, how lived after his fall and reparation, and that he hath submitted all that he did or undid, to the discerning of a holy man, whose office it is to guide his soul in this agony and last offices. All men cannot have the blessing of a wife and learned Minister, and some dye, where they can have none at all; yet it were a safer course to do as much of this as we can; and to a competent person, if we can; if we cannot, then to the best we have, according as we judge it to be of spiritual advantage to us: for in this conjuncture of accidents, it concerns us to be sure, if we may, and not to be deceived, where we can avoid it; because we shall never return to life to do this work again. And if after this entercourse with a spiritual guide we be reconciled by the solemn prayer of the Church, the prayer of absolution, it will be of great advantage to us; we depart with our fathers blessing, we dye in the actual communion of the Church, we hear the sentence of GOD apply'd after the manner of men, and the promise of pardon made circumstantiate, material, present, and operative upon our spirits, and have our portion of the promise, which is recorded by *S. James*, that if the elders of the Church pray over a sick person fervently and effectually, (adde solemnly) his sins shall be forgiven him, (that is, supposing him to be in a capacity to receive it) because such prayers of such a man are very prevalent.

All this is in a spiritual sense, *washing the hands in innocency*, and then let him go to the altar: let him not for any excuse lesse then impossibility omit to receive the holy Sacrament; which the Fathers assembled in the great

Nicene Council have taught all the Christian world to call the most necessary provisions for our last journey, which is the memory of that death by which we hope for life, which is the seed of immortality and the resurrection of our bodies, which unites our spirit to CHRIST, which is a great defensative against the hostilities of the Devil, which is the most solemn prayer of the Church, united and made acceptable by the sacrifice of CHRIST, which is then represented and exhibited to GOD, which is the great instrument of spiritual increase, and the growth of grace, which is duty and reward, food and physick, health and pleasure, delectary and cordial, prayer and thanksgiving, and union of mysteries, the marriage of the soul, and the perfection of all the rites of Christianity: Dying with the holy Sacrament in us is a going to GOD with CHRIST in our arms, and interposing him between us and his angry sentence; but then we must be sure that we have done all the duty, without which we cannot communicate worthily. For else Satan comes in the place of CHRIST, and it is a horror not lesse then infinite to appear before GODS tribunal, possessed in our souls with the spirit of darkness. True it is, that by many laws of the Church the Bishop and the Minister are bound to give the holy Eucharist to every person, who in the article or apparent danger of death desires it; provided that he hath submitted himself to the imposition and Counsels of the Bishop or Guide of his soul, that in case he recovers he may be brought to the peace of GOD and his Church

Περὶ τῆς τῶν ὀρθοδόξων τῶν παλαιῶν καὶ νεωτέρων ἐκκλησιῶν φιλανθρωπίας καὶ οὕτως ὡς εἴπερ ἐστὶν ὁ θεὸς ὁμοῦς τῶν τελειῶν καὶ ἀναγκασιῶν πάντεσσι ἐροῦναι μὴ ἀπεστρέφασθαι. Conc. Nicen. c. 13.

23.

Concil. Nicen.
can. eod. Conc.
Ancy. c. 6.
Conc. Aureli-
an. 2. c. 12.

by such steps and degrees of repentance by which other publick sinners are reconciled. But to this gentleness of Discipline, and easiness of administration those excellent persons who made the *Canons* thought themselves compelled by the rigour of the Novatians; and because they admitted not lapsed persons to the peace of the Church upon any terms, though never so great, so publick, or so penal a repentance, therefore these not only remitted them to the exercise and station of penitents, but also to the Communion. But the Fathers of the Council of *Eliberis* denied this favour to persons, who after baptism were Idolaters; either intending this as a great argument to affright persons from so great a crime, or else believing that it was unpardonable after baptism, a contradiction to that state, which we entered into by baptism, and the Covenant Evangelical: However, I desire all learned persons to observe it, and the lesse learned also to make use of it, that those *more ancient councils of the Church*, which commanded the holy Communion to be given to dying persons, meant onely such, which according to the custome of the Church were under the conditions of repentance; that is, such to whom punishment and Discipline of divers years were enjoined; and if it hapned they died in the interval, before the expiration of their time of reconciliation, then they admitted them to the Communion: which describes to us the doctrine of those ages, when religion was purer and discipline more severe, and holy life secured by rules of excellent government; that those onely were fit to come to that feast, who before their last sickness had finished the repentance of many years,* or at least had undertaken it. I cannot say it was so always, and in all Churches; for as disciples grew slack, or mens persuasions had variety, so they were more ready to grant repentance as well as absolution to dying persons, but it was otherwise in the best times, and with severer Prelates. And certainly it were great charity to deny the Communion to persons, who have lived vitiously till their death, provided it be by competent authority, and done sincerely, prudently and without temporal interest; to other persons who have lived good lives, or repented of their bad, though lesse perfectly, it ought not to be denied, and they lesse ought to neglect it.

24.

But as every man must put himself, so also he must put his house in order, make his will, if he have an estate to dispose of; and in that he must be careful to do justice to every man, and charity to the poor, according as *GOD* hath enabled him: and though charity is then very late, if it begins not earlier, yet if this be but an act of an ancient habit it is still more perfect as it succeeds in time, and superaddes to the former stock; and among other acts of duty let it be remembred, that it is excellent charity to leave our *will* and desires clear, plain, and determinate, that contention and law-suites may be prevented by the explicate declaration of the legacies. At last and in all instances and periods of our following days let the former good acts be renewed; let *GOD* be praised for all his graces and blessings of our life, let him be intreated for pardon of our sins, let acts of love and contrition of hope, of joy, of humility be the work of every day, which *GOD* still permits us, always remembred to ask remission for those sins we remember not; and if the condition of our sickness permits it, let our

last breath expire with an act of love, that it may begin the charities of eternity, and like a taper burnt to its lowest base, it may go out with a great emission of light, leaving

Conc. Elib. c. 1.

Μετὰ τὴν βαπτίσμα-
τος ὁ δὲ Νόβατος

τὸ δὲ δὲ Νόβατος
Concil. Ni-
cen. c. 12.

Τὸ πρῶτον δὲ τὸ ὄχι
ἄλλο τι.

Conc. Anc. c. 6.
De his qui in
penitentia positi

vita excesserunt,
placuit nullum
communione va-

cuum debere
dimitti. Conc.
Aurel. c. 12.

* Vide Concil.
Eliber. c. 46.

& cap. 69.

ut se vixisse beatum
dicat, & exacto contentus tempore vite
cedat uti convivium satur

HOR. SAT. I.

a sweet smell behinde us to perfume our coffin, and that these lights newly made brighter or trimmed up in our sickness, may shine about our hearse, that they may become arguments of a pious sadnesse to our friends, (as the charitable coats, which *Dorcus* made were to the widows) and exemplar to all those, who observed, or shall hear of our holy life and religious death. But if it shall happen, that the disease be productive of evil accidents, as a disturbed fancy, a weakned understanding, wilde discourings, or any deprivation of the use of reason, it concerns the sick persons in the happy intervals of a quiet untroubled spirit to pray earnestly to God that nothing may passe from him in the rages of a fever or worse distemper, which may lesse become his duty, or give scandal, or cause trouble to the persons in attendance; and if he shall also renounce and disclaim all such evil words, which his disease may speak, not himself, he shall do the duty of a Christian and a prudent person, and after these preparatives, he may with piety and confidence resign his soul into the hands of GOD to be deposited in holy receptacles till the day of restitution of all things: And in the mean time with a quiet spirit descend into that state, which is the lot of *Cæsars*, and where all Kings and Conquerours have laid aside their glories.

The P R A Y E R.

O Eternal and Holy *J E S U S*, who by death hast overcome death, and by thy passion hast taken out its sting, and made it to become one of the gates of heaven, and an enterance to felicity; have mercy upon me now and at the hour of my death; let thy grace accompany me all the days of my life, that I may by a holy conversation, and an habitual performance of my duty, wait for the coming of our *L O R D*, and be ready to enter with thee at whatsoever hour thou shalt come. *L O R D* let not my death be in any sense unprovided, nor untimely, nor hasty, but after the common manner of men, having in it nothing extraordinary, but an extraordinary piety, and the manifestation of a great and miraculous mercy. Let my senses and my understanding be preserved intire till the last of my days, and grant that I may dye the death of the righteous, having first discharged all my obligations of justice, leaving none miserable and unprovided in my departure, but be thou the portion of all my friends and relatives, and let thy blessing descend upon their heads, and abide there, till they shall meet me in the bosom of our *L O R D*. Preserve me ever in the communion and peace of the Church; and blesse my Death-bed with the opportunity of a holy and a spiritual Guide, with the assistance and guard of Angels, with the perception of the holy Sacrament, with patience and dereliction of my own desires, with a strong faith, and a firm and humble hope, with just measures of repentance, and great treasures of charity to thee my *G O D*, and to all the world, that my soul in the arms of the holy *J E S U S* may be deposited with safety and joy, there to expect the revelation of thy day, and then to partake the glories of thy kingdom, O eternal and holy *J E S U S*. Amen.

Ad. SECT. 15.

*Considerations upon the Crucifixion of the
holy J E S U S.*

1. **W**hen the sentence of death pronounced against the LORD was to be put in execution, the Souldiers pulled off the robe of mockery, the scarlet mantle, which in jest they put upon him, and put on his own garments. But, as *Origen* observes, the Evangelist mentioned not, that they took off the crown of thornes; what might serve their interest they pursue, but nothing of remission or mercy to the afflicted Son of man; but so it became the King of sufferings not to lay aside his imperiall thorns, till they were changed into diadems of glory. But now *Abel* is led forth by his brother to be slain. A gay spectacle to satisfy impious eyes, who would not stay behind, but attended and waited upon the hangman to see the Catastrophe of this bloody Tragedy. But when piety looks on, she beholds a glorious mysterie. Sin laughed to see the King of heaven and earth, and the great lover of soules, in stead of the scepter of his kingdome to bear a tree of cursing and shame. But piety wept tears of pity, and knew they would melt into joy, when she should behold that Crosse which loaded the shoulders of her LORD, afterward fit upon the scepters, and be engraved and signed upon the foreheads of Kings.

2. It cannot be thought, but the Ministers of Jewish malice used all the circumstances of affliction, which in any case were accustomed towards malefactors, and persons to be crucified, and therefore it was that in some old figures we see our blessed LORD described with a table appendant to the fringe of his garment, set full of nailes, and pointed iron; for so sometimes they afflicted persons condemned to that kind of death: and *S. Cyprian* affirms that CHRIST did stick to the wood, that he carried, being galled with the iron at his heeles, and nailed even before his crucifixion.

*O Carnificium cibum quod credo fore,
Ita te forabant patibulum periculis
Stimulis, si nollet tunc venenit senex.*

Plaut. in Mostel.

*Tu ipse patibuli tui baculus habebas legno
quod tolcras, evellens & passiois anxietates
sustinens & labores. S. Cyp. de pass.*

But this and the other accidents of his journey and their malice so crushed his wounded, tender, and virginal body, that they were forced to lay the load upon a Cyrenian, fearing that he should die with lesse shame and smart, then they intended him: but so he was pleased to take man unto his aid, not onely to represent his own need, and the doloroufnesse of his passion, but to consigne the duty unto man, that we must enter into a fellowship of CHRIST S sufferings, taking up the Crosse of Martyrdome, when GOD requires us, enduring affronts, being patient under affliction, loving them that hate us, and being benefactors to our Enemies, abstaining from sensual and intemperate delight, forbidding to our selves lawful festivities and recreations of our wearinesse, when we have an end of the spirit to serve upon the ruines of the bodies strength, mortifying our desires, breaking our own will, not seeking our selves, being entirely resigned to GOD; these are the crosse, and the nailes, and the spear, and the whip, and all the instruments of a Christians passion. And we may consider, that every man in

this

this world shall in some sense or other bear a cross, few men escape it, and it is not well with them that do; but they only bear it well that follow CHRIST, and tread in his steps, and bear it for his sake, and walk as he walked; and he that follows his own desires, when he meets with a cross there, (as it is certain enough he will) bears the cross of his concupiscence, and that hath no fellowship with the cross of CHRIST. By the precept of *bearing the Cross* we are not tyed to pull evil upon our selves, that we may imitate our LORD in nothing but in being afflicted; or to personate the punitive exercises of mortification and severe abstinencies, which were eminent in some Saints, and to which they had special assistances, as others had the gift of chastity, and for which they had special reason, and as they apprehended some great necessities; but it is required, that *we bear our own Cross*, so said our dearest LORD; for when the cross of CHRIST is laid upon us, and we are called to Martyrdom, then it is our own, because GOD made it to be our portion; and when by the necessities of our spirit, and the rebellion of our body we need exterior mortifications, and acts of self-denial, then also it is our own cross, because our needs have made it so; and so it is, when GOD sends us sickness or any other calamity; whatever is either an effect of our ghostly needs, or the condition of our temporal estate, it calls for our suffering, and patience and equanimity; for *therefore CHRIST hath suffered for us* (saith S. Peter) *leaving us an example that we should follow his steps*; who bore his Cross as long as he could, and when he could no longer, he murmured not, but sank under it, and then he was content to receive such aid, not which he chose himself, but such as was assigned him.

JESUS was led out of the gates of *Jerusalem*, that he might become the sacrifice for persons without the pale, even for all the world; and the daughters of *Jerusalem* followed him with pious tears till they came to *Calvary*, a place difficult in the ascent eminent and apt for the publication of shame, a hill of death and dead bones, polluted and impure, and there beheld him stript naked, who clothes the field with flowers, and all the world with robes, and the whole globe with the canopy of heaven; and so dressed, that now every circumstance was a triumph; by his disgrace he trampled upon our pride; by his poverty and nakedness he triumphed over our covetousness and love of riches; and by his pains chastised the delicacies of our flesh, and broke in pieces the fetters of concupiscence. For as soon as Adam was clothed he quitted Paradise, and JESUS was made naked, that he might bring us in again. And we also must be despoil'd of all our exterior adherencies, that we may pass through the regions of duty and divine love, to a society of blessed spirits and a clarified, immortal, and beatified estate.

There they nailed JESUS with four nails, fixed his Cross in the ground, which with its fall into the place of its station gave infinite torture by so violent a concussion of the body of our LORD, which rested upon nothing but four great wounds; where he was designed to suffer a long and lingering torment. For crucifixion as it was an excellent pain, sharp and passionate, so it was *not of quick effect* towards taking away the life. S. Andrew was two whole days upon the Cross; and

— κείνη ποινή ἐς ἡμέραν ἕως ἁπλοῦς —
Nonu.

Albigenses primi pinxerunt imaginem Crucifixi uno clavo simul utrumque pedem confixentes & christum M utam monoculan; utrumque in desolatione; sed postea prior figura retenta est, & inscripta in vulgarem famam. Lucas Tuden. lib. 2. con. r. A. big.

some Martyrs have upon the Croffe been rather starved and devoured with birds, then killed with the proper torment of the tree. But JESUS took all his passion with a voluntary susception, GOD heightning it to great degrees of torment supernaturally, and he laid down his life voluntarily, when his Fathers wrath was totally appeased towards mankind.

5. Some have phansied, that CHRIST was pleased to take something from every condition, of which man ever was, or shall be possessed; taking immunity from sin, from Adams state of innocence, punishment and misery from the state of Adam fallen, the fulnesse of grace from the state of renovation, and perfect contemplation of the Divinity, and beatifick joyes from the state of comprehension, and the blessednesse of Heaven, meaning that the humanity of our blessed SAVIOUR did in the sharpest agony of his passion behold the face of GOD, and communicate in glory. But I consider, that although the two natures of CHRIST were knit by a mysterious union into one person, yet the natures still retain their incommunicable properties. CHRIST as GOD is not subject to sufferings, as a man he is the subject of miseries; as GOD he is eternal, as man mortal and commensurable by time; as GOD, the supreme Lawgiver; as man, most humble and obedient to the Law; and therefore that the humane nature was united to the Divine, it does not inferre that it must in all infants partake of the Divine felicities, which in GOD are essential, to man communicated without necessity, and by an arbitrary dispensation. Adde to this, that some virtues and excellencies were in the soul of CHRIST, which could not consist with the state of glorified and beatified persons, such as are humility, poverty of spirit, hope, holy desires, all which having their seat in the soul, suppose even in the supremest faculty a state of pilgrimage; that is, a condition which is imperfect, and in order to some thing beyond its present. For therefore CHRIST ought to suffer (saith our blessed LORD himselve) and so enter into his glory. And S. Paul affirms, that we see JESUS made a little lower then the Angels for the suffering of death crowned with glory and honour. And again, CHRIST humbled himself, and became obedient unto death, even the death of the Croffe, wherefore God also hath highly exalted him, and given him a name above every name. Thus his present life was a state of merit and work, and as a reward of it he was crowned with glory and immortality, his Name was exalted, his Kingdom glorified, he was made the LORD of all the Creatures, the first-fruits of the Resurrection, the exemplar of glory, and the Prince and head of the Catholick Church; and because this was his recompense and the fruits of his humility and obedience, it is certain it was not a necessary consequence and a natural efflux of the personal union of the Godhead with the humanity. This I discourse to this purpose, that we may not in our esteem lessen the suffering of our dearest LORD by thinking he had the supports of actual glory in the midst of all his sufferings. For there is one minute or ray of glory, but its fruition does outweigh and make us insensible of the greatest calamities, and the spirit of pain, which can be extracted from all the infelicities of this world. True it is, that the greatest beauties in this world are receptive of an allay of sorrow, and nothing can have pleasure in all capacities. The most beauteous feathers of the birds of Paradise, the Estrich, or the Peacock, if put into our throat, are not there so pleasant as to the eye; but the beatifick joys of the
least

Luke 24.26.
secundum vulg.
interp.
Hebr. 2.9.
Philip. 2. 8.9.

least glory of heaven take away all pain, *wipe away all tears from our eyes*; and it is not possible, that at the same instant, the soul of JESUS should be ravished with glory, and yet abated with paines, grievous and afflictive. On the other side some say, that the soule of JESUS upon the crosse suffered the paines of Hell, and all the torments of the damned, and that without such sufferings it is not imaginable he should pay the price, which GODS wrath should demand of us: But the same that reproves the one, does also reprehend the other; for *the hope* that was the support of the soul of JESUS, as it confesses an imperfection, that is not consistent with the state of glory, so it excludes the despair, that is the torment proper to accursed soules. Our dearest LORD suffered the whole condition of humanity, sinne onely excepted, and freed us from hell with suffering those sad paines, and merited heaven for his own humanity, as the head, and all faithful people as the members of his mystical body. And therefore his life here was onely a state of pilgrimage, not at all trimmed with beatifick glories. Much lesse was he ever in the state of Hell, or upon the Crosse felt the formal misery and spirit of torment, which is the portion of damned spirits; because it was impossible CHRIST should despair, and without despair it is impossible there should be a Hell. But this is highly probable, that in the intension of degrees and present anguish, the soul of our LORD might feel a greater load of wrath then is incumbent in every instant upon perishing soules. For all the sadness, which may be imagined to be in Hell, consists in acts produced from principles, that cannot surpass the force of humane or Angelical nature; but the pain which our blessed LORD endured for the expiation of our sins, was an issue of an united and concentrated anger, was received into the heart of *God and man*, and was commensurate to the whole latitude of the grace, patience, and charity of the Word incarnate.

And now behold the Priest and the Sacrifice of all the world laid upon the altar of the Crosse, bleeding, and tortured, and dying to reconcile his Father to us; and he was arrayed with ornaments more glorious then the robes of *Aaron*. The Crown of Thorns was his Miter, the Crosse his pastoral staffe, the Nails piercing his hands were in stead of Rings, the ancient ornament of Priests, and his flesh rased and checkerd with blew and blood, in stead of the parti-coloured robe. But as this object calls for our devotion, our love and Eucharist to our dearest LORD, so it must needs *irreconcile* us to sin, which in the eye of all the world brought so great shame, and pain, and amazement upon the Son of GOD, when he onely became engaged by a charitable substitution of himselfe in our place; and therefore we are assured, by the demonstration of sense and experience, it will bring death and all imaginable miseries as the just expresse of GODS indignation and hatred; for to this we may apply the words of our LORD in the prediction of miseries to *Jersalem*, *If this be done in the green treee, what shall be done in the dry?* For it is certain, CHRIST infinitely pleased his Father even by becoming the person made guilty in estimate of law; and yet so great charity of our LORD, and the so great love and pleasure of his Father exempted him not from suffering pains intolerable; and much lesse shall those escape who provoke and displease GOD, and despite so great salvation, which the holy JESUS hath wrought with the expence of blood, and so precious a life.

But

7.
Deut. 24. 16.
Ezek 18. 2, 3,
4, 5. &c.

But here we see a great representation and testimony of the Divine justice, who was so angry with sin, who had so severely threatned it, who does so essentially hate it, that he would not spare his onely Sonne, when he became a conjunct person, relative to the guilt by undertaking the charges of our nature. For although GOD hath set down in holy Scripture the order of his justice, and the manner of its manifestation, that one soule shall not perish for the finnes of another, yet this is meant for justice and for mercy too, that is, he will not curse the Sonne for the Fathers fault, or in any relation whatsoever substitute one person for another to make him involuntarily guilty; but when this shall be desired by a person that cannot finally perish, and does a mercy to the exempt persons, and is a voluntary act of the fuscipient, and shall in the event also redound to an infinite good, it is no deflexion from the Divine Justice to excuse many by the affliction of one, who also for that very suffering shall have infinite compensation. We see that for the sinne of *Cham* all his posterity were accursed: the Subjects of *David* dyed with the plague, because their Prince numbred the people: Idolatry is punished in the children of the fourth generation: *Sauls* seven sonnes were hanged for breaking the league of *Gibcon*, and *Ahabs* sinne was punished in his posterity, he escaping, and the evil was brought upon his house in his sons dayes. In all these cases the evil descended upon persons in near relation to the sinner, and was a punishment to him and a misery to these, and were either chastisements also of their own finnes, or if they were nor, they served other ends of providence, and led the afflicted innocent to a condition of recompense accidentally procured by that infliction. But if for such relations sake and Oeconomical and Political conjunction as between Prince and People, the evil may be transmitted from one to another, much rather is it just, when by contract a competent and conjunct person undertakes to quit his relative. Thus when the hand steals, the back is whipt, and an evill eye is punished with a hungry belly. Treason causes the whole Family to be miserable, and a sacrilegious Grandfather hath sent a Locust to devour the increase of the Nephewes.

8. But in our case it is a voluntary contract, and therefore no injustice; all parties are voluntary; GOD is the supreme LORD, and his actions are the measure of justice; we who had deserved the punishment had great reason to desire a Redeemer; and yet CHRIST who was to pay the ransom, was more desirous of it then we were, for we asked it not before it was promised and undertaken. But thus we see that sureties pay the obligation of the Principal Debtor, and the pledges of contracts have been by the best and wisest nations slaine when the articles have been broken. The *Thessalians* slew 250 pledges; the *Romans* 300 of the *Volsci*, and threw the *Tarentines* from the *Tarpeian* rock; and that it may appear CHRIST was a person in all senses competent to doe this for us, himself* testifies that he had power over his own life to take it up, or lay it down; and therefore as there can be nothing against the most exact justice and reason of lawes and punishments; so it magnifies the Divine mercy, who removes the punishment from us, who of necessity must have sunk under it, and yet makes us to adore his severity, who would not forgive us without punishing his Sonne for us; to consign unto us his perfect hatred against sinne, to conserve the sacrednesse of his lawes,

*Livius, vide l. si quis rem D. de custod. & exhib. rem l. si a vero. D. de fidejussoribus. * John 10. 10.*

and to imprint upon us great characters of fear and love. The famous *Loerian Zalencus* made a law, that all adulterers should lose both their eyes; his sonne was first unhappily surpris'd in the crime, and his Father, to keep a temper between the piety and soft spirit of a parent, and the justice and severity of a Judge, put out one of his own eyes, and one of his Sonns. So GOD did with us, he made some abatement, that is, as to the person with whom he was angry, but inflicted his anger upon our Redeemer whom he essentially loved, to secure the dignity of his sanctifications and the sacrednesse of obedience; so marrying justice and mercy by the intervening of a commutation. Thus *David* escaped by the death of his SON, GOD choosing that penalty for the expiation; and *Cimon* offered himself to prison to purchase the liberty of his Father *Miltiades*; it was a filial duty in *Cimon*, and yet the law was satisfied: and both these concurred in our great Redeemer; For GOD, who was the sole arbitrator, so disposed it, and the eternal son of GOD submitted to this way of expiating our crimes, and became an argument of faith and believe of the great article of remission of sins, and other its appendant causes, and effects, and adjuncts; it being wrought by a visible and notorious passion; it was made an encouragement of hope; for he that spared not his own son to reconcile us will with him give all things else to us so reconciled; and a great endearment of our duty and love, as it was a demonstration of his. And in all the changes and traverses of our life he is made to us a great example of all excellent actions and all patient sufferings.

*Apud Diodo-
rum Sicul. &
Ælion.
Ἰνα μὴ ὁ νεα-
νίσκος τὴν τι-
μωρὰν τῆς
οὐκ ἴνα μὴ
ἰσχυρὰν τὴν
κακίαν
ἴκωνται.*

9.

In the midst of two theeves three long houres the holy J E S U S hung clothed with pain, agony and dishonour, all of them so eminent and vast, that he who could not but hope, whose soul was enshafed with Divinity, and dwelt in the bosome of GOD, and in the the cabinet of the mysterious Trinity, yet had a cloud of misery so thick and black drawn before him, that he complained as if GOD had forsaken him; but this was the pillar of cloud, which conducted *Israel* into *Canaan*: and as GOD behind the cloud supported the holy J E S U S, and stood ready to receive him into the union of his glories, so his soul in that great desertion had internal comforts proceeding from consideration of all those excellent persons which should be adopted into the fellowship of his sufferings, which should imitate his graces, which should communicate his glories; and we follow this cloud to our country, having CHRIST for our guide; and though he trod the way, leaning upon the Crosse, which like the staffe of Egypt pierced his hands, yet it is to us a comfort and support, pleasant to our spirits as the sweetest Canes, strong as the pillars of the earth, and made apt for our use by having been born and made smooth by the hands of our elder brother.

10.

In the midst of all his torments J E S U S onely made one prayer of sorrow to represent his sad condition to his Father; but no accent of murmur, no syllable of anger against his enemies: In stead of that he sent up a holy, charitable, and effective prayer for their forgiveness, and by that prayer obtained of GOD that within 55. dayes 8000. of his enemies were converted; so potent is the prayer of charity, that it reveales above the malice of men, turning the arts of Satan into the designs of GOD, and when malice occasions the prayer, the prayer becomes an antidote to malice: and by this instance, our blessed LORD con-
signed

signed that duty to us which in his Sermons he had preached, that we should forgive our enemies, and pray for them; and by so doing, our selves are freed from the stings of anger, and the stormes of a revengeful spirit; and oftentimes procure servants to GOD, friends to our selves, and heirs to the Kingdom of Heaven.

11.

Latro] non semper pædonem aut grassatorem denotat, sed [militem] qui fortassis ob zelum Judæorum aliquid contra leges Romanas fecerat: alioquin vitæ non omnino malus.

Titubaverunt qui vident Christum mortuos suscitantem; credidit ille quem videbat scum in ligno pendentem. Recolamus fidem latronis, quam non invenit Christus post resurrectionem in Discipulis suis. S. Aug. serm. 144. de ten. pore.

Of the two Thieves, that were crucified together with our LORD, the one blasphemed, the other had at that time the greatest piety in the world, except that of the blessed Virgin, and particularly had such a faith, that all the ages of the Church could never shew the like. For when he saw CHRIST in the same condemnation with himself, crucified by the Romans, accused and scorned by the Jewes, forsaken by his own Apostles, a dying distressed man, doing at that time no miracles to attest his Divinity or innocence; yet then he confesses him to be a LORD and a King, and his SAVIOUR: He confessed his own shame and unworthinesse, he submitted to the death of the Crosse, and by his voluntary acceptation and tacite volition of it, made it equivalent to as great a punishment of his own susception: He shewed an incomparable modesty, begging but for a remembrance onely, he knew himselfe so sinful, he durst ask no more; he reprov'd the other Thief for blasphemy; he confessed the world to come, and owned CHRIST publickly, he prayed to him, he hoped in him, and pitied him, shewing an excellent patience in this sad condition. And in this I consider, that besides the excellency of some of these acts, and the goodnessse of all, the like occasion for so exemplar faith never can occur; and untill all these things shall in these circumstances meet in any one man, he must not hope for so late an exit after an evil life upon the confidence of this example. But now CHRIST had the key of Paradise in his hand, and GOD blessed the good Thief with this opportunity of letting him in, who at another time might have waited longer, and been tyed to harder conditions. And indeed it is very probable, that he was much advantaged by the intervening accident of dying at the same time with CHRIST; there being a natural compassion produced in us towards the partners of our miseries. For CHRIST was not void of humane passions, though he had in them no imperfection or irregularity, and therefore might be invited by the society of misery, the rather to admit him to participate his joyes; and Saint Paul proves him to be a merciful high Priest because he was touched with a feeling of our infirmities; the first expression of which was to this Blessed Thief; CHRIST and he together sat at the Supper of bitter herbs, and CHRIST payed his symbole, promising that he should that day be together with him in Paradise.

12.

By the Crosse of CHRIST stood the holy Virgin Mother, upon whom old Simcons prophesie was now verified. For now she felt a sword passing thorow her very soul; she stood without clamour and womanish noises, sad, silent, and with a modest grief, deep as the waters of the abyffe, but smooth as the face of a pool, full of love, and patience, and sorrow, and hope. Now she was put to it to make use of all those excellent discourfes, her holy Son had used to build up her spirit and fortifie it against this day.

S. Ambr. l. 10.
in Luc.

Now

Now she felt the blessings and strengths of Faith, and she passed from the griefes of the Passion to the expectation of the Resurrection, and she rested in this death as in a sad remedy; for she knew, it reconciled GOD with all the world. But her hope drew a veil before her sorrow, and though her grief was great enough to swallow her up, yet her love was greater and did swallow up her grief. But the Sun also had a veil upon his face, and taught us to draw a curtain before the Passion, which would be the most artificial expression of its greatness, whilest by *silence* and *wonder* we confesse it great, beyond our expression, or which is all one, great as the burden and baseness of our sins; and with this veil drawn before the face of JESUS let us suppose him at the gates of Paradise, calling with his last words in a loud voyce to have them opened, *That the King of glory might come in.*

The PRAYER.

O Holy JESUS, who for our sakes didst suffer incomparable anguish and paines commensurate to thy love and our miseries, which were infinite, that thou mightest purchase for us blessings upon Earth, and an inheritance in Heaven; dispose us by love, thankfulness, humility, and obedience to receive all the benefit of thy passion, granting unto us and thy whole Church remission of all our sinnes, integrity of minde, health of body, competent maintenance, peace in our dayes, a temperate air, fruitfulness of the earth, unity and integrity of faith, extirpation of Heresies, reconcilment of Schismes, destruction of all wicked counsels intended against us, and binde the hands of rapine and sacriledge, that they may not destroy the vintage and root up the Vine it selfe. Multiply thy blessings upon us sweetest JESUS, increase in us true religion, sincere and actual devotion in our prayers, patience in troubles, and whatsoever is necessary to our souls health, or conducing to thy glory. AMEN.

II.

O Dearest SAVIOUR, I adore thy mercies and thy incomparable love expressed in thy so voluntary susception and affectionate suffering such horrid and sad tortures, which cannot be remembered without a sad compassion; the waters of bitterness entred into thy soul, and the storms of death and thy Fathers anger broke thee all in pieces; and what shall I doe, who by my sinnes have so tormented my dearest LORD? what contrition can be great enough, what tears sufficiently expressive, what hatred and detestation of my crimes can be equal and commensurate to those accidents, which they have produced? I cry me O LORD, pity me dearest GOD, turn those thy merciful eyes towards me, O most merciful Redeemer, for my sins are great, like unto thy passion, full of sorrow and shame, and a burden too great for me to bear. LORD, who hast done so much for me, now only speak the word, and thy servant shall be whole; let thy wounds heal me, thy virtues amend me, thy death quicken me, that I in this life suffering the cross of a sad and salutary repentance, in the union and merits of thy Cross and Passion, may dye with thee, and rest with thee, and rise again with thee, and live with thee for ever in the possession of thy glories, O dearest SAVIOUR JESUS. AMEN.

SECT.



S E C T. XVI.

Of the Resurrection and Ascension of J E S U S.

While it was yet early in the morning, upon the first day of the week *Mary Magdalen*, and *Mary* the Mother of *James*, and *Salome* brought sweet spices to the sepulchre, that they might again embalm the holy body; for the rites of embalming among the Hebrews used to last forty days, and their love was not satisfied with what *Joseph* had done; they therefore hastned to the grave, and after they had expended their money, and bought the spices, then begin to consider, who shall remove the stone; but yet they still go on, and their love answers the objection, not knowing how it should be done, but yet resolving to go through all the difficulties; but never remember or take care to pass the guards of Souldiers: But when they came to the Sepulchre they found the guard affrighted and removed, and the stone rolled away, for there had a little before their arrival been a great Earthquake, and an Angel descending from Heaven, rolled away the stone and fate upon it, and for fear of him the guards about the tomb became astonished with fear and were like dead men, and some of them ran to the high Priests and told them what hapned: But they now resolving to make their iniquity safe and unquestionable by a new crime, hire the Souldiers to tell an incredible and a weak fable, that his Disciples came by night and stole him away: Against which accident the wit of man could give no more security, then themselves had made. The women entred into the Sepulchre, and missing the body of *J E S U S* *Mary Magdalen* ran to the eleven Apostles, complaining that the body of our LORD was not to be found: Then *Peter* and *John* ran as fast as they could to see; for the unexpectedness of the relation, the wonder of the story, and the sadness of the person moved some affections in them, which were kindled by the first principles and sparks of faith, but were not made actual and definite, because the faith was not raised to a flame; they looked into the sepulchre, and finding not the body there, they returned. By this time *Mary Magdalen* was come back, and the women who stayed weeping for their LORDS body saw two Angels sitting in white, the one at the head, the other at the feet, at which unexpected sight they trembled, and bowed themselves; but an Angel bid them not to fear, telling them that *J E S U S* of *Nazareth*, who was crucified, was also risen, and was not there, and called to minde, what *J E S U S* had told them in *Galilee* concerning his crucifixion and resurrection the third day.

And *Mary Magdalen* turned her self back and saw *J E S U S*, but supposing him to be the Gardiner, she said to him, *Sir, if thou have bora him hence tell me where thou hast laid him, and I will take him away.* But *J E S U S* said unto

D d d ker

I.

Gen. 50.
Tacit. annal.
l. 21.

Aurora lucis vultus;
Cælum laudibus intonat;
Mundus exultans subleat;
Gemens infernus ululat;
Cum Rex ille fortissimus;
Mortis confractis viribus;
Pede conculcans Tartara;
Solat à pœna miseros.
Ille qui clausus lepidè
Custoditur sub milite;
Triumphans pompa nobili;
Victor surgit de funere.

Hymn. Paschal.

2.

her, *Mary*; then she knew his voice, and with extasie of joy and wonder was ready to have crush'd his feet with her embraces; but he commanded her not to touch him, but go to his Brethren, and say, *I ascend unto my Father, and to your Father, to my G O D, and your G O D.* *Mary* departed with satisfaction beyond the joyes of a victory or a full vintage, and told these things to the Apostles; but the narration seem'd to them as talk of abused and phantastick persons. About the same time J E S U S also appeared unto *Simon Peter*. Towards the declining of the day, two of his Disciples going to *Emmaus* sad and discoursing of the late occurrences, J E S U S puts himself into their company, and upbraids their incredulity, and expounds the Scriptures, *that C H R I S T ought to suffer and rise again the third day*, and in the breaking of bread disappeared, and so was known to them by vanishing away, whom present they knew not: And instantly they hasten to *Jerusalem*, and told the Apostles what had hapned.

3. And while they were there, that is, the same day at evening, when the Apostles were assembled all, save *Thomas*, secretly for fear of the Jews, the doors being shut, J E S U S came and stood in the midst of them. They were exceedingly troubled, supposing it had been a Spirit, but J E S U S confuted them by the Philosophy of their senses, by feeling his flesh and bones, which Spirits have not. For he gave them his benediction, shewing them his hands and his feet. At which sight they rejoyced with exceeding joy, and began to be restored to their indefinite hopes of some future felicity by the returns of their L O R D to life, and there he first breathed on them, giving them the holy Ghost, and performing the promise twice made before his death, the promise of the keyes, or of binding and loosing, saying [*Whose soever sins ye remit, they are remitted to them, and whose soever sins ye retain they are retained,*] and that was the second part of Clerical power, with which J E S U S instructed his Disciples in order to their great Commission of preaching, and government Ecclesiastical. These things were told to *Thomas*, but he believed not, and resolv'd against the beleef of it unlesse he might put his finger into his hands, and his hand into his side. J E S U S therefore on the octaves of his Resurrection appeared again to the Apostles met together, and makes demonstration to *Thomas* in conviction and reproof of his unbelief, promising a special benediction to all succeeding ages of the Church; for they are such who saw not, and yet have believed.

4. But J E S U S at his early appearing had sent an order by the women, that the Disciples should go into *Galilee*, and they did so after a few days. And *Simon Peter* being there went a fishing, and six other of the Apostles with him to the sea of *Tiberias*, where they laboured all night and caught nothing. Towards the morning J E S U S appeared to them, and bad them cast the net on the right side of the ship, which they did and inclosed an hundred fifty three great fishes; by which prodigious draught *Fohn* the beloved Disciple perceived it was the L O R D, at which instant *Peter* threw himself into the Sea, and went to J E S U S; and when the rest were come to shore, they din'd with broiled fish. After dinner J E S U S taking care for those scattered sheep, which were dispersed over the face of the earth, that he might gather them into one sheepfold under one shepherd, asked *Peter*, *Simon son of Jonas lovest thou me more then these?* *Peter answered, Yea L O R D, thou that knowest all things knowest that I love thee.* Then J E S U S said unto him, *Feed my lambs.* And J E S U S asked him the same question, and

and gave him the same precept the second time, and the third time; for it was a considerable and a weighty employment, upon which J E S U S was willing to spend all his endearments and stock of affections that *Peter* owed him, even upon the care of his little flock; and after the intrusting of this charge to him he told him, that the reward he should have in this world should be a sharp and an honourable Martyrdome; and withall checks at *Peters* curiosity in busying himself about the temporal accidents of other men, and enquiring what should become of *John* the beloved Disciple? J E S U S answered his question with some sharpness of reprehension, and no satisfaction; *If I will that he tarry till I come, what is that to thee?* Then they phansied, that he should not die; But they were mistaken, for the intimation was expounded and verified by *S. Johns* surviving the destruction of *Jerusalem*; for after the attempts of persecutors, and the miraculous escape of prepared torments he dyed a natural death in a good old age.

After this, J E S U S having appointed a solemn meeting, for all the Brethren, that could be collected from the dispersion, and named a certain mountain in *Galilee*, appeared to five hundred brethren at once, and this was his most publick and solemn manifestation; and while some doubted, J E S U S came according to the designation, and spake to the eleven, sent them to preach to all the world *repentance and remission of sinnes in his Name, promising to be with them to the end of the world.* He appeared also unto *James*, but at what time is uncertain: save that there is something concerning it in the Gospel of *S. Matthew* which the *Nazarens* of *Berea* used, and which it is likely themselves added out of report; for there is nothing of it in our Greek copies. The words are these, “When the Lord had given “the linnen in which he was wrapped to the servant of the high Priest, he “went and appeared unto *James*. For *James* had vowed after he received “the Lords supper, that he would eat no bread, till he saw the Lord risen “from the grave. Then the Lord called for bread; he blessed it and brake “it, and gave it to *James* the Just, and said, My Brother eat bread, for the “Son of man is risen from the sleep of death. So that by this it should seem to be done upon the day of the resurrection. But the relation of it by *S. Paul* puts it between the appearance which he made to the five hundred, and that last to the Apostles when he was to ascend into heaven. Last of all, when the Apostles were at dinner, he appeared to them, upbraiding their incredulity; and then he opened their understanding, that they might discern the sense of Scripture, and again commanded them to preach the Gospel to all the world, giving them power *to do miracles, to cast out Devils, to cure diseases*; and instituted the Sacrament of Baptisme, which he commanded should together with the Sermons of the Gospel be administered to all Nations *in the Name of the Father, and of the Son, and of the holy Ghost.* Then he led them into *Judea*, and they came to *Bethany*, and from thence to the mount Olivet, and commanded them to *stay in Jerusalem, till the holy Ghost, the promise of the Father, should descend upon them,* which should be accomplished in few days; and then they should know the times, and the seasons, and all things necessary for their ministrations and service, and propagation of the Gospel. And while he discoursed many things concerning the Kingdom, behold a Cloud came and parted J E S U S from them, and carried him in their sight, up into Heaven; where he sits at the right hand of GOD blessed for ever. Amen.

6. While his Apostles stood gazing up to heaven, two Angels appeared to them, and told them, that JESUS should come in like manner as he was taken away, *viz.* with glory and majesty, and in the clouds, and with the ministry of Angels. Amen. *Come LORD JESUS, Come quickly.*

Ad. SECT. 16.

Considerations of the accidents happening in the interval after the death of the holy JESUS:

And of his Resurrection.

1. THE holy JESUS promised to the Blessed Thief, that he should that day be with him in paradise; which therefore was certainly a place or state of blessedness, because it was a promise; and in the society of JESUS, whose penal and afflictive part of his work of redemption was finished upon the Cross. Our blessed LORD did not promise he should that day be with him in his kingdom, for that day it was not opened, and the everlasting doors of those interior recesses were to be shut till after the resurrection, that himself was to ascend thither, and make way for all his servants to enter, in the same method, in which he went before us. Our blessed LORD descended into hell, saith the Creed

Symbolum Aquilicense, & ex eo Romanum hodiernum.

Ubi duas magnas revelationes sibi obtigisse dixit (Paulus) Usque in sublime se raptum semel ad caelum revertum, semel ad paradisum. Methodius cont. Origen. apud Epiphani. Idem ait Moses Barcephas I. de Paradiso p. 4. c. 7. Dial. adv. Tryph.

of the Apostles, from the Sermon of S. Peter, as he from the words of David, that is, into the state of separation and common receptacle of spirits, according to the style of Scripture. But the name of [hell] is no where in Scripture an appellative of the kingdom of CHRIST, of the place of final and supreme glory. But concerning the verification of

our LORDS promise to the beatified thief, and his own state of separation we must take what light we can from Scripture, and what we can from the doctrine of the Primitive Church. ^a S. Paul had two great revelations: He was rapt up into Paradise, and he was rapt up into the third heaven; and these he calls *visions and revelations*, not one, but divers: for Paradise is distinguished from *the heaven of the blessed*, being it selfe a receptacle of holy souls, made illustrious with visitation of Angels, and happy by being a repository for such spirits, who at the day of judgment shall go forth into eternal glory. In the interim CHRIST hath trod all the paths before us, and this also we must passe thorough to arrive at the Courts of heaven. *Justin Martyr* said it was the doctrine of heretical persons to say that the souls of the Blessed, instantly upon the separation from their bodies, enter into the highest heaven. And ^b *Irenaeus* makes heaven and the intermediate receptacle of souls to be distinct places: both blessed, but hugely differing in degrees:

^b l. 5. c. 3.
^c L. de anima:
& de praescrip:
idem *scintilla*,
scriptor resp. ad
Orthod. q. 76.
S. Greg. Naz.
ora. 10. S. Chry-
sost. homil. 15.
in Mat. S. Ambr. in Michea. Cyrilli liturg. Epiphani. epi. apud S. Hieron. Theodoretus, Theophylactus & veter. passim.

^c *Tertullian* is dogmatical in the assertion, that till the voice of the great

Archangel

Archangel be heard, and as long as CHRIST sits at the right hand of his Father, making intercession for the Church, so long Blessed souls must expect the assembling of their brethren, the great congregation of the Church, that they may all passe from their outer courts into the inward tabernacle, the Holy of Holies, to the throne of GOD. And as it is certain, that no soul could enter into glory, before our LORD entred, by whom we hope to have access: so it is most agreeable to the proportion of the mysteries of our Redemption, that we believe the entrance into glory to have been made by our LORD at his glorious ascension, and that his soul went not thither before then, to come back again, to be contracted into the span of humanity, and dwell forty days in his body upon earth. But that he should return from Paradise, that is, from the common receptacles of departed Spirits, who dyed in the love of GOD, to earth again, had in it no lessening of his condition, since himself in mercy called back *Lazarus* from thence, and some others also returned to live a life of grace, which in all senses is lesse then the least of glories. Sufficient it is to us that all holy souls departing, go into the hands, that is, into the custody of our Lord, that *they rest from their labours*, that *their works shall follow them*, and overtake them too, at the day of judgment, that they are happy presently, that they are visited by Angels, ^b that GOD sends, as he pleases, excellent irradiations and types of glory to entertain them in their mansions: that their condition is secured; but ^c *the crown of righteousness* is laid up against the great day of judgement, and then to be produced and given to *S. Paul*, and to all that *love the coming of our LORD*; that is, to all who either here in duty, or in their receptacles with joy and certain hope long for the revelation of that day. At the day of judgment Christ will ^d *send the Angels, and they shall gather together the elect from the four winds*; and all the refuse of men, evil persons, they shall *throw into everlasting burning*. Then our blessed LORD shall call to the elect to enter into the kingdom, and reject the cursed into the portion of Devils: for whom the fire is but now prepared in the interval. For ^e *we must all appear before the judgment seat of Christ* (saith *S. Paul*) *that every man may receive in his body according as he hath done, whether it be good or evil*. Out of the body the reception of the reward is not. And therefore ^f *S. Peter* affirms, that God hath delivered *the evil Angels into chains of darkness to be reserved unto judgment*. And ^g *S. Jude* saith, that *the Angels which kept not their first faith, but left their first habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day*. And therefore the ^h Devils expostulated with our blessed Saviour: *Art thou come to torment us before the time?* And the same also he does to evil men, *reserving the unjust unto the day of judgment to be punished*. For since the actions which are to be judged are the actions of the whole man, so also must be the judicature: And our blessed Saviour intimated this to his Apostles; ^k *In my Fathers house are many mansions: but I go to prepare a place for you*. And *if I go away, I will come again, and take you unto me, that where I am, there ye may be also*. At CHRIST'S second coming this is to be performed. Many outer courts, many different places, or different states there may be; and yet there is a place, whither holy souls shall arrive at last, which was not then ready for us, and was not to be entred into, untill the entrance of our LORD had made the preparation, and that is, certainly, *the highest heaven*, called by *S. Paul* *the third heaven*; ^l because the other receptacles were ready, and full of holy souls, Patriarchs

^a Revel. 14. 13.^b Jult. Marc. 75.

inter quæst.

Gentiles aut be-

nos statim ducit

inoric ad Para-

disum; ubi con-

suetudo & as-

pietatis est Ange-

lorum, & visus

Christi Salvato-

ris.

^c 2 Tim. 4. 8.^d Match. 13. 41.

25. 24.

^e 2 Cor. 5. 10.

Ira vultus mei

erga eos tunc est

tunc vultus Sic-

quidam Codd.

tunc dicit tunc vultus

Sic com-

muniter &

videtur.

^f 2 Pet. 2. 4.^g Jude 6.^h March. 8. 29.ⁱ 2 Pet. 2. 4.

Nec tamè quis-

quam puet ani-

mas post mortem

potimus judi-

cari. Nam om-

nes in una com-

muniq; custodia

detinentur; do-

nec tempus ad-

veniat, atq;

maximus Jdex

meritorum faciat

examen. Lañan.

1. 7. c. 21.

^k Joh. 14. 2, 3.

Satiabo cum

apparueris.

Psal. 17. 15.

Heb. 11. 40.
Irenz. l. 5. adv.
hæref. ad fin.
Origen. hom. 7.
in Levit.
Chryf. hom 39.
in 1. Cor.
Theodoret.
Theophylact.
Oecumenius
in Hebr. xi.
S. Aug. l. 1. re-
tract. c. 14.
Victorin. dia.
in c. 6. Apocal.
Ambros. de bo-
no mortis. c. 10.
& 11.

and Prophets, and holy men of GOD; concerning whom S. Paul affirms expressly, that *the Fathers received not the promises, GOD having provided some better thing for us, that they without us should not be made perfect*: Therefore certain it is, that their condition was a state of imperfection, and yet they were placed in Paradise, in *Abrahams bosom*, and thither CHRIST went, and the blessed Thief attended him. And then it was, that CHRIST made their condition better; for though still it be a place of relation in order to something beyond it, yet the terme and object of their hope is changed, they fate in the regions of darknesse, expecting that great promise made to Adam, and to the Patriarchs, the promise of the *Messias*. But when he that was promised came, he *preached to the spirits in prison*, he communicated to them the mysteries of the Gospel, the secrets of the kingdom the things hidden from eternal ages, and taught them to look up to the glories purchased by his Passion; and made the terme of their expectation be *his second coming*, and the objects of their hope, the glories of the beatifick vision. And although the state of separation is sometimes in Scripture called [*heaven*] and somtimes [*hell*], (for these words in Scripture are of large significations) yet it is never called *the third heaven*, nor *the hell of the damned*; for although concerning it nothing is clearly revealed, or what is their portion till the day of judgment, yet it is intimated in a parable, that between good and evil spirits even in the state of separation there is distance of place: certain it is, there is great distance of condition; and as their holy souls in their regions of light are full of love, joy, hope, and longing for the coming of the great day, so the accursed do expect it with an insupportable amazement, and are *presently* tormented with apprehensions of the *future*. Happy are they that through paradise passe into the kingdom, who from their highest hope passe to the greatest charity, from the state of a blessed separation to the mercies and * gentle sence of *the day of judgment*, which S. Paul prayed to GOD to grant *Onesiphorus*; and more explicitly for the *Thessalonians*; that *their whole spirit and soul and body be preserved blamelesse unto the coming of our LORD JESUS*; and I pray GOD to grant the same to me, and all faithfull people whatsoever.

2.

As soon as the LORD had given up his spirit into the hands of GOD, *the veil of the Temple was rent*, the Angels Guardians of the place deserted it, the rites of *Moses* were laid open, and the inclosures of the Tabernacle were dispart'd, the earth trembled, the graves were opened, and all the old world, and the old religion were so shaken towards their first Chaos, that if GOD had not supported the one, and reserved the other for an honourable burial, the earth had left to support her children, and the synagogue had been thrown out to an inglorious exposition and contempt. But yet in these symbols they were changed from their first condition, and passed into a new dominion, *all old things passed away, and all things became new, the earth and the heavens were reckoned as a new creation*, they passed into another kingdom, under CHRIST their LORD: and as before, the creatures were servants of humane necessities, they now become servants of election, and in order to the ends of grace, as before of nature: CHRIST having now the power to dispose of them in order to his kingdom, and by the administration of his own wisdom. And at the instant of these accidents, GOD so determined the persuasions of men that they referred these prodigies to the honour of CHRIST, and took them as testimonies of that truth,

truth,

* 2 Tim. 1. 18.
1 Th. II. 5. 23.
Vide Irenzum
in hunc locum.
lib. 5. c. 6. adv.
hæref. ubi pro-
bat abscisionem
corporis, ani-
mæ, & spiritus,
hominem non
esse.

truth, for the affirmation of which the high Priest had condemned our dearest LORD; and although the heart of the Priest rent not, even then when rocks did tear in pieces, yet the people, who saw the Passion, *smote their breasts, and returned and confessed CHRIST.* S. Am brof. l. 10. in Lucam

The graves of the dead were opened at the death, but the dead bodies of the Saints that slept, arose not till the resurrection of our LORD; for he was *the first fruits*, and they followed him as instant witnesses, to publish the resurrection of their head, which it is possible they declared to those, to whom they appeared in the holy city. And amongst these, the curiosity or pious credulity of some have supposed *Adam* and *Eve*, *Abraham*, *Isaac* and *Jacob*, who therefore were careful to be buried in the land of promise, as having some intimation or hope, that they might be partakers of the earliest glories of the *Messias*, in whose faith and distant expectation they lived and died; and this calling up of company from their graves did publish to all the world, not onely that the LORD himself was risen according to his so frequent and repeated predictions, but that he meant to raise up all his servants, and that all who believe in him, should be partakers of the resurrection. Euseb. Emif. bo. 6. de pascu. — tumuloq; inferni resurgens Regna, resurgens secum subit ire sepultos. Prudent. apoth. EΛΥΓΕΝΤΟΙ ΤΑΙΣ ΚΑΤΑΧΕΙΡΑΙΣ ΤΟΙΣ ΜΑΡΤΥΡΟΙΣ ΤΑ ΤΑΦΕΙΑ

ετ ὁ Δαυιδ ὁ Χρ. S. Cyr. Catech. & Chryf hom. 88. in 17. Mat. l.

When the souldiers observed that *JESUS* was dead, out of spite and impotent ineffective malice, one of them pierced his holy side with a spear; and the rock being smitten it gushed out *with water and blood*, streaming forth two Sacraments to refresh the Church, and opening a gate that all his brethren might enter in, and dwell in the heart of *GOD*. And so great a love had our LORD, that he suffered his heart to be opened, to shew it, that as *Eve* was formed from the side of *Adam*, so was the Church to be from the side of her LORD, receiving from thence life, and spiritual nutriment; which he ministred in so great abundance, and suffered himself to be pierced, that all his blood did stream over us, untill he made the fountain dry, and reserved nothing of that, by which he knew, his Church was *to live and move and have her being*. Thus the *stream of blood* issued out to become a fountain for *the sacrament of the chalice*, and *water* gushed out to fill the *founts of baptism and repentance*. The blood being the testimony of the Divine love, calls upon us to dye for his love, when he requires it, and the noise of the water calls upon us to purifie our spirits, and present our conscience to *CHRIST* *holy and pure without spot or wrinkle*; the blood running upon us makes us to be of the cognation and family of *GOD*; and water quenches the flames of hell, and the fires of concupiscence.

The friends and Disciples of the holy *JESUS*, having devoutly composed his body to buriall, anointed it, washed it, and *condred* it with spices and perfumes, laid it in a sepulchre hewen from a rock in a garden, which (says *Euthymius*) was therefore done, to represent, that we were by this death returned to paradise, and the gardens of pleasures and divine favours, from whence by the prevarication of *Adam* man was expelled. Here he finished the work of his passion as he had begun it in a garden, and the place of sepulchre being a rock, serves the ends of pious, succeeding ages; for the place remains in all changes of government, of warres, of earthquakes and ruder accidents to this day, as a memorial of the sepulchre of our dearest *IORD*, as a sensible and proper confirmation of the persuasions of some persons

persons, and as an entertainment of their pious phansie and religious affections.

6.

But now it was that in the dark and undiscerned mansions, there was a scene of the greatest joy and the greatest horreur represented, which yet was known since the first falling of the morning stars. Those holy souls, whom the Prophet *Zechary* calls *prisoners of hope, lying in the lake where there is no water*, that is, no constant stream of joy to refresh their present condition; yet were supported with certain showers and gracious visitations from GOD and illuminations of their hope; and now that they saw their Redeemer come to change their condition, and to improve it into the neighbourhoods of glory and clearer revelations, must needs have the joy of intelligent and beatified understandings, of redeemed captives, of men forgiven after the sentence of death, of men satisfied after a tedious expectation, enjoying and seeing their L O R D, whom for so many ages they had expected. But the accursed spirits seeing the darknesse of their prison shine with a new light, and their Empire invaded, and their retirements of horror discovered, wondered how a man durst venture thither, or if he were a G O D, how he should come to dye. But the holy J E S U S was like that body of light, receiving into himself the reflexion of all the lesser rayes of joy, which the Patriarchs felt, and being united to his fountain of felicity, apprehended it yet more glorious. He now felt the effects of his bitter passion to return upon him in comforts; every hour of which was abundant recompence for three hours passion upon the Crosse; and became to us a great precedent to invite us to a toleration of the acts of repentance, mortification, and Martyrdome; and that in the times of suffering we live upon the stock and expence of faith, as remembering that these few moments of infelicity are infinitely paid with every minute of glory, and yet that the glory, which is certainly consequent, is so lasting and perpetual, that it were enough in a lower joy to make amends by its continuation of eternity. And let us but

Zech. 9. 11. 12.

* Αν τι πειθεις
μη πονακαλονδ
μω πινος αιχε-
ται, το β καλον
μνει αν π ποι-
ησης αιχερον
μη πινος, το
μω ηδω αιχε-
ται, το β αι-
χερον μνει.
Musonius apud
A. Gellium
l. 16. c. 1.

call to minde, what thoughts we shall have, when we dye, or are dead, how we shall then without prejudice consider, that if we had done our duty, the trouble and the affliction would now be past, and nothing remain but pleasure and felicities eternal, and how infinitely happy we shall then be, if we have done our duty, and how miserable, if not; all the pleasures of sinne disappearing, and nothing surviving, but a certain and everlasting torment. Let us carry always the same thoughts with us, which must certainly then intervene, and we shall meet the holy J E S U S, and partake of his joys, which overflowed his holy soul, when he first entred into the possession of those excellent fruits and effects of his passion.

7.

When the third day was come, the soul of J E S U S returned from Paradise, and the vilitation of separate spirits, and re-entred into his holy body, which he by his divine power did redintegrate, filling his veins with blood, healing all the wounds, excepting those five of his hands, feet and side, which he reserved as *trophies* of his victory, and arguments of his passion; and as he had comforted the souls of the Fathers with the presence of his spirit, so now he saw it to be time to bring comfort to his holy Mother, to re-establish the tottering faith of his Disciples, to verifie his promise, to make demonstration of his Divinity, to lay some superstructures of his Church upon the foundation of his former Sermons, to lay some instruct them in the mysteries of his kingdome, to prepare them for the reception of the holy Ghost,

and

and as he had in his state of separation triumphed over hell, so in his resurrection he set his foot upon death, and brought it under his dominion; so that although it was not yet destroyed, yet it is made his subject, it hath as yet the condition of the *Gibeonites*, who were not banished out of the land, but they were made drawers of water, and hewers of wood; so is death made instrumental to CHRIST'S kingdom, but it abides still, and shall till the day of judgment; but shall serve the ends of our LORD, and promote the interests of eternity, and do benefit to the Church.

And it is considerable, that our blessed LORD having told them that after three days he would rise again, yet he shortened the time as much as was possible, that he might verifie his own prediction, and yet make his absence the less troublesome; he rises *early in the morning the first day of the week*; for so our dearest LORD abbreviates the days of our sorrow, and lengthens the years of our consolation; for he knows that a day of sorrow seems a year, and a year of joy passes like a day, and therefore GOD lessens the one and lengthens the other, to make this perceived and that supportable. Now the Temple which the Jews destroyed, GOD raised up in six and thirty hours; but *this second temple* was more glorious than the first; for now it was clothed with robes of glory, with *clarity, agility, and immortality*, and though like *Moses* descending from the mount he wore a veil, that the greatness of his splendour might not render him unapt for conversation with his servants; yet the holy Scripture affirms, that he was now *no more to see corruption*; meaning that now he was separate from the passibility and affections of humane bodies, and could suffer *S. Thomas* to thrust his hand into the wound of his side, and his finger into the holes of his hands without any grief or smart.

But although the graciousness and care of the LORD, had prevented all diligence and satisfied all desires, returning to life before the most forward faith could expect him; yet there were three *Maries* went to the grave so early that they prevented the rising of the Sun, and though with great obedience they stayed till the end of the Sabbath, yet as soon as that was done, they had other parts of duty and affection, which called with greatest importunity to be speedily satisfied. And if obedience had not bound the feet of love, they had gone the day before, but they became to us admirable patterns of obedience to the Divine Commandments. For though love were *stronger than death*, yet obedience was stronger than love, and made a rare dispute in the spirits of those holy women; in which the flesh and the spirit were not the litigants, but the spirit and the spirit, and they resisted each other as the Angel Guardian of the Jews resisted the tutelar Angel of *Persia*, each striving who should with most love and zeal perform their charge, and GOD determined. And so he did here too. For the law of the Sabbath was then a Divine Commandment, and although piety to the dead, and to such a dead, was ready to force their choice to do violence to their will, bearing them up on wings of desire, to the grave of the LORD, yet at last they reconciled love with obedience. For they had been taught that love is best expressed in keeping of the Divine Commandments. But now they were at liberty; and sure enough they made use of its first minute; and going so early to seek CHRIST, they were sure they should finde him.

The Angels descended Guardians of the sepulchre; for GOD sent his guards

8.

9.

10.

guards too, and they affrighted the watch appointed by *Pilate* and the Priests; but when the women came they spake like comforters, full of sweetnesse and consolation, laying aside their affrighting glories, as knowing it is the will of their LORD, that they should minister good to them that love him. But a conversation with Angels could not satisfie them, who came to look for the LORD of the Angels, and found him not; and when the LORD was pleased to appear to *Mary Magdalen* she was so swallowed up with love and sorrow, that she entred into her joy, and perceived it not; she saw the LORD, and knew him not. For so, from the closets of darknesse they that immediately stare upon the Sun, perceive not the beauties of the light, and feel nothing but amazement. But the voice of the LORD opened her eyes, and she knew him, and worshipped him, but was denyed to touch him, and commanded to tell the Apostles; for therefore GOD ministers to us comforts and revelations, not that we may dwell in the sensible fruition of them our selves alone, but that we communicate the grace to others. But when the other women were returned, and saw the LORD, then they were all together admitted to the embracement, and to kiss the feet of JESUS. For GOD hath his opportunities and periods, which at another time he denyes, and we must then rejoyce in it, when he vouchsafes it, and submit to his Divine will, when he denyes it.

11.

These good women had the first fruits of the apparition: for their forward love, and the passion of their religion made greater haste to entertain a grace, and was a greater endearment of their persons to our LORD, than a more sober, reserved and lesse active spirit. This is more safe, but that is religious: this goes to GOD by the way of understanding, that by the will: this is supported by discourse, that by passions: this is the sobriety of the Apostles, the other was the zeal of the holy women: and because a strong phansie and an earnest passion fixed upon holy objects, are the most active and forward instruments of devotion, as devotion is of love, therefore we finde, GOD hath made great expressions of his acceptance of such dispositions. And women and lesse knowing persons, and tender dispositions and plyant natures will make up a greater number in heaven, than the severe and wary, and enquiring people, who sometimes love because they believe, and believe because they can demonstrate, but never believe, because they love. When a great understanding, and a great affection meet together, it makes a Saint, great like an Apostle; but they do not well who make abatement of their religious passions by the severity of their understanding. It is no matter by which we are brought to CHRIST, so we love him, and obey him, but if the production admit of degrees, that instrument is the most excellent, which produces the greatest love: and although discourse and a sober spirit be in it self the best, yet we do not always suffer that to be a parent of as great religion as the good women make their phansie, their softnesse and their passion.

12.

Our blessed LORD appeared next to *Simon*, and though he and *John* ran forth together, and *S. John* outran *Simon*, although *Simon Peter* had denyed and forsworn his LORD, and *S. John* never did, and followed him to his passion and his death, yet *Peter* had the favour of seeing JESUS first; which some spiritual persons understand as a testimony, that penitent sinners have accidental eminencies and priviledges sometimes indulged to them beyond the temporal graces of the just and innocent; as being such, who

who not onely need defensatives against the remanent and inherent evils even of repented sins, and their aptness to relapse; but also because those who are true penitents, who understand the infiniteness of the divine mercy, and that for a sinner to passe from death to life, from the state of sinne into pardon and the state of grace, is a greater gift, and a more excellent and improbable mutation, then for a just man to be taken into glory; out of gratitude to G O D, and endearment for so great a change, added to a fear of returning to such danger and misery will re-enforce all their industry and double their study, and observe more diligently, and watch more carefully, and *redeem the time*, and make amends for their omissions, and oppose a good to the former evils, beside the duties of the present employment; and then, commonly the life of a holy penitent is more holy, active, zealous and impatient of vice, and more rapacious of virtue and holy actions, and arises to greater degrees of sanctity then the even and moderate affections of just persons, who (as our blessed Saviours expression is) need no repentance, that is, no change of state, nothing but a perseverance, and an improvement of degrees. *There is more joy in heaven before the Angels of G O D over one sinner that repenteth, then over ninety nine just persons, that need it not; for where sin hath abounded there doth grace superabound;* and that makes joy in heaven.

M. ius est, peccatorum ex peccato in gratiam obire, quam ex hoc mundo in caelum.
S. August.

Luk. 15. 7.

13.

The holy J E S U S having received the affections of his most passionate Disciples, the women and S. Peter, puts himself upon the way into the company of two good men going to *Emmaus*, with troubled spirits and a reeling faith, shaking all its upper building, but leaving some of its foundation firm; to them the L O R D discourtes of the necessity of the death and resurrection of the Messias, and taught them not to take estimate of the counsels of G O D by the designs and proportions of man: for GOD by ways contrary to humane judgment brings to passe the purposes of his eternal providence. The glories of C H R I S T were not made pompous by humane circumstances, his kingdom was spiritual, he was to enter into felicities through the gates of death: he refused to do miracles before *Herod*, and yet did them before *the people*; he confuted his accusers by silence, and did not descend from the Crosse, when they offered to believe in him, if he would; but left them to be perswaded by greater arguments of his power, the miraculous circumstances of his death, and the glories of his resurrection; and by walking in the secret paths of divine election hath commanded us to adore his footsteps, to admire and revere his wisdom, to be satisfied with all the events of providence, and to rejoyce in him, if by afflictions he makes us holy, if by persecutions he supports and enlarges his Church, if by death he brings us to life; so we arrive at the communion of his felicities, we must let him choose the way, it being sufficient, that he is our guide, and our support, and our exceeding great reward. For therefore C H R I S T preached to the two Disciples going to *Emmaus*, the way of the crosse, and the necessity of that passage, that the wisdom of G O D might be glorified, and the conjectures of man ashamed. But whilst his discourse lasted, they knew him not, but in the breaking of bread he discovered himself. For he turned their meal into a Sacrament, and their darkness to light, and having to his Sermon added the Sacrament, opened all their discerning faculties, the eyes of their body, and their understanding too, to represent to us, that when we are blessed with the opportunities of both those instruments, we want

want no exterior assistance to guide us in the way, to the knowing and enjoying of our L O R D.

14. But the apparitions, which J E S U S made, were all upon the designe of laying the foundation of all Christian graces; for the begetting and establishing faith, and an active confidence in their persons, and building them upon the great fundamentals of the religion. And therefore he appointed a general meeting upon a mountain in *Galilee*, that the number of witnesses might not onely disseminate the fame, but establish the article of the *resurrection*; for upon that, are built all the hopes of a Christian; and *if the dead rise not, then are we of all men most miserable*, in quitting the present possessions, and entertaining injuries and affronts without hopes of reparation. But we lay two gages in several repositories; the body in the bosome of the earth, the soul in the bosome of G O D; and as we here live by faith, and lay them down with hope, so the resurrection is a restitution of them both, and a state of reunion; and therefore although the glory of our spirits without the body were joy great enough to make compensation for more than the troubles of all the world, yet because one shall not be glorified without the other, they being of themselves incompleat substances, and G O D having revealed nothing clearly concerning actual and compleat felicities till the day of judgment, when it is promised our bodies shall rise, therefore it is that the resurrection is the great article, upon which we rely, and which C H R I S T took so much care to prove and ascertain to so many persons, because if that should be disbelieved, with which all our felicities are to be received, we have nothing to establish our faith, or entertain our hope, or satisfy our desires, or make retribution for that state of secular inconveniences, in which by the necessities of our nature, and the humility and patience of our religion we are engaged.

15. But I consider that holy Scripture onely instructs us concerning *the life of this world, and the life of the resurrection, the life of grace and the life of glory*; both in the body; that is, a life of the whole man; and whatsoever is spoken of the soul, considers it as an essential part of man, relating to his whole constitution; not as it is of it self an intellectual and separate substance: for all its actions, which are separate and removed from the body, are relative and incompleat. Now because the soul is an incompleat substance, and created in relation to the body, and is but a part of the whole man, if the body were as eternal & incorruptible as the soul, yet the separation of the one from the other would be as now it is; that, which we call *natural death*; and supposing that G O D should preserve the body for ever, or restore it at the day of judgment to its full substance and perfect organs, yet the man would be dead forever, if the soul for ever should continue separate from the body. So that the other life, that is, the state of resurrection, is a reuniting soul and body: and although in a philosophical sense the resurrection is of the body, that is, a restitution of our flesh and blood and bones, and is called *resurrection* as the entrance into the state of resurrection may have the denomination of the whole, yet in the sense of Scripture the resurrection is the restitution of our life, the renovation of the whole man, the state of *reunion*; and until that be, the man *is not*; but, *he is dead*, and onely his essential parts are deposited and laid up in trust; and therefore whatsoever the soul does or perceives in its incompleat condition, is but to it as embalming and honourable funerals to the body, and a safe monument to preserve it in
order

order to a living again; and the felicities of the interval are wholly in order to the next life; and therefore if there were to be no resurrection, as these intermedial joyes should not be at all: so as they are, they are but relative and incomplete: and therefore all our hopes, all our felicities depend upon the resurrection; without it we should never be *persons*, men or women, and then the state of separation could be nothing but a phantasm, trees ever in blossom, never bearing fruit, corn for ever in the blade, eggs always in the shell, a hope eternal, never to passe into fruition, that is, forever to be deluded, for ever to be miserable, and therefore it was an elegant expression of *S. Paul*; *Our life is hid with CHRIST in GOD*; that is, our life is passed into custody, the dust of our body is numbred, and the Spirit is refreshed, visited and preserved in celestial mansions; but it is not properly called a life; for all this while the man is dead, and shall then live when *CHRIST* produces this hidden life at the great day of restitution: But our faith of all this article is well wrapt up in the words of *S. John*: *Beloved, now we are the Sons of GOD, and it doth not yet appear what we shall be, but we know, that when we shall appear, we shall be like him, for we shall see him as he is.* The middle state is not it which Scripture hath propounded to our faith, or to our hope: the reward is then when *CHRIST* shall appear; but in the mean time, the soul can converse with *GOD*, and with Angels just as the holy Prophets did in their dreams, in which they received great degrees of favour and revelation. But this is not to be reckoned any more than an entrance or a waiting for the state of our felicity. And since the glories of heaven is the great fruit of election, we may consider that the body is not predestinate, nor the soul alone, but the whole man; and untill the parts embrace again in an essential complexion, it cannot be expected, either of them should receive the portion of *the predestinate*. But the article and the event of future things is rarely set in order by *S. Paul*; *But ye are come into the mount Zion, and into the city of the living GOD, the heavenly Jerusalem, and to an innumerable company of Angels, to the general assembly and Church of the first-born, which are written in heaven, and to GOD the judge of all* (and then follows) after this general assembly, after the Judge of all appears [to the spirits of just men made perfect] that is, reunited to their bodies and entering into glory. The beginning of the contrary opinion brought some new practices and appendant persuasions into the Church, or at least promoted them much. For those Doctors, who receding from the primitive belief of this article, taught, that the glories of heaven are fully communicated to the souls before the day of judgment, did also upon that stock reach the invocation of Saints, whom they believed to be received into glory, and insensibly also brought in the opinion of Purgatory, that the lesse perfect souls might be glorified in the time that they assigned them. But the sifer opinion and more agreeable to piety is, that which I have now described from Scripture and the purest ages of the Church.

When *JESUS* appeared to the Apostles, he gave them his *peace* for a benediction, and when he departed, he left them *peace* for a legacy, and gave them according to two former promises the power of making *peace*, and reconciling souls to *GOD* by a ministerial act; so conveying his Fathers mercy, which himselfe procured by his passion and actuated by his in-

Coloss 3:3.

1 John 3:2.

"Οταν εν τω εσπρω, χαρ' εαυτων γενησται η ψυχη, οτε τω ιδιον απολαβουσι τον, σεμαντευται η και σεραζορευη τα μελλοντα: τω αυτη δε ορασει εν τω χαρ' η δεδωκεν χαρι' εσται η συμπατων. Auct. apud S. XAVIER EMPERIC.

16.

tercession, and the giving of his grace; that he might comply with our infirmities and minister to our needs by instruments even and proportionate to our selves; making our brethren the conduits of his grace, that the excellent effect of the Spirit might not descend upon us as the Law upon mount *Sinai* in expresses of greatnesse and terrour, but in earthen vessels, and images of infirmity: so GOD manifesting his power in the smalnes of the instrument, and descending to our needs not onely in giving the grace of pardon, but also in the manner of its ministation: And I meditate upon the greatnesse of this mercy by comparing this grace of GOD and the blessing of the judgment and sentence we receive at the hand of the Church with the judgment which GOD makes at the hour of death upon them, who have despised this mercy and neglected all the other parts of their duty. The one is a judgment of mercy, the other of vengeance: In the one the Devil is the accuser, and heaven and earth bear witness; in the other the penitent sinner accuses himself: In that the sinner gets a pardon, in the other he finds no remedy: In that all his good deeds are remembered and returned, and his sins are blotted out; in the other all his evil deeds are represented with horreur and a sting, and remain for ever: In the first, the sinner changes his state for a state of grace, and onely smarts in some temporal austerities, and acts of exterior mortification; in the second his temporal estate is changed to an eternity of pain: In the first the sinner suffers the shame of one man or one society, which is sweetned by consolation, and homilies of mercy and health; in the latter, all his sins are laid open before all the world, and himself confounded in eternal amazement and confusions. In the judgment of the Church the sinner is honoured by all for returning to the bosome of his Mother, and the embraces of his heavenly Father; in the judgment of vengeance he is laughed at by GOD, and mocked by accursed spirits, and perishes without pity. In this he is prayed for by none, helped by none, comforted by none, and he makes himself a companion of Devils to everlasting ages; but in the judgment of repentance and tribunal of the Church, the penitent sinner is prayed for by a whole army of *militant Saints*, and causes joy to all *the Church triumphant*; and to establish this tribunal in the Church and to transmit pardon to penitent sinners, and a salutary judgment upon the person and the crime, and to appoint Physicians and Guardians of the soul, was one of the designs and mercies of the resurrection of JESUS; and let not any Christian man either by false opinion, or an unbelieving spirit, or an incurious apprehension undervalue or neglect this ministry, which Christ hath so sacredly and solemnly established. Happy is he, that dashes his finnes against the rock, upon which the Church is built, that the Church gathering up the planks and fragments of the shipwracke, and the shivers of the broken heart may reunite them, pouring oil into the wounds made by the blows of sinne, and restoring with meeknesse, gentlenesse, care, counsel, and authority, persons *overtaken in a fault*. For that act of ministry is not ineffectual, which GOD hath promised shall be ratified in Heaven; and that authority is not contemptible, which the holy JESUS conveyed by breathing upon his Church the holy Ghost. But CHRIS T intended that those whom he had made guides of our souls, and judges of our consciences in order to counsel and ministerial pardon, should also be used by us in all cases of our souls, and that we go to Heaven the way he hath appointed, that is, by offices and ministeries Ecclesiastical.

When

When our blessed LORD had so confirmed the faith of the Church; and appointed an Ecclesiastical ministry, he had but one work more to do upon earth, and that was the institution of the holy Sacrament of Baptism, which he ordained as a solemn initiation and mysterious profession of the faith, upon which the Church is built; making it a solemn publication of our profession, the rite of stipulation or entering covenant with our LORD, the solemnity of the paction Evangelical; in which we undertake to be Disciples to the holy JESUS, that is, to believe his doctrine, to fear his threatenings, to rely upon his promises, and to obey his Commandments all the days of our life; and he for his part actually performs much and promises more; he takes off all the guilt of our preceding days, purging our souls and making them clean as in the day of innocence; promising withall, that if we perform our undertaking and remain in the state in which he now puts us, he will continually assist us with his * Spirit, prevent and attend us with his grace, he will deliver us from the power of the Devil, he will keep our souls in merciful, joyful, and safe custody till the great day of the LORD, he will then raise our bodies from the grave, he will make them to be spiritual and immortal, he will reunite them to our souls, and beatify both bodies and souls in his own kingdom, admitting them into eternal and unspeakable glories: all which that he might verifie and prepare respectively, in the presence of his Disciples he ascended into the bosome of GOD, and the eternal comprehensions of celestial glory.

Mik 16. 16.
 Act. 2. 38. &
 22. 16.
 Rom. 6. 3, 4.
 Ephes 4. 5. &c.
 1 Cor. 12. 13.
 Coloss. 2. 12.
 Gal. 3. 17.
 1 Pet. 3. 21.
 * Mat. 28. 20.

THE PRAYER.

O Holy and eternal **JESUS**, who hast overcome Death, and triumphed over all the powers of Hell, Darknesse, Sinne, and the Grave, manifesting the truth of thy promises, the power of thy Divinity, the Majesty of thy person, the rewards of thy glory, and the mercies and excellent designs of thy Evangelical kingdome by thy glorious and powerful Resurrection; preserve my soul from eternal death, and make me to rise from the death of sinne, and to live the life of grace, loving thy perfections, adoring thy mercy, pursuing the interest of thy kingdome, being united to the Church under thee our Head, conforming to thy holy laws established in faith, entertained and confirmed with a modest, humble, and a certain hope, and sanctified by charity, that I engraving thee in my heart, and submitting to thee in my spirit, and imitating thee in thy glorious example may be partaker of thy resurrection, which is my hope and my desire, the support of my faith, the object of my joy, and the strength of my confidence. In thee holy **JESUS** do I trust: I confesse thy faith, I believe all that thou hast taught; I desire to perform all thy injunctions and my own undertaking: my soul is in thy hand, do thou support and guide it, and pity my infirmities; and when thou shalt reveal thy great day, shew to me the mercies and effects of thy advocacy, and intercession and redemption; Thou shalt answer for me **O LORD** my **GOD**, for in thee have I trusted, let me never be confounded. Thou art just, thou art merciful, thou art gracious, and compassionate, thou hast done miracles and prodigies of favour to me, and all the world. Let not those great actions and sufferings be ineffective, but make me capable and receptive of thy mercies, and then I am certain to receive them I am thine, **O save me**, thou art mine **O holy JESUS**, **O dwell with mee for ever**, and let me dwell with thee, adoring and praising the eternal glories of **GOD** the Father, Sonne, and holy Ghost. Amen.

The End.

ΑΓΙΟΣ ΑΘΑΝΑΤΟΣ.

ERRATA.

PAge 4. line 37 of the all, read of all the. 21. 6. (*dele*) of. 35. 41. r. depressions. 45. 27. r. out of Israel. 60. 7. put r. (*forfitan*) but. 63. 31. open r. opened. 66. 4. r. does but. 120. 20. hermetical, r. heremical. 159. 13. r. intrangled. 173. 34. r. συζητατε δευτερον *ib.* line 36. *rea.* ἐκκλησια. 185. 45. not evil r. no evil. 195. 1. many needs it, refreshes, r. many needs it refreshes. 225. 40. and I may, r. and *that* I may. 226. 34. hearts r. beats. 227. 1. him r. them. 234. 2. r. of the Holy Jesus. 246. 43. r. it is better. 249. 32. remnant, r. remanent. 272. 20. have. having. 281. 33. hovers r. hovers over. 283. 39. r. be quick spirited, active and effective. 302. 22. r. paradoxes. 322. 10. necessary, r. it *not* necessary. 345. 46. derivare r. derivative. 365. 6. prayer. prayer is. 397. 13. r. or discovery. *ibid.* line 18. visible r. visibly. 402. 13. splendor r. spender. 414. 2. r. malice. 426. 19. r. upon him. 439. 32. r. voluntary. 447. 44. r. is to be taken. 510. 7. opposite r. apposite. 515. line ult. mysterious r. mysteries. 532. 13. that hath r. but bath. 538. 34. temper r. temper. 546. 44. is one r. is no one. 173. 38. r. εὐεστεισσαι.

In the Margent.

Page 39. line 15. *scilicet* r. *dictum*. 61. 12. r. *numqua*. 75. 2. r. Part 2. Disc. 10. n. 12. 90. 4: r. 2. *ἡσυχασταὶ ἀρετῶν* 93. 24. *ὁδὸν ἀν' ἀλυσσιν* 101. 2. *τισῶν. ἡ. τις αἰ.* 167. 10. *ἡ. ταχ'* *ib.* l. 9. *ἡσυχασταὶ*. 223. 8. r. *ἡσυχασταὶ*. 271. 27. r. *κοινωνοὶ τῆς ἀναστάσεως*. 316. 3. r. *ἀφ' ἡς*. 327. 7. r. *ἀνάμνησιν* 350. 5. r. *ἐπιπέσαντες*. 363. 12. r. *ἐπιπέσανται* 397. 4. r. *innocentiā*. 401. 25. r. *Quam ex hoc somniatio*. 404. 4. r. *ἡσυχασταὶ*. 406. 4. r. *υἱοῦ*. *ibid.* l. 6. r. *pro sci.* 527. 6. r. *ἡσυχασταὶ*. 538. 14. r. *immortale*.

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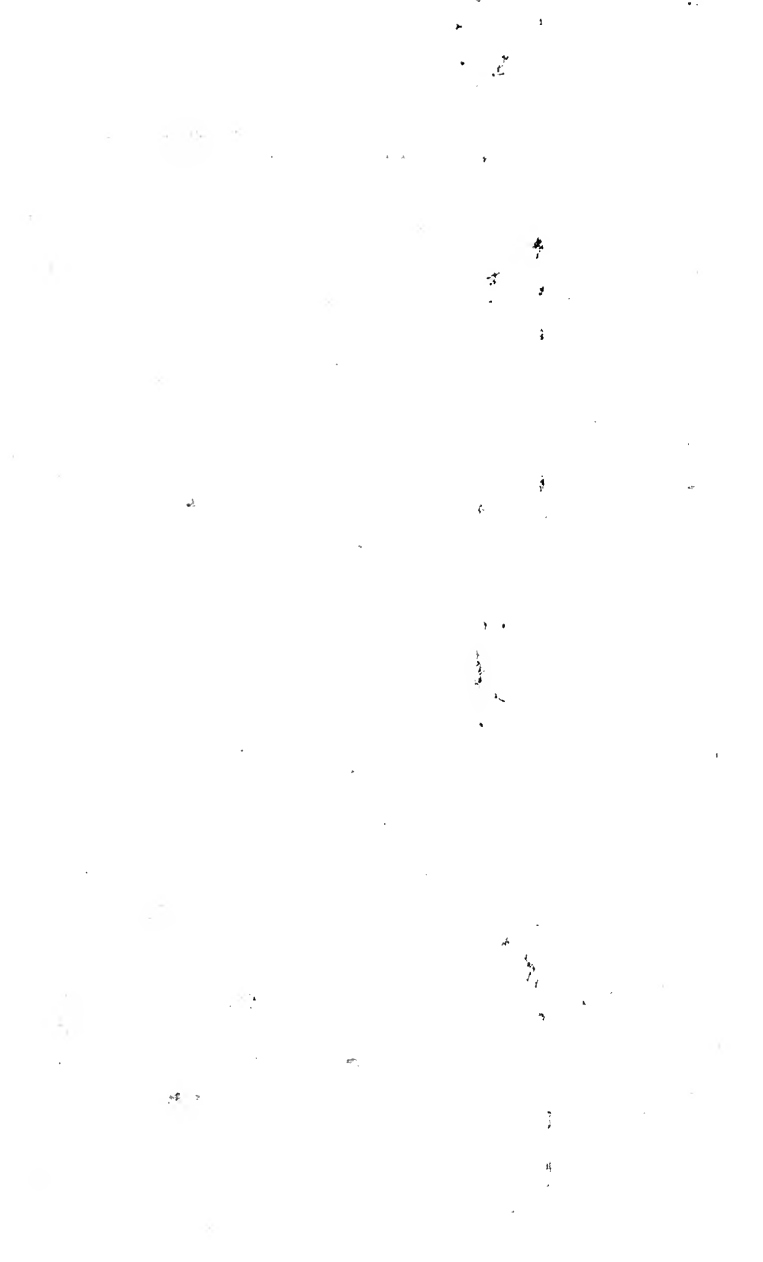
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